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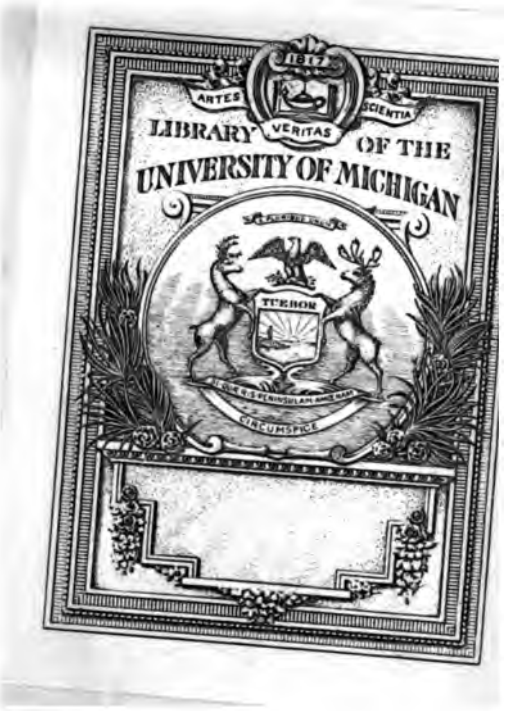
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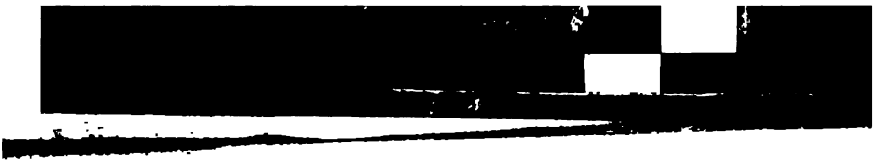

Puppets of
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THE

MISSIONARY REGISTER

FOR

M DCCC XXVIII.

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

THE CHILDREN OF ISSACHAR WERE MEN THAT HAD UNDERSTANDING OF THE TIMES, TO KNOW WHAT ISRAEL OUGHT TO DO. 1 *CHRON.* XII.

LONDON:

PRINTED BY R. WATTS, CROWN COURT, TEMPLE BAR.

PUBLISHED BY L. B. SEELEY & SONS, 169, FLEET STREET.

SOLD ALSO BY J. HATCHARD AND SON, PICCADILLY; AND BY ALL BOOKSELLERS AND NEWSMEN.

1828.

BV
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1828
Feb

LIST OF ENGRAVINGS

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FEBRUARY, 1828.

SURVEY
OF THE PROTESTANT
MISSIONARY STATIONS THROUGHOUT THE WORLD.
(Continued from the January Number.)

AMERICAN BOARD OF MISSIONS.

Our last Volume contains full accounts of the proceedings of the Board and of their Missionaries; at pp. 145—151, an Obituary of the Rev. Pliny Fisk; and at pp. 210—216, 330—336, and 365—372, much information relative to the Difficulties and Encouragements in the Mission, with details of Measures, account of an excitement among the Armenians occasioned chiefly by a Farewell Letter of the Rev. Jonas King, and other interesting intelligence.

MALTA.

1820.

Daniel Temple, Eli Smith, *Missionaries.*
Homan Hallock, *Printer.*

Mr. Hallock arrived in December 1826. The Rev. Eli Smith having it particularly in view to prepare publications and superintend the press in Arabic, left Malta at the beginning of the same month, after a few months' residence in the island, in order to qualify himself in Egypt and Syria for his future labours; and associated in those countries with the Church Missionaries, and with his Brethren at Beyrout.

A fount of Armenian types has been purchased in Paris and one of Arabic in London, for the use of the Malta Press, with the produce of a Subscription for the purpose, toward which 120 dollars were collected at Nice by the Rev. C. Cook, and 200 at Paris and about 400 in England by the Rev. Jonas King. Translations of the Four Gospels, and of several of Burder's Sermons, with Mr. King's Farewell Letter, into Turkish-Armenian, and some small pieces written in that tongue, have been prepared at Beyrout.

From 1820 to 1825, beside many thousand Tracts distributed by Mr. Temple, the Missionaries gave away, chiefly in Syria, Palestine, and Egypt, 20,550 Tracts in different languages: they also gave 925 copies of the whole or parts of the Bible; and sold 2915 copies for 821 dollars.

BEYROUT.

1823.

Isaac Bird, W. Goodell, *Missionaries.*

The population of Beyrout, where and in its neighbourhood Mr. Bird and Mr. Goodell have continued their labours, is estimated at 5000. Some notices of the state of the Mission occur at pp. 487, 488, of our last Volume, and in the Introductory Remarks to this part of the Survey. Of the division of their labour the Missionaries say—

With the Armenians, an interesting and intelligent race, it is now an important crisis: just beginning to awake from the slumber of ages and to break away from the customs of their fathers, they are in a state to receive a powerful and desirable impression from the example and instructions of able and devoted Missionaries: they universally speak the Turkish Language, and read it with the Armenian Character: one of us is devoted to the attainment of this language; while the other attends exclusively to the Arabic, which is spoken by Christians of the Greek, Greek-Catholic, and Maronite Rites; by Mussulmans also, and to a considerable extent by Jews.

Of their success in respect of actual conversion, and of the *trials of cruel mockings* which they endure, Mr. Goodell writes, in February of last year—

It is very comforting to us, that God seems to be mindful of us in this land of our banishment. He seems disposed to glorify His Word to His people, though spoken in stammering and much weakness. Six individuals have given sufficient evidence of being born anew, to induce us to admit them to our Christian Communion and Fellowship: of three or four others we have strong encouragement to think that the same change has been wrought in them.

The violent opposition raised against the Missionaries has been already stated: in March, Mr. Goodell writes—

Our enemies continue to devise evil against us; and think it very strange that they, being many thousands, cannot counteract the influence of Two Strangers, who seldom go

out of doors, and who can speak the language of the country only with stammering tongues.

In May he writes to Mr. Jowett—

If you come this way again, you will find every thing much changed. Beyrout seems hardly the same place; for almost every body is either a friend or a foe to us.

Two Natives, Asaad Shediak (or Shidiak) and Asaad Jacob, have been repeatedly mentioned. At p. 214 of our last Volume, it was stated that they are brothers and both of the Greek Church; but, from more distinct intelligence, we learn that they are not brothers, and that Jacob only is of the Greek Church, Shidiak having belonged to the Maronite Communion. Asaad, mentioned at p. 38 of the last Survey, is not, as we apprehended, Jacob, but Shidiak: under the continued and severe persecution of his Church, Shidiak remains firm; and his constancy is working powerfully on others: his younger brother, Phares, has retired from Syria, that he may follow his convictions, and is now at Malta, assisting in the Church Missionary Translations into Arabic. Asaad Jacob is yet quite a youth; and, notwithstanding the promising appearances at pp. 214—217 of our last Volume, has turned again to the world, and is become a bitter adversary: we may cherish the hope concerning Jacob, which is expressed with great simplicity, in his broken English, by one of the converts, respecting another backslider—

Holy Spirit and the Satan fight now in Stephanus' heart. I think Holy Spirit conquer, and the Satan escape.

The Schools have been seriously injured by the hostility of the Romanists: the average number of Scholars, from January to June 1826, in Nine Schools, was 305, including 52 Girls: in November of that year, Mr. Goodell says, that, in Thirteen Schools, there were not much less than 600 Scholars, more than 100 of them Girls; and adds, in addressing Mr. Jowett—

In all these Schools, the Old and New Testament, the Psalter, and your Tracts, are the only School Books: your Tracts are seised with avidity; and read, I hope, with profit by many: all admire the type.

In July last, however, Mr. Bird writes to Mr. Jowett—

The breaking-up of all our Schools, except three or four, has cut off much of our hope of circulating Tracts to extensive advantage: yet the door is not shut, and we trust that you will still go on and sow in hope.

SMYRNA.

1826.

Josiah Brewer, Elnathan Gridley, *Missionaries.*

Mr. Brewer and Mr. Gridley arrived at Malta in November 1826, and sailed for Smyrna in December, on the 27th of which month they reached their Station: the grounds on which Smyrna has been chosen for their residence are thus stated—

Mr. Brewer is sent more especially to the Jews: it is estimated that there are in Smyrna and its immediate neighbourhood full ten times as many Jews as there are in all Syria and Palestine; and it is thought by Mr. Temple, that, within three days' journey of Smyrna, there are not less than 100,000 persons who speak the Jewish-Spanish Language.

The arrangement which places Mr. Gridley also at Smyrna, has respect to the numerous productions of the Malta Press, in Greek and Italian. In Syria, there are comparatively few who speak either of these tongues. By availing himself of the accumulated results of the press, Mr. Gridley will be able, it is presumed, to exert at once a salutary influence on a numerous people.

Mr. Brewer found the Jews at Smyrna more than usually jealous, since the late excitements at Constantinople, of intercourse with Christians: his presence in the Synagogue occasioned considerable tumult. At the end of January of last year he left Smyrna for Constantinople, in order to procure assistance in learning Jewish-Spanish; and returned in July, having obtained his purpose. It will be seen, under the head of the Church Missionary Society, that, at the last dates, Mr. Brewer had accompanied the Rev. John Hartley on a visit to some of the Greek Islands.

Mr. Gridley states that there is a great demand at Smyrna, especially among the young, for publications in Modern Greek. He finds good readers on board the Greek Vessels, and disperses many Tracts by means of the Captains: he writes—

I also here meet with Greeks from many different countries; and, among those from every country, I find such as can read.

Mr. Gridley has visited 31 Schools in Smyrna, containing about 1000 Scholars, chiefly boys under 12 years of age, the girls being taught at home: on this subject he says—

These Schools seem to me to present an exceedingly important field for Missionary Effort; not the Schools of Smyrna merely, but the thousands which are scattered wherever Sons of the Greeks are found.

BIBLE SOCIETIES.

CIRCULATION OF THE SCRIPTURES.

At pp. 203, 204, 429—431, and 478—483 of our last Volume, details were given of the proceedings of Mr. Barker and the Rev. H. D. Leeves in Roumelia

and Bulgaria. From the Twenty-third Report of the British and Foreign Bible Society, we shall now collect various particulars.

Constantinople—The issues have amounted to 5673 copies, which are considerably fewer than those of last year. "Yet, I think," observes Mr. Leeves, "we have reason to be thankful for what has been done; especially when it is considered, that, during the year past, we have witnessed a bloody Revolution which has changed the whole face of the State, and a Conflagration which consumed an eighth part of the City; not to mention the minor fire at Galata, at the beginning of the year—events which it may easily be conceived are unfavourable to the peaceful circulation of the Scriptures, by the impoverishment which they produce, and the distraction of men's minds to other subjects." It is matter of joyful reflection, that in the last four years 21,000 copies of the Word of God, in whole or in part, have gone forth from this Station, to enlighten the inhabitants of these dark and unhappy countries. For the Greek Scriptures there is, happily, in every direction, an increased desire.

Smyrna—Operations in Asia Minor are, at present, restricted; and will be so, till the editions now preparing at Constantinople, the Turco-Greek and Turco-Armenian, shall be ready for the inhabitants of Lydia, Caria, Lycia, Phrygia, Pisidia, Cilicia, Lycaonia, as far as Cappadocia; who are either Greeks or Armenians, but their language is Turkish, which they read and write in their own character. The Depository at Smyrna is continually open, from morning till night; and issues the bread of life to individuals of all sects: the different Missionaries visiting Smyrna, Captains of vessels, and other individuals, present channels of circulation, which Mr. Barker gladly embraces: no obstruction is, in fact, thrown in the way: anathemas against purchasing or reading the Scriptures produce but little effect. Besides the Depository at Smyrna, there are smaller at Aleppo, Tarsus, Sour, and Sidon, to the affairs of which Mr. Barker gives attention. The total issues at Smyrna under his superintendence, during the year, were 2045 copies of the Scriptures, either in whole or in part.

Malta—The importance of Malta as a central situation has been noticed in former Reports; and the experience of the year has fully confirmed the opinion entertained: many applications for copies have been made from different parts of the shores of the Mediterranean, by Missionaries, the number of whom is happily on the increase: in urging their demand for the Greek Scriptures, with a particular reference to these valuable coadjutors in the work of the Bible Society, the Secretaries write, "It is painful to us to hear and see so great a demand, while it is wholly out of the power of our Depository adequately to meet it: your Committee will pardon, or rather commend and satisfy our importunate request." The issues at Malta, during the half-year ending June 30th, were exceedingly small; but in that ending December 31st, amounted to 3539 copies. The Society's Agent is indefatigable in visiting the shipping that touch at the port.

NEW VERSIONS AND EDITIONS.

The sentiments of Archbishop Hilarion, on the value to the Greek Church of a *Modern-Greek* Translation of the Scriptures, given at pp. 483—485 of our last Volume, claim great attention.

The *Turco-Greek Testament* has left the press; and a man is now employed in visiting the towns in Anatolia, and disposing of them by sale: he appears to have met with encouraging success. The *Turco-Greek Psalter* is now passing through the press; and the *Pentateuch* is undergoing revision: the *Historical Books*, down to 2d Chronicles, together with Proverbs and Ecclesiastes, are transcribed, and ready for revision. The *Turco-Armenian Testament* has been delayed, in order that it may undergo still further revision. The *Turkish Pentateuch*, in this form, has also been transcribed.

When at Ternovo, Mr. Leeves had an interview with Archbishop Hilarion, whom he found revising the prophetical books of the Old Testament of the *Modern-Greek Bible*. The *New Testament* of this Version having, on examination, proved, in some instances, not closely literal, it has been proposed to reduce it to a nearer conformity to the Original: these renderings do not at all affect the sense.

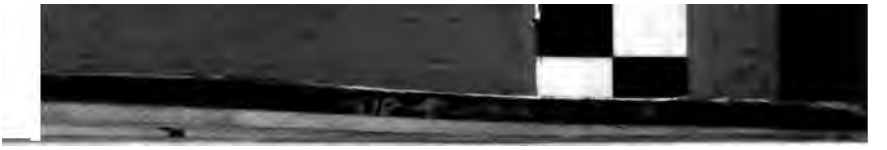
From Corfu, the Rev. Mr. Lowndes writes, "The printing of the *Albanian and Modern Greek* goes on well." The Testament is more than half completed.

The subject of Versions in the *Bulgarian* and *Servian* Dialects has been afresh brought under the notice both of Mr. Leeves and Mr. Barker, and measures are in contemplation for procuring them.

The Committee have made arrangements, during the past year, with the Scottish Missionary Society, for the services of their Missionary, the Rev. Mr. Glen, at Astrachan, in making a translation of the *Poetical and Prophetical Books* of Scripture into *Persian:* there has already been received from him the *Book of Proverbs*, which will be submitted to competent scholars for revision. Mirza Jaffer is proceeding at St. Petersburgh with the translation of the *Historical Books*.

During the year, Professor Lee has edited the *Psalms in Persic, Coptic, and Arabic;* with a portion of the *Syriac and Arabic Testaments*: which latter works have been conducted through the press by Thomas Pell Platt, Esq. your Honorary Librarian. To this Gentleman a renewed debt of gratitude is due, for his continued assistance in various departments of the Society's concerns; which services have been perfectly gratuitous.

The Translation of the *Four Gospels* into *Curdish* is finished; and, through the kindness of two English Gentlemen resident at Tebriz, it has been corrected and revised by some good Curdish Scholars, according to the Arabic Translation: still further inquiries will, however, be made, before it is put to press; but, in the mean time, the translator has been encouraged to proceed with the remainder of the New Testament.



The *Jewish-Spanish New-Testament* has made but little progress: it is to be printed at Corfu; but delays are ever occurring, which affect not only the works of the Society, but also other publications.

In the course of his travels in Persia, Mr. Wolff has purchased the Manuscripts of different portions of the *Chaldean Bible*, which, though the same in language as the Syriac, is written in a different character: the Manuscripts have safely reached England; though Mr. Wolff, on two occasions, narrowly escaped being shipwrecked with them: they have become the property of the Society for promoting Christianity among the Jews, whose Committee have kindly lent them to yours, and steps are now taking for having these Manuscripts examined. Mr. Wolff had some interviews with these Christians, whom he found, as they themselves admitted, in a wild and uncultivated state: they acknowledged that the cause of their want of civilization is their lamentable destitution of the Scriptures; "but," said they, "we have heard that the English are able to write a thousand copies in one day: would they not write for us several thousand copies and send them to us? We become wild like Curds, for we have so few copies of the Bible. The English have written those of the Jacobites, which we cannot read generally—why should they not write these of ours?"

CHURCH MISSIONARY SOCIETY.

1815.

MALTA.

W. Jowett, C.F. Schliens, *Missionaries.*
August Koellner, John Kitto, *Printers.*

Mr. Schliens arrived on the 26th of April: see his Letter on entering on his labours, at p. 432 of our last Volume. Mr. Kitto reached Malta on the 30th of July. Mr. Peter Brenner, from Bâsle, is preparing in London to proceed to Malta, in order to afford some relief to Mr. Jowett in conducting the secular concerns of the Mission, particularly those of the Printing-Office, now become very weighty and important. The Mission has, indeed, grown so much of late, that it was found necessary to remove to more commodious premises: Mr. Jowett wrote—

Our establishment is now assuming that degree of magnitude, that we shall have to take a new house; and this, to accommodate us and our six children, six printers, some half-dosen more persons, and all the materials, will not be an easy undertaking.

It will have appeared from p. 503 of our last Volume, that suitable premises were engaged soon after Midsummer.

Arabic Translations are proceeding: Ysa Petros has completed, at Jerusalem, an Arabic Translation of Pilgrim's Progress. On this subject Mr. Jowett says—

Arabic, as you will perceive from the demands of our Brethren in Egypt and Syria, is likely to occupy a large share of our attention. Should Providence smile upon our Oriental Translations, I see no limits to our Arabic Works for many years to come; in fact, I see no limits at all. However, I would not indulge a presumptuous spirit: He, whom we serve, alone knows how far it will be good for us to proceed in any of our best-intentioned undertakings: we can only say, *If the Lord will, we shall live, and do this or that.*

A List of Publications, issued from the Press up to April 1826, appears at p. 318 of our Volume for that year. The Press did not come into effective operation till January 1825. Mr. Jowett has sent home a full abstract of its labours for its first three years, to the end of 1827: we shall hereafter give this abstract, and, in the mean time, mention some of the chief results. Of Sixteen different Works in Italian, 13,500 copies have been printed; of Seventeen in Modern Greek, 18,000; and of Seventeen in Arabic, 23,000. Mr. Jowett is laboriously engaged in a Greek Commentary on the Acts of the Apostles and the Epistle to the Romans. Mr. Schlienz, with the aid of Phares Shidiak mentioned before, is preparing, in Arabic, a Commentary on the Parables. Various considerable Works are printing in Italian and in Greek; and Arabic Tracts, with a large quantity of Translations, are ready for the Press.

CONSTANTINOPLE.

The Rev. John Hartley was left, in the last Survey, at the end of 1826, in this city. He spent the chief part of the first three months of 1827 with Mr. Jowett at Malta, in conferring on the best plans of prosecuting their objects, and in the refreshments of brotherly intercourse. He reached Constantinople again early in April, and continued there till July, when he removed to Smyrna. At pp. 171—178, 204, 205 of our last Volume, a detail is given of his intercourse, while at Constantinople, with Greeks and Roman Catholics; and, at pp. 43—45, 178—181, 205—210, 328, 329, 485, appear his affecting communications relative to some Jews at Constantinople, under cruel oppression as Christian Confessors. Early in June, Mr. Hartley removed to the island of Prinkipo, in the Sea of Marmora, where Mr. Brewer resided, that he might have more intercourse with him than the distance of Prinkipo had allowed.

Of the state of things at Constantinople, Mr. Hartley wrote in June—

The Roman Catholics are exceedingly vio-

lent. A young Roman Catholic from Poland visits me continually, and is embracing the truth in a very zealous manner. Ever since I came, I have been engaged as much as I could attend to, in conversation, reading, and prayer, with Greeks and Catholics, Jews and Armenians: thus has some seed been scattered; but we must earnestly entreat God to bring about a great change: without this, there will be but little good done.

The sale of Books is but little: we distribute, however, a considerable number, not without hopes of benefit. Send me a moderate supply of Greek Books. We must, if possible, do something for Bucharest. I am informed that Thirty Jews were baptized there, not long since, by the Greeks.

Mr. Leeves writes to Mr. Jowett, after Mr. Hartley had left Constantinople—

I am sorry to say that the circulation of Italian Publications is almost at a stand. The sale and circulation of Greek Tracts, however, proceed: rather more than 3000 copies of the different publications from your own, Mr. Temple's, and Mr. Wilson's Presses have been sold: those of your publications, which have met with the readiest circulation, and of which you may send a fresh supply, are—that very useful little book, the "History of the First Three Ages of the Church"—"Nine Religious Dialogues"—and "Greek Meditations:" you may add some copies of the "History of David."

You know that one of our Jewish Converts has relapsed. The two other Converts stand firm in their profession.

A rich Jew offered money for the separate release of the apostate, but in vain.

SMYRNA.

John Hartley, C.L.Korck, M.D. *Missionaries.*

Mr. Hartley accompanied Mr. Brewer on his return to Smyrna, in July: his more particular object in the removal was to take the place of the Rev. Mr. Arundell, the Chaplain to the British Factory, in order to enable that Gentleman to visit England; but circumstances occurring to prevent his visit, Mr. Hartley engaged in a Modern-Greek Service, every Sunday, in the Chapel of the Dutch Consulate.

Dr. Korck joined Mr. Hartley, from Malta, on the 26th of August: a remark made by Dr. Korck on his passage deserves to be recorded—

I was glad to see the difference between what seamen used to be and what they begin now to be. On board the Wilberforce, I found a desire to hear the Word of God preached; and saw the crew reading Bibles and Tracts: the effect of all this was—good order, and no swearing: indeed I had the pleasure to witness the whole crew endeavouring to convince the cook, a negro, the only swearer on board, of the sinfulness of the practice. How gratifying must such changes be to the true Christians of England!

Dr. Korck's health, which had been very delicate, has so much improved, that he writes in September—

I shall, I trust, with the grace of God, be fit for that work, which Mr. Hartley and I think of the highest importance—the distribution of the Scriptures and the establishment of Schools. For the execution of these plans, Smyrna is the most proper place of residence, as from hence the intercourse both with the interior and the islands will be easy; and, in the place itself, there are many opportunities of usefulness.

Soon after Dr. Korck's arrival at Smyrna, Mr. Hartley proceeded, in company of Mr. Brewer, on a visit to some of the Greek Islands. On the 9th of October, he writes from Syra—

Our voyage from Smyrna was rendered painful, by the tediousness and by dangers from pirates: we were attacked by four piratical boats, on entering the channel of Scio; and were only saved by God's blessing on the determined resistance of our crew.

In Syra, we are taking steps for supplying Greece, both continental and insular, with the Scriptures. There is much to encourage us. Mr. Brewer and myself returned, this morning, from a visit to the Islands of Myconi and Tino: in both islands we have begun the sale of the Scriptures, and have found Agents for carrying on this important work: at Myconi, we left 35 New Testaments—THEY WERE ALL SOLD THE FIRST DAY! We have reason to believe, that, by Divine assistance, a similar sale may take place in other directions. We have already sent off a new supply to Myconi and Tino, and are now contemplating a voyage to Paros and Naxos, with the same intentions.

I feel confident, also, that we are distributing the Malta Publications with considerable effect: they are read with attention and interest. I make particular use of Lord Littleton on St. Paul, Bishop Porteus's Evidences, and Locke on Education. Works on Evidences, and conversations on Evidences, are, at this moment, of particular importance in Greece. Infidelity has made considerable progress among the younger part of the population, and we must do all that we can to check it.

We have made most interesting acquaintance with Theophilus, whom you will remember as Professor at Haivali; and with Eustratius and many other well-informed Greeks. Almost all seem favourable to the work of Reformation; though deficient, at present, in those qualities which are requisite for carrying on such a work with vigour: it is not improbable, however, that it may please God to prepare some of them for this so great an undertaking.

I beg you to send, as soon as possible, a box of the Maltese Publications—a selection from the productions of your own Press, and from those of Mr. Temple and of Mr. Wilson. From Mr. Temple,

I particularly wish more of Lord Littleton on St. Paul and of Bishop Porteus. I do not wish at present any book in Greek which directly attacks their superstitions: I perceive that here, in Independent Greece, such would be likely to do harm. Above all things, get Milner's History of the Reformation printed in Greek.

We intend, if it please God, to spend the winter at Egina, Napoli, or whatever part of the Morea may be most important.

Mr. Jowett remarks on this communication—

You will see from Br. Hartley's Letter where he was, and how actively employed. His date is eleven days before the Battle of Navarino. I apprehend that that action would tend to increase, rather than diminish, his safety; and he is at a good post.

That Battle, in its consequences, has no doubt opened the Morea to the exertions of the best friends of Greece, to an extent not hitherto known.

CAIRO.

S. Gobat, W. Krusé, Christian Kugler, J. Rudolph Theop. Lieder, Theodore Mueller, *Missionaries.*

These Brethren were all left, in the last Survey, at Caïro or Alexandria. Mrs. Mueller, who was then stated to be ill at Alexandria, did not survive to reach Caïro, but died at Alexandria, in peace, on the 7th of December: see an Obituary at pp. 265, 266 of our last Volume. About the middle of December, all the survivors were assembled in Caïro. Circumstances led the Brn. Gobat, Kugler, and Mueller to visit Syria and Palestine, while Mr. and Mrs. Krusé and Mr. Lieder remainder in Egypt. A very interesting Abyssinian, Girgis, was providentially brought in the way of the Missionaries before they separated, and proceeded to Syria with those who went thither. A variety of details relative to Egypt, Abyssinia, and the plans and proceedings of the Missionaries appeared in our last Volume: see pp. 182, 223, 250—253, 330, 582—589.

Mr. Krusé pursued at Caïro the study of Arabic, and endeavoured to open a profitable intercourse with the Copts; but complains greatly of their general indifference. Seven Schools in the Coptic Quarter have 220 Boys: they eagerly received 185 copies, in Arabic, of the Epistles of St. Peter and St. John.

Mr. Lieder spent from the 19th of May to the 20th of June in a visit to the Province of Faioum, in the Desert to the west of the Nile. His Journal, which is full of interest from this being entirely new ground, shews the necessity and the probable advantage of exertions among the Copts of that quarter. Mr. Lieder was accompanied by Dr. Kluge, a German of scientific pursuits; who seems to have most happily imbibed from his companion, by the blessing of God, a great regard for the Missionary Cause. Twenty-five Villages lie round Medina, the capital; and offer, with that place, abundant work for a Mission. Mr. Lieder was about to leave Caïro, in the beginning of July, for Upper Egypt, "to search," as he himself says, "for Christians in all quarters, in order to preach to them the Gospel of Peace."

It may be remarked, generally, with respect to Egypt, that there is little present prospect of effecting good: but the seed of a future harvest must first be sown.

The Missionaries who visited Syria, accompanied by Girgis and the Rev. Elnathan Smith, American Missionary, left Caïro on the 30th of January; and reached Beyrout, going by land to Jaffa, on the 18th of February. On the 6th of March, the Brn. Gobat and Kugler left Beyrout for Damascus; with the Armenian, Seignior Carabet, and Mr. Nicolayson, Missionary from the Jews' Society: they reached Damascus on the 9th, left it on the 15th, and arrived at Safet on the 19th. Mr. Mueller and Girgis left Beyrout on the 19th, and joined their friends at Safet on the 23d. They all left on the 26th; and, on the 1st of April, entered Jerusalem. Mr. Mueller left Jerusalem, on the 20th, with Mr. Nicolayson; intending to pursue with him, at Safet, the study of Arabic: they arrived there on the 25th, and at Beyrout on the 1st of June: the Plague prevailed there, especially among the Mussulmans; and indeed throughout the land, except at and near Jerusalem. Mr. Mueller's return to Egypt is not stated in the last Letters. The Brn. Gobat and Kugler, with Girgis, left Jerusalem on the 25th of June; and, by way of Jaffa and Damietta, reached Caïro on 5th of August: they thus gratefully acknowledge the good hand of God over them—

After an absence of six months from Egypt, we have the pleasure to inform you, that, though we have followed uproars in Damascus and Jerusalem, and preceded others in the Mountains of Lebanon, and have been surrounded by the Plague on all sides, yet the Lord has been pleased to watch over us and keep us from all danger, so that we have met with no unpleasant circumstance during the whole of our journey.

At Jerusalem they almost daily visited the Abysinians, 25 in number, whom they found there; and had much encouragement in their intercourse with them. The following extract from the Journal of the Brn. Gobat and Kugler will shew the course of their proceedings in the Holy City—

We had many opportunities of preaching the Gospel to all classes of people, but more especially to the Greeks. Br. Kugler, having successfully administered medicine to a sick person, was very soon known, in the whole city, as a skilful physician: and thus he had opportunity of going from house to house, and of exhorting the people to flee from the wrath to came, and to look for salvation only in the merits of a Crucified Saviour; while Br. Gobat would read the Bible and speak about the salvation that is in Christ, with those who came to us and were waiting for the physician, from morning till night. Thus many Turks, to whom it would not be advisable yet to preach the only way to eternal life by the death of the Son of God, were obliged to hear the Gospel of Reconciliation when addressed to the Christians. We do not know the counsel of God with them; but we are sure that many Greeks loved us, and began to doubt about their form of religion and the state of their souls: they told us, every day, we should stay at Jerusalem.

Mr. Kugler was in high repute, in his medical capacity, with the Governor of Jerusalem; and had constant access to his house, where all the great topics of the Gospel came under frequent discussion.

While purposing to proceed to Abyssinia, both Mr. Gobat and Mr. Kugler fell ill at Cairo. Mr. Kugler's illness was so alarming, that his Physician, M. Dussap, kindly took him into his own house: at the end of August, the fever, under which he had suffered, had left him; but he was in a state of great debility. At the latest dates, they were waiting an opportunity for their departure on their journey: the rumours of war between Turkey and the Allies had delayed them: and a new insurrection of the Wehabees might probably further derange their plan, which was to proceed by way of Jidda and Massowah.

In the mean while, the circumstances in which the Mission is placed are very observable. The Missionaries destined for Abyssinia, meet in Egypt with Girgis, a most promising Abyssinian, who is sent by the King to procure an Abouna, or Bishop, from the Armenian Patriarch; the Abouna received, as had long been the case, from the Coptic Patriarch, having been expelled for intemperance. After the mutual regard of Girgis and the Missionaries had been confirmed by the friendly intercourse of many months, the Missionaries find, on their return with him from the Holy Land, an Englishman, Mr. Coffin, become by long residence an Abyssinian in sentiment and habits, sent to Egypt from the Ras of Tigré, who is in a state of discord with the King, and had received the expelled Abouna, but had now sent to the Coptic Patriarch for another Abouna: the Ras further desires the interference of the English to fortify Amphila on the coast of his district as a place of trade, and asks for mechanics and artisans, and especially a Physician; and had, with these views, given to Mr. Coffin a Letter to the English Government, that, if practicable, he might proceed to England with these requests.

The Missionaries justly view this combination of circumstances as extraordinary; and feel awakened by them to look for the especial guidance of the Divine Hand in their future proceedings. Mr. Kugler's knowledge of medicine may probably lead the Ras to detain him in Tigré; but Mr. Kugler purposes to make it a condition of his taking up his residence there, that he shall be allowed to accompany Mr. Gobat in visiting all parts of Abyssinia.

EDUCATION SOCIETIES.

We shall collect notices from different quarters on the State of Education in these parts, and subjoin to each the authority on which it rests.

MALTA.

The School Society manifests persevering assiduity: the number of Scholars last reported was 179 Boys and 155 Girls, being an increase of 50 Boys and 55 Girls.

[*Br. and For. Sch. Rep.*

I can count 45 of the Scholars whom I have had, who are now about 20 years of age; and these all distinguish themselves among their brothers: many of them often come to my school, evincing their gratitude and love. Before these Schools were established, you could scarcely meet with one in one hundred among the Females who could read or write: now no Girls' Schools are without such instruction.

[*Mr. Joseph Naudi.*

IONIAN ISLANDS.

The death of the Earl of Guildford, the kind and sincere friend of the Greeks, is a serious calamity to them, especially to those of the Ionian Islands.

The University of the Islands, situated in Corfu, was opened in the autumn of 1823: in that year it contained 16 Professors, most of whom were of the first order; almost all of whom had studied, at the expense of Lord

Guildford, in the most celebrated Universities. The establishment when complete will cost the State about 5000*l.* per annum: before the opening of the University, about 7500*l.* was annually sent out of the Islands, for the education, in Italy, of a sixtieth part of the Youth. The Government provides for the instruction in Theology of 100 Ecclesiastics: Lord Guildford, at his own expense, provided for the instruction of 40 Youths, destined to be Judges, Merchants, or Cultivators. The Library contains 30,000 volumes. A Botanical Garden is formed, and a School of Design and Sculpture has been opened. [*Mr. A. Kalvos, in Asiatic Journal, for July* 1827.

The state of the Schools of Mutual Instruction is as follows; the first figures after the name of each Island denoting the number of its Inhabitants, the second that of its Schools, and the third that of its Scholars. *Corfu:* 48,737 — 3 — 239. *Paxos:* 3970 — 1 — 40. *Zante:* 40,063—13—363. *Cefalonia:* 49,857 —2—157. *Ithaca:* 8200 — 1 — 87. *Santa Maura:* 17,425—1—75. *Cerigo:* 8140—8—772. Total, 176,392 Inhabitants, 29 Schools, and 1733 Scholars. [*The Same.*

Paxos— is a small insignificant island, but my recollections of it are peculiarly grateful: the inhabitants possess the most primitive simplicity, and great suavity and benevolence of manner. There is no School for Females. The town is close to the beach; and cottages are scattered through the island, which yields an abundant supply of oil, of very superior quality. The people are very industrious; and always clean and particularly neat in their dress. [*Mrs. Kennedy.*

Zante—is, next to Corfu, the island of greatest importance; but, though the commerce is active and the inhabitants are rich, the Women are here more secluded than in any of the other islands. The town is crowded to excess, yet it does not afford the least means of instruction to Females; and a doubt has been expressed to me, whether the Girls would be allowed to attend the school, if one were established: but, as the Zantiotes are very jealous of their own dignity, they will blush when they find Schools established in the other islands, while the Women of Zante are permitted to remain in the most profound ignorance. The establishment of the College will undoubtedly produce a change in the desires and sentiments even of the Zantiotes. [*The Same.*

Cefalonia—Since my first arrival, I informed all my friends and acquaintance of the willingness and pleasure with which I would receive any of the poor Ecclesiastics, who wished to learn the Ancient Greek: to this moment, no one had evinced the least desire to avail himself of the offered opportunity. The progress, which many of my scholars have made, has at length stimulated their lethargy; and caused many to attend to instruction as a real good, to the possession of which they ought to give a portion of their vainly-spent lives: the Government has begun to take notice of the diligence of some of the Ecclesiastics. I have already, in the number of learners, one Deacon and three Anagnostes (Readers). I sincerely hope that others will come. Every good is commenced by human instruments; the grace of God, however, is the first great cause of all, exciting and working energetically, in time and by means unknown, and frequently unexpected to our grovelling and weak mind. [*Prof. Bamba*

Ithaca—The Ladies were anxious, not only for the education of their own children, but for the female children of the whole of Greece. We have had frequent and interesting conversations on this subject. One evening, a few weeks before we left the island, we had assembled a number of our friends at our house: Dr. Citiliani entered rather late, and, addressing the Ladies, said, "I have pleasing news for you, and a cause for congratulation to the Gentlemen." They all rapidly inquired what it was; for the Greek Fleet had been expected with deep and intense interest, and the Greeks were daily expecting to hear of the arrival of Lord Cochrane. "I have read," he replied, "in a Gazette from Hydra, that the Ladies in Scotland, lamenting the want of education among our women, have formed a Society for the purpose of instituting Schools for the Greeks." The Ladies arose—crowded round me—and, with glistening eyes and in an earnest manner, said, "Lady! you are going to England! do not, oh! do not forget us! but excite the English to pity us. Give our deepest, our most heartfelt thanks to the Scottish Ladies: tell all the English to sympathize with us—to aid us—but not to despise us." The Gentlemen had pressed forward, and stood with looks of indescribable expression. I could have wept with emotion. [*Mrs. Kennedy.*

Santa Maura—With the exception of one or two, the Ladies are very deficient in mental accomplishments. I must however say, that the Greek Women almost universally possess a softness and gentleness of manners, which is particularly pleasing and attractive. In the lower classes ignorance is the cause of a rude, good-natured, but troublesome familiarity of manners. [*The Same.*

Cerigo—Notwithstanding his very circumscribed means and the prejudices of individuals, Captain M'Phail, the Resident, has built Seven capital Schools; all of which are in activity, and contain nearly 1000 pupils. The order observed in these schools is scarcely exceeded in England: the progress is almost incredible: above all, the Female School of 113 pupils is admirably well managed. A great portion of the scholars, of both sexes, are refugees from all parts of Greece; so that the benefits of the System will extend to the whole of the Levant. [*The Same.*

The appointment of Mr. and Mrs Dickson to Cefalonia was stated at p. 503 of our last Volume.

GREECE.

Your Committee cannot but hope, that, ere long, the exertions of Christian Philanthropy will have free scope in this most interesting land; and, with that hope, have made such preparations as they were able, by the translation and printing of the Reading, Arithmetic, and Scripture Lessons, in Modern Greek. Meanwhile, they have much gratification in informing the Society that Georgius

Constantine, whose conduct was favourably noticed in the last Report, continues his efforts with most laudable industry and zeal: his School at Napoli di Romania contains 100 children; and he appears deeply concerned to train them in Scriptural Knowledge. His last communication to the Committee states, that, in those parts of the country which are remote from the actual seat of war, and in all the Islands, favourable openings for Schools occur; and that the people are very desirous to avail themselves of the advantages of education. Peace only is needed: that it may soon be honourably and permanently established, will be ardently desired by every Christian Mind. [*Brit. and For. Sch. Rep.*

A notice relative to George Constantine above mentioned, and the progress of Instruction at Napoli, appeared at p. 217 of our last Volume; and very promising indications, under the recently-altered state of things in Greece, have just been referred to under the head of the Church Missionary Society.

I find no little Greek Village in the country without its Schools. Travellers in the Morea tell me, that, amidst all the desolations of war, these little Schools are continued in every corner of their Villages. [*Rev. Elnathan Gridley.*

PERSIA.

On the return of the Rev. Joseph Wolff to this country, he communicated interesting information relating to the strong desire expressed in Persia, to receive competent teachers from England; and the assurances given by various individuals of the highest rank and influence, that they would patronize and support them: in consequence, a Meeting was held in London on the 1st of March last, a Committee formed and a Subscription opened "to send out pious and well-qualified teachers to prepare the way for the Holy Scriptures." [*Brit. and For. Sch. Rep.*

Some account of this Committee appears at p. 182 of our last Volume.

BASLE GREEK-MISSION SOCIETY.

Hildner, Major, *Missionaries.*

Some notices relative to this Society will be found at pp. 263, 301, of our last Volume. The Missionaries sailed from Ancona to Corfu; and there occupied themselves in acquiring the necessary facility in the languages: in October, they write that they could converse tolerably well in the Modern Greek, and had entered on Italian. It is one object of this New Society to assist the Greeks in their temporal concerns. A Greek Boy, of eleven years of age, had been sent by the Missionaries for education to Bâsle.

GERMAN MISSIONARY SOCIETY.

1822.

GERMAN COLONIES.

We have not been able to collect any accurate intelligence relative to these Colonies, except very affecting details of the excesses of the Persians in some of them near the frontier. Mr. Dieterich, mentioned in the last Survey, died in the Crimea, in the autumn: his health had been declining for two years. Mr. Fletnitzer, who had removed from the vicinity of Odessa to Karass, returned to Odessa; and had under his care 103 Boys and 105 Girls, of nine different nations.

KARASS.

Lang, Zaremba, *Missionaries.*

Mr. Zaremba's removal from Shusha to Karass, in June 1826, was stated in the last Survey. He and Mr. Lang, with the Scottish Missionary Mr. Galloway who still continues at Karass, visit frequently among the Tartars. Mr. Zaremba says that those who live near Karass have acquired great confidence in his brethren; but those at a distance receive them often in the most repulsive manner, even with jeers and contempt: he writes, however—

The Brethren scatter on all sides the knowledge of the Truth among the Tartars; and though these may be only preparatory labours, yet a large quantity of seed is sown. In the early years, the Scottish Missionaries, generally, did not travel to any great extent; but rather occupied themselves in translating and in printing: Mr. Galloway, however, very soon began to travel on all sides, and has to this day persevered diligently in this course.

SHUSHA.

1824.

South-east of Tiflis 225 miles—the Capital of the Russian Province of Karabegh—Inhabitants, 1500 Tartars and 500 Armenians.

Dittrich, Haas, Hohenacker, Koenig, Pfander, Woehr, *Missionaries.*

In the last Survey, the Brn. Dittrich and Haas were left at Moscow, studying Armenian. Circumstances led Mr. Dittrich to go to St. Petersburg; and Mr. Haas laboured, for a time, at Madchar, not far from Karass: he arrived in Shusha early in June. In that month, Nasarean, a Young Armenian, brought by Mr. Haas from Moscow, opened a School at Shusha; on which occasion the Armenians discovered a degree of interest which greatly encouraged the Missionaries.

The Tartars had begun, after the late troubles, to collect again round the Missionaries. Long previous to the recent attack of the Persians, they had threatened the Armenians with the approach of the hostile force; but no one could be-

lieve that Persia would declare war against Russia. At length, the Persian Army passed the Araxes; and, ten days after, Abbas Mirza sat down before Shusha with 40,000 men, increased afterward to nearly 50,000. The communications of the Missionaries describe their perplexities and fears in a very lively manner; and manifest, at the same time, the strength and eminence of their faith. All the affairs of the Mission were put in order—each disencumbered himself for retreat—and all committed themselves and their work to the care of their Almighty Saviour; and not only were the Missionaries, but the Armenians, also, roused to earnest prayer. The Persians, after a six weeks' siege, decamped suddenly, on learning the defeat of the part of the army in advance. The Mission House had been in imminent danger, but had not been injured. The Missionaries state a remarkable fact—

The Armenians frequently assembled in the Churches to implore the protection of the Most High. The danger became daily more pressing. The enemy, full of arrogance, cried out to those who appeared on the walls—"IF JESUS BE GOD, LET HIM NOW DELIVER YOU!" But on the very night when all dreaded that an assault would be made, the enemy withdrew to succour his defeated forces!

When the enemies of God follow thus in the path of the blaspheming Assyrian, and the still more impious blasphemers of the Dying Saviour, we may be assured that swift destruction is ever at hand!

Mr. Zaremba, at Karass, thus feelingly mourns over the sufferings of the former objects of his pastoral care when at Shusha—

What was my emotion when I heard the news of War! Death and Desolation now reigned in the very places, which, a few months before, I had traversed, by night and by day, in perfect security. What now will become of the poor Russians, Cossacks, and Armenians, among whom I have found so much kindness and love! I am distressed, above all, for the souls and bodies of my dear young brethren of Armenia; with whom I implored on our knees the Divine Protection when I left them last Spring, who have been to me an abundant cause of rejoicing, who have testified so much friendship toward me and my brethren, and in such a variety of ways rendered us service. We commend them, and the beloved Missionaries shut up in the walls of the besieged Shusha, to the Good Shepherd; who will carry them through this trial, in patience and faith, to the glory of His name. May the Lord so govern all things, that the door may not be shut against His Word, but opened more widely and free course given!

JEWS' SOCIETY.

1821.

W. B. Lewis, C. Neat, John Nicolayson, Joseph Wolff, *Missionaries.*
G. Clarke, M.D., Dav. Chn. Bernh. Jadownicky, *Assistants.*

Mr. Lewis, appointed to Smyrna, has been employed, since he left England on his return to the Mediterranean, in lending assistance to the Society's Missionaries in the south of Europe, and preparing for his own work by the acquisition of languages. Mr. Neat has lately been on a visit home, but is returned: he and Dr. Clarke continue to promote the objects of the Society among the Jews of Italy. Mr. Nicolayson is pursuing his labours in Syria and Palestine. Mr. Wolff, having been appointed a Missionary of the Society, left England at the end of July, to proceed by way of Gibraltar and Malta; and arrived at Malta on the 11th of September. Mr. Jadownicky, who is to accompany Mr. Wolff (see p. 573 of our last Volume) in his labours, had reached Malta on the 30th of July, having sailed with Dr. Korck and Mr. Kitto, of the Church Missionary Society.

The Committee give the following views of the peculiar circumstances under which the Society's labours are conducted in these Seas:—

Your Missionaries continue their labours under many discouraging circumstances. The means, which they are enabled to employ, are, in many respects, different from those which are most profitably employed by many of your other Missionaries: they are not able to establish a Public Service expressly addressed to the Jews, and thus afford this people the advantages of regular Christian Ministration, as at Posen and Warsaw: they have not the same providential openings for a general circulation of the Scriptures, as within the very important sphere of your Polish Mission: they cannot, with your Missionaries at Hamburgh, Posen, Dresden, or Madras, open Schools for the Christian Instruction of Jewish Children; endeavouring to rescue the next generation from the blindness and obduracy which too generally characterize the present. These are important means, of which, owing to local circumstances, your Missionaries on the European Shores of the Mediterranean cannot, at present, avail themselves. But means enough are left in their power, whereby, under God's blessing, many of the descendants of His Ancient People may be brought to a knowledge of *the truth as it is in Jesus.*

Besides visiting Schools, and having daily intercourse with the Jews in private, your Missionaries have been much engaged in the translation and preparation of suitable Tracts, which they have circulated to a great extent. They have been led to hope that they are gaining the confidence of the Jews,

and that they will in future be able to obtain a more free access to them. They have already extended their sphere of usefulness; and have obtained much accurate and important information respecting the moral and temporal condition of the Jews in the South of Europe. Christian Friends have been found to co-operate with them in districts which they themselves have not visited; and copies of the Sacred Volume and of Scriptural Tracts have, through their means, found their way among the Jews of the Barbary States, on the opposite shores of the Mediterranean.

Of the demand for the Scriptures, the Committee say—

During the year, there has been a great demand for copies of the Old Testament, especially among the Jews of the Levant: an unusual number of copies of the entire Scriptures have likewise been purchased. Dr. Naudi particularly mentions the pressing applications which he has had from Mr. Lowndes, of Corfu; from Mr. Nicolayson, your Missionary at Beyrout; and from the Jews at Safet: in all these cases, Hebrew Bibles were required for sale among the Jews.

Your Committee having received many representations of the importance of publishing the Scriptures and Tracts in the Spanish-Hebrew, and having corresponded with the Malta Committee on the subject, are now taking measures to carry their recommendation into effect, by which means they hope to gain access to a very large division of the Jewish Nation.

Of the occasion of the late excitement among the Jews at Constantinople the Committee give the following account—

It appears that Mr. Wolff was by no means aware of the result, with which it had pleased God to bless his labours at Jerusalem, until his arrival at Constantinople; when, on presenting himself to the Rabbies assembled in their College for teaching the Law, they imprecated curses upon his name and his memory: on his inquiring the cause, he was told that he had been disseminating his errors at Jerusalem; and that certain Jews had written down his arguments, and had come to Constantinople, where they had already turned away many of their brethren from the ancient faith: they informed him, that there were about 300 Jews, who were more or less affected with his errors. The zealous Missionary, rejoiced to receive such unexpected testimony to the power of the Gospel from the lips of unbelieving Jews, immediately replied, "I am delighted to hear it! and I hope that I shall soon add you to the number."

In the Jewish Expositor for January are printed some simple and affecting Letters from John Baptist, one of the Jewish Converts, to Mr. Leeves. The younger Convert, John, suffered much from sickness in prison. It is stated in the Report—

Your Committee are anxiously looking out for a duly-qualified Missionary—a man of warm piety and sound discretion, whom they might send to Constantinople, to strengthen the hands of Jewish Believers, and to prosecuet the good work thus happily begun.

Mr. Nicolayson was left in the last Survey proceeding from Beyrout to join Dr. Dalton at Jerusalem, where he arrived on the 3d of January 1826. After the death of Dr. Dalton in the Holy City on the 25th of that month, Mr. Nicolayson returned to Beyrout: from the 25th of February to the 1st of August, he there devoted himself to the study of Arabic, and to intercourse with the Jews. He afterward visited various places, residing chiefly at Beyrout or at Safet. His proceedings in connection with the Church Missionaries have been already stated. At Beyrout, he found leaves of the Hebrew New-Testament, which had been torne out of the Bibles sold by him to Jews, used for common purposes in the shops of the town: he remarks hereon—

Hitherto I have scarcely been able to prevail on any Jew to receive the New Testament by itself, or Tracts. Indeed, patience is a grace which is constantly called into exercise, in our endeavours to do good among the unbelieving sons of faithful Abraham.

LONDON MISSIONARY SOCIETY.

MALTA.

1811.

S. Sheridan Wilson, *Missionary.*

The Ministerial Labours of Mr. Wilson continue to be attended with spiritual benefit: the English Congregation and the Sunday School prosper: the Weekly Service in Italian is attended with encouragement, as regards both Maltese and Greeks.

The Society's Press is in active operation: 3000 of Mr. Wilson's Greek Spelling-book, and from 8000 to 10,000 Tracts in Modern Greek and Italian, have been printed: these Books and Tracts have been put into extensive circulation. Burder's Village Sermons, in Modern Greek, were in the press.

CORFU.

1819.

Isaac Lowndes, *Missionary.*

The attendance on the English Services and the state of the Sunday School improve: on the approach of winter, the Greek Lecture was resumed with encouragement: the Greek Sunday-School has still about 40 Scholars. In another tour through the island, Mr. Lowndes preached to the natives, on one occasion, to more than 300.

The printing of the English and Modern-Greek Lexicon is finished; and that of the Greek and Albanian Testament carried as far as Jude: the translation of Scott's Essays into Greek is completed, and that of Bickersteth on Prayer is begun. Supplies of publications for distribution have been furnished from Malta, by Mr. Wilson and Mr. Jowett. Mr. Lowndes has again visited Cefalonia and Zante, and made provision for a regular and extensive circulation of publications in those islands: the fall of Missolonghi closed an important channel for the distribution of Books in Greece, but access through it has latterly been again obtained.

RELIGIOUS-TRACT SOCIETY.

The Committee have remitted nearly 100*l.* during the year to different Labourers in these Seas; and 13,000 Tracts have been sent to various quarters: the following Tracts have been printed at the Society's expense; the first six by Mr. Lowndes, the last six by Mr. Wilson—

Modern-Greek: Christian Indeed—Cure of Naaman—Poor Joseph—Consolation to the Afflicted—Sin no Trifle—Great Question Answered. *Albanian:* Golden Rule—James Covey—John the Baptist—Doctrine of the Cross—Great Question Answered—Progress of Grace.

It is stated by the Committee—

It appears that the Italian Publications printed at Malta cannot be circulated in that island; but the same restriction does not apply to those published in England. The Committee have recently published, in Italian—The Novelty of Popery—Summary of the Bible—Brazen Serpent—Friendly Advice—Subjects for Consideration—Progress of Sin—Way to Heaven. Large editions of these have been printed, and will be circulated as opportunities may offer.

A number of copies of the Tract first mentioned, "The Novelty of Popery," having been sent to Malta, Mr. Wilson writes—

One Gentleman, to whom a respectable Italian sent a copy, returned it, torne to ribbons, and enclosed in a blank cover. I am making arrangements for putting one into the hands of all the most respectable persons in the island. Nothing makes Popery tremble more than Bible Light; for God's Truth and Popish Principles must ever clash and make a noisy effervescence, because they cannot agree together. I find a Tract by Bossuet, (that, I think, which he wrote against Claude,) is making its appearance in Malta, in Italian, printed by a Society at Rome. When Popish Tract-Institutions, in London and at Rome, are struggling against God's determination to destroy the Man of Sin by the breath of His mouth, it seems a louder call on British and all Protestant Believers in Apostolic and Catholic Truth to lay themselves out for yet greater usefulness: we cannot expect that Popery will give way to the increasing light of Scriptural Truth without a desperate resistance. Persecution has ever been sweet to Rome, when in power: if God be so merciful to His Church, as to forbid the gratification of that her evil propensity, still she will do her utmost to oppose. God forbid that I should bear false witness against my neighbour; but this is not theory—it is HISTORY.

The Rev. John Hartley had stated that the Tract "Andrew Dunn" was in great request among Roman Catholics: the Committee remark—

This is an encouraging fact, particularly when the Committee have heard that poor "Andrew Dunn" is now to be found in the Index Expurgatorius of the Church of Rome.

SCOTTISH MISSIONARY SOCIETY.

James Galloway, W. Glen, *Missionaries.*

The following view of the Mission is given by the Directors in the last Report—

During the past year, Messrs. Dickson and Mitchell returned from Russia: Messrs. Galloway and Glen are now the only Missionaries in connection with the Society who remain in that country. Mr. Galloway, sometimes alone, and sometimes in company with Mr. Lang, one of the Bâsle Missionaries, continues to itinerate among the neighbouring villages with that zeal and diligence for which he has long been particularly distinguished, and he likewise occasionally pays visits to those at a greater distance.

In the neighbouring villages, things have much the same aspect as they have had for a long time past: the attention of individuals is in general secured for the time they are spoken to; but, in regard to any remarkable impression having been made, nothing further can be said than that numbers have obtained some knowledge of the doctrines of the New Testament, and can point out the difference between them and Mahomedanism, which they sometimes do in our presence to strangers; but they make it a matter of speculation only, and their hearts do not appear affected by it, so as to have any influence on their conduct. "We have," say the Missionaries, "felt disappointed in the case of individuals, whom we have frequently mentioned by name; and shall continue to be so, till they be really converted to Christ as their only Saviour and Lord: to this time, their worldly circumstances and connections appear to operate more powerfully on their hearts, than the great blessings exhibited in the Gospel."

In the more distant villages of the Jambuluk and Jetzan Tartars on the Usha Collack, the reception which they met with was, in general, by no means discouraging: many listened with attention to the reading and preaching of the Word; and copies of the New Testament and of the Psalms and Tracts were received by those who could read: from some of the Effendis they, as usual, met with opposition; which consisted chiefly in speaking against the doctrines of the Gospel, in a taunting manner, rather than in any attempt to oppose them by force of argument:

in some instances, this had the effect of dispersing the common people; in others, their scorning appeared to fall on their own heads, and they retreated back with shame: by individuals, here and there, serious inquiry was made, so as to afford considerable encouragement to hope that the Word was not declared in vain. The Tartars who reside on the Kulish were likewise visited and spoken to, as opportunity offered, either in their own houses or without doors: a number of Books, especially Tracts, were dispersed among them; particularly among those who had not before received any: there are individuals, who, from time to time, have shewn some degree of thoughtfulness in regard to the state of their souls; but, to this time, so far as is known, the offers made of a Saviour appear to them but a small matter.

The Students among the Tartars are frequently removing from one place to another; partly for the sake of changing their teachers, which they suppose to be advantageous to their studies; and partly that they may not be too burdensome to any one village, as they are principally supported by the inhabitants of the village in which they are taught for the time: from this, as well as other causes, the Missionaries have frequent opportunities of distributing books in villages which it might be thought were sufficiently supplied formerly.

For a number of months past, Mr. Glen, whose ordinary residence is Astrachan, has been at Karass; with the view of adopting those measures which might be deemed necessary for effecting the transfer of that Colony to the Bâsle Missionary Society. Having taken with him his Persian Moonshee, Agha Sayed Muhsin, he, with his assistance, proceeded with the translation of the Old Testament into Persic, which he is carrying on for the British and Foreign Bible Society, and finished the Book of Proverbs: but, in November last, the Moonshee was attacked by a fever; and, after an illness of ten days, he, to their deep regret, breathed his last. Mr. Glen himself was afterward seized with the same kind of fever, and was so ill that there was no hope of his recovery; but, after being brought to the gates of death, he was mercifully brought up again and restored to health. If he has not already returned to Astrachan, it is probable he will soon do so, as he has the prospect of there obtaining the assistance of Mir Abu Talib, the Persian who along with him translated the Psalms into Persic.

With respect to the transfer of the Colony of Karass to the Bâsle Missionary Society, nothing as yet has been settled: unexpected obstacles have been thrown in the way of that measure: what may be the ultimate decision of the Russian Government relative to it, it is impossible to say. The Directors have also adopted measures for the sale of the Mission House at Astrachan.

WESLEYAN MISSIONARY SOCIETY.

Stations and Missionaries.

MALTA: 1823: John Keeling—ALEXANDRIA: 1825: Donald Macpherson—ZANTE: 1826: Walter Oke Croggon.

Mr. Rule has left the *Malta* Mission, and is appointed to the West Indies: the Members are 38. At *Alexandria*, Phares Shidiak, on his way to Malta, rendered valuable aid in the Arab School, which contains 36 boys, many of whom are making some progress in Christian Knowledge: the Abyssinian Lady, baptized by Mr. Macpherson, and now at Cairo, holds fast her profession: he continues to preach on board the vessels which visit the port. At *Zante*, Mr. Croggon, who arrived Nov. 23, 1826, has Service four or five times in the week: the Members are 8.

Siberia.

SELENGINSK.

A Military Station south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

LONDON MISSIONARY SOCIETY.

1819.

Edw. Stallybrass, W. Swan, Robt. Yuille, *Missionaries.*

A very interesting view of the circumstances of this Mission, from a Letter by Mr. Swan, is given at pp. 590—594 of our last Volume.

The Missionaries continue to preach to the Buriats near them, chiefly dependants on the Mission; and also to travel among those who live at a distance: hitherto, however, without apparent success. Of a journey by Mr. Swan, the Directors say—

Toward the close of the past year, Mr. Swan visited a tribe of Buriats who inhabit that part of the country which lies along the shores of the Baikal, near the mouths of the Selenga. He conversed with the Taisha and principal people, endeavoured to direct their minds to the importance of education, and informed them of the existence of the Seminary at Selenginsk. They were fully aware of the importance of learning to read and write Russ, and several of them seemed inclined to send their children to the Seminary; but were prevented on finding that the Missionaries seek no remuneration for the instructions which they impart: a plan of DOING GOOD DISINTERESTEDLY, they regard as justly liable to suspicion.

In March and April of last year, Mr. Swan resided at Ona, the out-station mentioned in the last Survey: Mr. Stallybrass had, in the preceding year, spent two months in visiting this Station.

Mr. Yuille, also, has taken various journeys among the Buriats.

The number of Youths in the Seminary is six: they make good progress. The number admitted since the commencement is 14.

The Mongolian Translation of the New Testament is completed, and considerable progress made in that of the Old.

Mrs. Yuille died on the 2d of July, of typhus fever; departing in peace.

China.

CANTON.

LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison, D.D. *Missionary.*

Leangafa, *Native Teacher.*

Dr. Morrison's arrival, on his return to his Station, on the 19th of October 1826, was stated, with some account of Leangafa and of his proceedings during Dr. Morrison's absence, at pp. 372—375 of our last Volume: on the details there given the Directors remark—

The statements relative to Leangafa, however in themselves pleasing, derive additional interest from the almost-universal rejection of the Gospel by the inhabitants of China, with which they stand contrasted. An Empire is here presented to our view, containing 150 millions of souls, involved in gross spiritual darkness: while standing, as it were, on its utmost verge, we behold a single individual of that Empire defending the existence and perfections of the True God, and the necessity and efficacy of our Lord's atonement for the sin of the world; and inviting his countrymen to read the Scriptures, which have been translated for their use, as containing words by which they may be saved.

They add, in reference to Dr. Morrison—

So fully persuaded is Dr. Morrison of the importance and utility of Comments on the Scriptures, in reference to converted and inquiring Heathens, that, while the present obstacles to preaching the Gospel in China continue, he conceives that he cannot more profitably employ his time than in composing Explanatory Notes on the Chinese Bible.

We quoted, at p. 374 of our last Volume, some very sensible remarks of Dr. Morrison on Obscurities in Translations of the Scriptures: he thus writes, on this subject, to the British and Foreign Bible Society, in reference to the Chinese Version—

The Society will not, I hope, be discouraged in their labours, by the common objections made to translations into Pagan Languages. To a Pagan, unacquainted with Jewish Antiquities, European Ancient History, and Christian Doctrine, and who casually reads a page or two of Holy Scripture, there must be much that he cannot understand; but I have evidence, that, to such a reader, there is much in Holy Scripture that he CAN understand. When I left China, I presented to the Superior of a large Buddhu Temple, containing 200 Priests, a copy of the Bible, and a Chinese Version of the English Prayers for Morning and Evening Worship: I have seen him since my return: he has read these books, and praised them to me. A Native Christian, converted to the faith by the late Dr. Milne, has shewn the Sacred Writings to many persons; among others, to some learned graduates: these, when they have read awhile, have said, "There is, in that book, much that it is easy to understand: there are also inverted phrases; and there are parts in which we do not understand the subject treated of." The Native Christian says the same: but he has read the whole several times; and finds that the Old and New Testaments reciprocally elucidate each other. The careless, profligate, and proud, in every land, will despise the Bible: but the inquiring mind and the anxious spirit, the young convert and the aged Christian, will esteem it *as a pearl of great price.* With it, may it be your happiness to enrich all nations!

India beyond the Ganges.

THE Deputation of the London Missionary Society to the South Seas visited, in their return, its Stations in China and India. Having been detained nearly ten months in New South-Wales, they embarked on the 12th of June 1825, and arrived at Batavia on the 17th of July: on the 7th of September they sailed, and reached Singapore on the 14th: leaving that place on the 1st of October, they landed at Macao on the 14th; and, having continued there nearly three weeks, proceeded to Canton and arrived there on the 5th of November: leaving Canton on the 5th of December, they returned to Singapore, and landed on the 24th: on the 11th of January 1826, they sailed for Malacca, which they reached on the 15th; and, leaving on the 6th of February, arrived at Pinang on the 9th: here they continued till the 11th of March; when they sailed for Calcutta, which they reached on the 16th of April. Everywhere the Deputation met with great kindness from the Officers and Gentlemen connected with the East-India Company; and they acknowledge, with gratitude, the gracious protection of Divine Providence in several cases of imminent danger.

SINGAPORE.

A British Island, at the southern extremity of the Peninsula of Malacca, between 80 and 90 miles in circumference—rapidly advancing in population and commerce: inhabitants, at the end of 1824, stated at 11,851; and, in the Singapore Chronicle of March 1. 1827, at 13,732.

LONDON MISSIONARY SOCIETY.

1819.

Claudius H. Thomsen, Sam. Dyer, *Missionaries.*

Mr. and Mrs. Dyer, having made considerable progress in Chinese, embarked in April, to assist in that branch of the Mission, which has long languished for want of aid: they reached Madras on the 17th of July; and proceeded in the Waterloo, one of the Company's Ships, for Singapore. The Directors state—

One of the Malay Services has been, for the present, suspended, in consequence of the dispersion of the people of the place where it was held, by a fire that consumed nearly 200 houses: the Services at the Chapel are continued as formerly; but the attendance seldom exceeds 20: of these, however, some make good progress in Christian Knowledge. A Malay Female, who formerly shared in the benefit of the school, after a suitable term of probation, has been baptized: she is the first adult native who has, in this way, manifested her desire to put on the yoke of Christ.

The number of publications in Chinese, Malay, and English, put into circulation during the year, was upward of 6500. About 25,000 Malay Tracts were printed, of which part have been sent, for distribution, to Malacca, Pinang, and Batavia.

The population, as above stated, in the early part of 1827, consisted of the following classes—

Males, 10,307—Females, 3425: of this number, 87 were Europeans, 19 Armenians, 188 Native Christians, 6088 Chinese, 4790 Malays, 1242 Bugis, and 1318 other Natives: of the Chinese only 341 were female.

MALACCA.

The Chief Town of the Peninsula of Malacca—under the authority of the British.

LONDON MISSIONARY SOCIETY.

1815.

James Humphries, David Collie, S. Kidd, John Smith, Jacob Tomlin, *Missionaries.*
Maria Newell, *Assistant.*

Mr. Kidd, in February 1826, returned from Pinang; where he had, for some months, relieved Mr. Beighton, who was indisposed. Mr. and Mrs. Smith arrived, by way of Madras, on the 22d of October of that year; and Mr. Tomlin, by way of Calcutta, early in 1827. Miss Newell sailed, with Mr. and Mrs. Dyer, in April last: she had made considerable progress in Chinese, and is to assist in the education of Native Females. Mrs. Humphries died on the 29th of last May.

The foundation-stone of the New Chapel, mentioned in the last Survey, was laid by the Deputation of the Society. Mr. Humphries had been appointed to act, for a time, as Chaplain to the Settlement. Of the labours among the Natives the Directors say—

The Chinese Services continue to be performed, every morning and evening, in the College-Hall; when all the Students attend: on the Sabbath, beside three short Lectures, there are other Religious Exercises, adapted to imbue the mind with truth and to impress it upon the conscience. The Missionaries continue to itinerate in the interior, for the purpose of preaching to the Chinese; on which occasions they are uniformly accompanied by some of the Students belonging to the Anglo-Chinese College. Mr. Kidd employs a portion of his time in going out among the people: to such as are able to read, he gives Tracts; to such as are not, he explains a portion of some suitable book.

The Deputation state—

Many Chinese men are employed in the interior as cultivators of pepper, at the distance of eight or ten miles from the town: these plantations are occasionally visited by our brethren, for the purpose of distributing among the people Chinese Tracts on religious subjects: these men are retired in their habits, and have much time for reading. We accompanied our friends several times; and found that, in general, the Chinese received the books with apparent pleasure: some, which had been distributed on former occasions, are pasted up in their houses; with remarks written upon them, expressive of approbation, though all these papers are replete with evangelical sentiments.

On the Schools the Directors report—

The number of Chinese Schools is 7, containing from 240 to 250 Boys: they are all conducted on decidedly Christian Principles: the Deputation visited and inspected each of them; and, so far as they were able to judge, were satisfied both with the progress of the boys and the principles on which the schools are conducted. The Local Government has engaged to support two Native Schools, one Malayan and the other Tamul: a Free School, to be supported by the inhabitants, has also been opened: it contains about 170 Malay Boys, who are instructed in the principles of Christianity: these Three Schools are under the superintendence of Mr. Humphries, who has the charge of the Malay Branch of the Mission, and whose attainments in Malayan qualify him for preaching therein: the Malay Inhabitants of Malacca are supposed to exceed 10,000.

The Deputation state, that, in their opinion, a prominent object in Schools, established in Heathen Countries, should be, the training-up of the Elder Boys to be Schoolmasters; it being reasonable to suppose, that those, who have been so educated, will feel much less attachment to idolatry, and be better fitted, both intellectually and morally, for promoting the object of the Missionaries, than the present Native Schoolmasters are.

In reference to the Press they state—

Mr. Kidd has translated into Chinese several Sermons on the leading doctrines of Christianity, some of which have been printed and put into circulation. The following Works

are prepared or in progress: Colloquial Phrases, in English and Chinese—Abridgment of Sacred History—Brief Outline of Divine Revelation—Extract from Dr. Watts's End of Time, in Chinese—English Translation of an ancient Chinese Work entitled "The Four Books."

On this subject the Deputation say—

We are not aware that any important improvement can be recommended. The wages paid to the men employed are regulated by the quantity of work done: this is a good principle, and must prevent imposition. They have just commenced a new Edition of the Scriptures, for the British and Foreign Bible Society: but we advised that its progress should be retarded till such time as Dr. Morrison's improvements on the first edition shall be received; and especially as many copies of that edition are yet on hand, and the blocks are always ready for turning more off.

On the circulation of the Tracts, the Missionaries thus write to the Religious-Tract Society—

Within the last eighteen months, there have been many instances of Chinese coming a considerable distance from the interior, and begging to be supplied with our Tracts; and every week we have similar applications from the Chinese in Malacca and its vicinity: indeed, we may venture to say, that more Tracts are thus applied for now, in one week, than were asked for in the course of twelve months, four years ago! This is encouraging, so far as it evinces a desire among this singular people to acquire some knowledge of the principles of our Holy Religion. Several of the Chinese have the walls of their humble cottages adorned with our Broad Sheet Tracts: in some instances we have seen upward of 40 pasted on the walls of one small room: thus the glorious truths of the Everlasting Gospel are constantly and most conspicuously before the eyes of these deluded votaries of idolatry.

ANGLO-CHINESE COLLEGE.

The Directors report—

From June 1825 to June 1826, six Chinese Youths were received on the foundation, and two during the same period left the College. The number of Students on the books, at the termination of the above-mentioned period, was 20; of whom 17 were supported by the College Funds, and 3 by private individuals: there were, at the same time, six candidates; some of whom, it was probable, would be admitted on the foundation. Two Dutch Youths attend the College, for the purpose of acquiring English and Chinese. The total number of Students—exclusive of an evening class, consisting of Chinese and Portuguese, who are learning English—was 28.

Two of the Students are Natives of China. One of them, whose age is 21 years, has, in the course of little more than twelve months, acquired such a knowledge of English, as enables him to translate from it with tolerable ease and accuracy: he has already made a Chinese Translation of Keith's Treatise on the Globes; and it is probable that he will shortly, be capable of translating English Works generally. The other Young Man manifests great steadiness of character, and is diligently employed in storing his mind with the leading truths of Revelation. Both of them are likely to return to China, at the expiration of their term of study.

The Deputation say of the Students—

They all read Chinese: six of the elder of them also read and speak English intelligibly; having been born in Malacca, with the exception of one, who is a Chinese by birth: Malayan is their vernacular tongue, nevertheless they all read Chinese with apparent fluency. All attend from six o'clock in the morning until eight at night; and are regularly assembled for morning and evening prayer, together with all the Chinese who are employed about the premises. In other parts of the day, they are diligently employed in their respective studies. On the Lord's Day they are assembled to be catechized, together with the scholars belonging to the Chinese Schools; and to attend Public Worship, which is conducted in the Hall of the College by Mr. Collie. An excellent discipline is maintained; and we had every reason to be satisfied with the manner in which this Institution is conducted by our respected and worthy friends, Messrs. Humphries and Collie: much good may be anticipated from their united and well-directed exertions.

BRITISH AND FOREIGN BIBLE SOCIETY.

The person alluded to at p. 59 of the last Survey (where the reference to the preceding Volume should have been to pp. 390, 391; not to pp. 300, 301) as likely to be furnished by the College to to act as Agent of the British and Foreign Bible Society, is Mr. John Henry Moore: he was trained as a Schoolmaster in the British and Foreign Society's Central School, and was engaged in the Free School mentioned above: he had received instruction in Chinese in the College, and is now in the service of the Bible Society, and is occupied in the circulation of the Scriptures throughout the Malayan Archipelago.

Pinang.

Called, also, Pulo Penang and Prince of Wales Island—an island lying off the coast of the Malay Peninsula, transferred, in 1786, to the East-India Company—contains about 160 miles square—Inhabitants now estimated at 55,000.

LONDON MISSIONARY SOCIETY.

1819.

T. Beighton, *Missionary.*

Mr. Beighton's health was much improved by his visit to Singapore, mentioned in the last Survey. To his late co-adjutor, Mr. Ince, the Deputation bear an honourable testimony—

During the life-time of the late worthy Missionary, Mr. Ince, the Directors are aware, the Mission here embraced both the Chinese and Malayan Population; but, since his lamented death, the Chinese Department of it has been abandoned: the Malayan Branch is still prosecuted by Mr. Beighton. From general testimony, Mr. Ince possessed considerable natural talents, and had made great progress in Chinese; and diligently employed

his attainments and talents, in promoting the objects of his Mission, distributing Chinese Books and Tracts, conversing with the Chinese, and superintending the Schools of their children: his death is a great loss to the Society's Mission in these regions, being removed just as he had acquired talents to be useful in the sphere in which he moved.

Since the period mentioned in the following statement made by the Deputation, emigrations from the surrounding country have raised the population, it is said, to 55,000—

According to the last census, up to Dec. 31, 1825, the entire population of Pinang amounted to 37,962 souls; of whom 13,769 are Malays and Bugguese, and 7552 Chinese: the remainder are Chulias, Bengalese, Armenians, &c. There are, in George Town and its immediate vicinity, one Episcopal Church—one Mission Chapel—two Roman-Catholic Chapels—one Armenian Chapel—four Hindoo and three Chinese Temples—ten Mahomedan Mosques—and two Siamese Temples.

The Deputation recommend the revival of the Chinese Branch of the Mission: of the Malayan Branch they say—

It has a much more extensive range, having access to a population nearly twice the amount of the Chinese. Mr. Beighton appears to have acquired a competent knowledge of Malayan, which he is diligently employing in promoting the objects of his Mission. He has six schools of Malayan Children under his care, containing 127 boys and 38 girls: some of these are 17 or 18 years of age.

The Directors say—

Mr. Beighton founds much of his hope of usefulness among the Mahomedans, in many of whom a decline of prejudice is perceptible, on the Christian Instruction disseminated by means of the Native Schools.

Mr. Beighton, however, remarks—

It is extremely difficult to introduce any thing new among the Malays: they are naturally of a lazy, indolent habit; in general, very ignorant and very filthy: add to which, they are very proud, and think themselves very holy; and are completely led away by the delusions and superstitions of the False Prophet.

On the Ministry the Directors report—

At the Mission Chapel, which the Deputation describe as an excellent building fitted up with great neatness, a Lecture, preached by Mr. Beighton on Sabbath Evenings, is attended by several of the more respectable Europeans: the state of religion, generally, among them, when compared with what it was seven years ago, exhibits proofs of decided and gratifying improvement.

On every Sabbath Morning, the Missionary explains the doctrines of the Gospel to a small Congregation of Malays, partly consisting of the Teachers and Scholars belonging to the Schools: in the afternoon, he visits one or other of the Schools; and gives an exhortation to the children, and to such adults as may attend from the immediate vicinity. Of the Adult Malays who hear the Gospel, several of whom appear to make progress in the knowledge of the Scriptures, the number is increasing: some, who privately acknowledge the Divine authority of the New Testament, fear to avow their conviction openly.

The cause of Christianity has lost an active friend, by the death of the Presidency Chaplain, the Rev. Mr. Hutchings; who departed this life, after a week's illness, on the 30th of April.

Burmah.

AMERICAN BAPTIST MISSIONS.

1813.

Adoniram Judson, D.D. G. H. Hough, Jonath. D. Price, M.D. Jonathan Wade, G. D. Boardman, *Missionaries.*

The death of Mrs. Judson was stated at pp. 263, 264 of our last Volume. Dr. Price, also, has lost his Wife, who was a Burman Convert, named Ma Noo: of her Dr. Judson says—

She persevered to the last in a very consistent profession and exemplification of the Christian Faith; and is, I trust, the fifth Burman who is entered into the rest that remaineth for the people of God.

It was stated in the last Survey, that all the Missionaries had assembled in Rangoon; but this appears to have been a mistake, as several of them were in Bengal at the time referred to.

Amherst, the present head-quarters of the Mission, is a New Town, formed by the British, near the mouth of the River Martaban; and is the seat of the British Government in Burmah. Dr. and Mrs. Judson left Rangoon in the latter part of June 1826, and proceeded to Amherst: on the 5th of July he left that place to accompany the Embassy to Ava, and did not reach it again till the 24th of January of last year. Mrs. Judson had died in October; and, about a month after her death, at the end of November, Mr. and Mrs. Wade, who had landed at Rangoon on the 9th of that month from Calcutta, had arrived at Amherst. Mr. Hough and his family had sailed again from Rangoon for Calcutta in October; and Mr. and Mrs. Boardman had left that city early last year to proceed to Amherst. Dr. Price was at Ava, where he purposes to settle: the King had employed him, in the negociations with the British, as his Agent.

Dr. Judson thus speaks of Amherst—

We found several of the Native Converts who had preceded us; and had built the first Native Houses that encroached on the jungle, and disturbed the deer and wild fowl which had been the undisturbed occupants of the peninsula. Two of them, Moung Sheva-ba and Moung Ing, I have long intended for Assistants in the Mission; and have now advised that one of them be immediately em-

ployed in a School, and the other as an Itinerant Missionary among the New Settlers.

A present of 300 rupees from a friend was employed in the erection of a temporary Mission House and a small School Room.

The Embassy, which had been detained at Rangoon till the 1st of September, reached Ava on the 28th; but was not admitted to an audience by the King till the 20th of October. Dr. Judson says—

It was with great reluctance that I left Amherst to accompany the Embassy, according to my engagement with Mr. Crawford—an engagement which he obtained by long solicitation, and finally by holding out a temptation which I could not, or rather thought it my duty not to resist: he pledged himself to use his utmost interest to secure, in the Commercial Treaty which he is commissioned to negotiate with the Court of Ava, an Article in favour of Religious Toleration, on principles of reciprocity—the Burman Government engaging not to persecute their subjects who may embrace the British Religion, and the British Government securing a similar privilege to their subjects in behalf of the Religion of Gaudama.

In a Letter from Ava, on the 7th of December, Dr. Judson states, that, in the very commencement of the negotiation, he ascertained that it would be impossible to effect any thing in favour of this object, in consequence of the extraordinary ground taken by the Burmese Commissioners. He writes—

Reluctant as the Government has ever been to enter into any stipulations with a Foreign Power, the Commissioners resolved to do nothing more than they were obliged to by the Treaty of Yandabo; and as that required them to make a "Commercial Treaty," they resolved to confine the discussions to points strictly commercial: so that, instead of a Treaty of Twenty-two Articles, calculated to place the relations of the two countries on the most liberal and friendly footing, the Treaty just concluded is confined to four, and those utterly insignificant.

On this result it is remarked in an American Publication—

Considering the subtle dealing of this Prince on some former occasions, particularly in respect to the First Treaty of Peace with the British, such a result does not surprise us. We do not, however, see cause for discouragement on this account; since any pledge which he might have given on the subject would, in all probability, be suddenly violated in the event of another war with the British, and perhaps sooner; in which case the consequences to a Mission established in his dominions would be most disastrous.

Besides, as, by the Second Treaty of Peace, Four large Provinces have been ceded to the British, our Missionaries can, for a long time, find a sufficient field for their labours in a territory where they will be free from all Government embarrassments. It is therefore more than probable, that, in what at first might appear dark and gloomy, Providence has overruled events for the best good of the Mission and the honour of His Own Cause.

Dr. Price writes from Ava, on the 27th of January of last year, that he had opened a School for Burmah Youth of the first families: he had nine scholars, five of whom were sent by the King: two of the chief boys daily read the Bible in English. The Board state—

His intercourse will be direct with the principal men of the nation, and, we may hope, will not be in vain. It is certain that their religious superstitions are interwoven with false notions of philosophy, astronomy, and the sciences generally; and when convinced of these errors, it may prepare them more easily to relinquish those of their religion. It is the design of Dr. Price, in connection with the dispensation of the Gospel, to attempt this service.

In their last Report, the Board give the following general view of the hopes and prospects of the Mission—

In view of all the circumstances connected with the late war in Burmah and the consequences resulting from it, the Board feel justified in expressing their belief, that it has widened the sphere of their labours incalculably; and rendered the prospect of success on the part of their Missionaries far greater than before, particularly within the conquered Provinces. They may now have free access to the people without fear, and employ all the means of instruction within their reach: they may preach, and establish Schools in which the principles of Christianity shall be taught: the Natives may also inquire, read the Scriptures, hear the Gospel, and embrace it, without being subject to penalty or oppression. Heretofore, it has been otherwise. When the Missionaries preached, it was with caution; and when the people wished to hear and converse on religion, they were often deterred by the certain displeasure of their Rulers. If, then, something was accomplished for the Cause of Christ under former disadvantages, how much more may be anticipated, now these hindrances are removed! Divine Providence has committed this field of labour to the American Baptists; and it now calls on them, in a most impressive manner, for increased and vigorous exertions, as several New Stations ought soon to be commenced and supported.

This is truly a noble sight!—Britain, wresting forfeited dominions from the Idolatrous Vicegerents of the God of this World; and America, pouring forth her Sons, to aid in bringing the benighted millions to the knowledge of the Only True God and of Jesus Christ whom He hath sent. The mind of the Christian will joyfully anticipate a designed opening for the Gospel, by means of these conquests, into the vast Empire of the Idolatrous Chinese, hitherto almost wholly impenetrable.

India within the Ganges.

Our last Volume contains much information relative to this important portion of our Survey. Our Readers cannot fail to have been deeply interested in the extracts, at pp. 254—259, from Bishop Heber's Primary Charge; and in his Remarks on the Hindoos, at pp. 336, 337, 375—378, 432—434: and Mr. Strachan's testimony to the great improvement in Public Opinion and Feeling in India, with those of Mr. Edmonds, Dr. Marshman, and the Deputation of the London Missionary Society to the State and Prospects of Missions in Bengal, will have been read with pleasure: see pp. 272—275, 395.

There are two topics, however, of a very distressing nature, because they are putting to hazard the fidelity of this country in the discharge of that high trust which has been committed to it in its delegated Stewardship of India.

To one of these topics—the SELF-IMMOLATION OF HINDOO WIDOWS— attention was called in our last Volume; at pp. 158—160 by the Petition from York, and at pp. 244—246 by the Resolution of the Court of Proprietors of the East-India Company. On this painful subject, another Volume of Parliamentary Papers has appeared; and we are the more anxious to rivet the attention of our Readers upon it, until an effectual and conclusive remedy shall be applied to the evil, because there is manifestly an attempt in certain quarters to render that Resolution nugatory. Opinions are circulated, in the face of the overwhelming weight of Authorities to the contrary, that it would not be safe, and that therefore it is not the duty of Government, to put an end to the practice. We are painfully convinced, in reading the declarations and arguments of almost all those who make these assertions, whether persons in office in India or such as attempt to influence the public opinion at home, that they understand and feel neither the real nature nor the exclusive obligation of Christianity. It will be nothing short of odious hypocrisy in the sight of Almighty God, to refuse under the notion of danger to carry into effect a solemn Resolution which has in view the advancement of His glory and of the acknowledged good of the Natives placed under our charge, when no such apprehension of danger prevents the attainment even by force of any object deemed important to political welfare! We are anxious, indeed, that, in enforcing the abolition of the practice in question, feelings of repugnance and horror should not give any darker colour to representations than the exact state of facts will warrant: a friend informs us that it has been stated, even in the pulpit, that 2000 Widows had perished last year on the funeral pile near Calcutta; whereas it appears, from the Papers already mentioned, that the whole number throughout Bengal, from 1815 to 1824 inclusive, was as follows, for those ten years respectively—378, 442, 707, 839, 650, 597, 654, 583, 575, 572 — making a total of 5997; and that, with the other two Presidencies, the entire number reported in British India for those ten years may be estimated at 6632—a number sufficiently appalling indeed, and which needs no exaggeration to move the heart and conscience of a Christian; notwithstanding a person, bearing that name and in office in India, has ventured to put on record, as quoted at p. 145 of the Parliamentary Papers, the following extraordinary sentiment and misapplication of Scripture, when speaking of the fear of degradation in life and the hope of paradise as stimulating to self-immolation—

> As it is a species of voluntary death, which resembles that of a high-spirited female, who, in defence of her chastity, prefers loss of life to loss of honour, we cannot look upon it in the light of Self-murder; nor are we, in my opinion, justified in taking any active steps to prevent these acts of infatuation, which the fanatics themselves consider as "light afflictions" working for them an eternal weight of glory.

But there is a second topic of great importance to India—the PILGRIM-TAX— a tax levied by the India Government on Idolaters going on Pilgrimages to supposed Sacred Places; which, whatever were its design, has had the acknowledged effect of sanctioning and legalizing this destructive and wicked superstition. This subject is placed in a strong light by Colonel Phipps, in the article on the Temple and Worship of Juggernaut which closes our Volume for 1824; and has been on other occasions referred to in our pages, particularly at pp. 548, 549 of our last Volume, in speaking of Gya. The Rev. James Peggs, late Missionary near the Temple of Juggernaut and therefore eye-witness of the scenes which he describes, has recently published a pamphlet on this subject, entitled "Pilgrim Tax in India;" in which he has collected abundant testimony to the duty, facilities, and advantages of the entire and immediate abandonment of this pernicious system.

Our last Volume contains the gratifying intelligence of the appointment of a successor to the late Bishop Heber, who has avowed his design of treading in the steps of that lamented Prelate. That Bishop James will enter on a field of labour budding forth on all sides with the promise of future abundance, we have the testimony of the Diocesan Committee of the Christian-Knowledge Society, in the following conclusion of their last Report—

Many who have no other experience than a limited acquaintance with Native Servants and Tradesmen of Calcutta, are disposed to regard every attempt to improve and convert the Heathen as a hopeless task; but it is impossible to witness the change of sentiment which has already been effected, without entertaining a confident hope, that, at no distant period, there will be a general *turning-away from dumb idols, to serve the Living and True God.*

Let it not be said that this expectation is unsupported by experience and facts. Your Committee found their opinion of the future harvest on the first-fruits which have been already gathered in: the outworks and main defences of Idolatry have been carried, in the establishment of an unshackled System of Education. In the commencement of your benevolent enterprise, prejudices were strong; and no mode of instruction could be adopted but what excluded every thing of a religious character. The era of suspicion and jealousy is now gone: no disguise is attempted on your part: your purpose to change the customs and to root out the superstition of their fathers is avowed; but, as the people well know, that we look for success from persuasion only, they are willing to abide the result of a system, which is manifestly productive of much good. It cannot but be satisfactory to learn that the Bible, Watts's Catechism, the Lord's Prayer, Treatises on History, Geography, &c. are universally taught in your Schools: the Catechism, which is considered a simple and compendious Body of Divinity, as well adapted as any thing of the kind can be to children, and our Lord's Prayer, are committed to memory; and it is evident, from the replies which the pupils make, that they understand much of what they learn. Is it unreasonable to hope, that, as they advance in life, they will sit loose to idolatry; or that they will reject a system which degrades them in the rank of civilized beings, and is productive both of misery and crime? Invitations are continually made from villages in the neighbourhood of your Schools to confer upon them like benefits; and even the Female Children are offered for instruction—so general has the desire of knowledge become.

These things prove, beyond the power of refutation, how great a change the minds of these poor people have undergone; and shew that the time is at hand, when we shall see much greater things.

Your Committee invite those who feel any interest in the welfare of India to judge for themselves, by occasional visits to the Schools: they will then no longer regard the Conversion of the Heathen as a hopeless task: they will learn that the most formidable obstacles have already yielded to the weight of Christian Influence; and that, as the work proceeds, the labour will become lighter, and success more rapid and obvious.

But, in whatever light the subject be viewed, we ought never to forget that the work is of God, and cannot come to nought. It is true that our means are small, and in themselves insufficient for the great undertaking in which we are embarked—we meet the Giant of Idolatry with the feeble weapons of a sling and a stone, confident that the Lord, in whose name we trust, will give the victory.

But though we have all boldness, as to the result, we venture not to predict the precise time: it may be much sooner than present appearances promise, or it may be deferred till this generation shall be swept away. In the early ages of Christianity, the Gospel advanced with rapid strides, and soon reached the bounds of the Roman Empire—in those which succeeded, its progress was comparatively slow: these distinct features in its history are aptly illustrated by prophetic descriptions, revealed long before the events: it was to be as seed sown in the ground; which, after many days, silently springs up and becomes a tree of mighty growth, on whose branches the birds of heaven find protection and shade: it is again described as an armed combatant, mounted on his war-horse, and spurring onward from conquering to conquer. Whether the progress of truth among us be rapid or slow, we may be content to leave it to God, who will make *the people willing in the day of His power.* The general order of Divine Providence is such as we see it in our own day: it corresponds with the vision revealed to Ezekiel; who saw the commencement and increase of religion under the similitude of a slender rill stealing softly and without a murmur from the temple gate; but it gradually swelled to a flood and became a river, which was broad, deep, and impassable.

AKYAB.

An Island at the mouth of the Arracan River.

SERAMPORE MISSIONS.

1826.

J. C. Fink, *Missionary.*

Kuepoo, Kullafree, Oogharee, Meearung, *Native Preachers.*

The greater part of the Native Members of the Chittagong Mission have removed hither; land having been granted in their own country. There are 71 Communicants; nearly half at Akyab, and the rest in other places. Mr. Fink reached the Station on the 20th of September 1826.

It will have been seen at pp. 192, 314—317 of our last Volume, that the Stations of the English Baptists in India are now in part connected with the Baptist Missionary Society and in part with the Serampore Missionaries.

CHITTAGONG

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

SERAMPORE MISSIONS.

John Johannes, *Missionary.*

The Missionaries report—

There are no Native Members. The Station is, notwithstanding, exceedingly interesting, chiefly from the promising character of the Benevolent Institution, under the care of Mr. Johannes: this School furnishes the means of a plain English and a Christian Education to about 140 poor children; principally of low Portuguese Families, which abound in Chittagong. A Society has been formed among these Youths for prayer and mutual exhortation. Mr. Johannes preaches every Lord's Day, in Bengalee and in English: and goes out to different places, both on Sabbaths and on other days; and meets, generally, with a respectful reception.

DACCA.

A large city in Bengal; travelling distance, north-east from Calcutta, 170 miles—Inhabitants, 150,000; of whom more than one-half are Mahomedans.

SERAMPORE MISSIONS.

Revived in 1816.

Owen Leonard, *Missionary.*

Mrs. Peacock, *Schoolmistress.*

The Missionaries report—

Little fruit has yet been reaped in the conversion of the Natives: our brethren labour, however, abundantly; on Sabbath Days they have two English Services, and two also during the week: they have likewise corresponding Services in Hindoostanee and Bengalee. They associate their preaching with the superintendence of the large and interesting circle of Schools under their care; converting nearly every School into a Chapel, and every visit into a season of worship. They are called, every week or fortnight, to preach to 300 or 400 paupers, who are collected regularly near the English Church, to receive public alms from the funds of the vestry. They also attend all religious festivals and assemblies of the Natives within their reach; and, during the cold season, make excursions into the adjoining districts. The hopes of our Brethren have, on several occasions, been highly excited by a peculiar sect, called the Suttya Gooroos; who, upon the foundation of Scripture, have framed for themselves a system of doctrine and practice of a rather strange character.

Mr. Da Cruz, but lately stationed here, died on the 4th of March.

SAHEBGUNJ.

The principal Town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

SERAMPORE MISSIONS.

1807.

William Thomas, *Missionary.*

Sapulram, *Native Preacher.*

The Missionaries report—

This Station presents a wide and interesting field of labour, although its present state is rather discouraging. The Members do not exceed 30; and they reside in different places: the whole population, nominally Christians, amounts to about 100. Mr. Thomas superintends Four Native Schools; containing 92 Scholars, in which the Scriptures are read and Christian Catechisms taught.

CALCUTTA.

The Chief of the British Presidencies in India—Inhabitants, including 20 miles round, calculated, in 1802, at 2,225,000: those of Calcutta itself very variously estimated.

AUXILIARY BIBLE SOCIETY.

At the time of the last Survey, the Fifteenth Report had not reached us: from that Report and the Sixteenth, it appears, that, of the Fifteenth Year ending in February 1826 and of the Sixteenth ending in February 1827, the details were, respectively, as follows: the Receipts were 13,785 and 12,137 rupees; of which, respectively, 1800 and 3419 were for sales—the Payments, 22,755 and 12,030 — the Balances in hand, 20,940 and 21,047—the Issues of the Scriptures or Portions of the Scriptures, 16,764 and 7117 copies—the Copies in stock, 43,493 and 45,947. The diminution of Issues in the Sixteenth Year arose from fewer stores than usual being forwarded in that year to the Depositories of the Branch Societies.

The Fourth Report of the *Calcutta Bible Association* was noticed in the last Survey: from the Fifth, for the Year 1826, it appears that the Receipts were 3167 rupees, of which 113 were for sales: the Expenses were 2843 rupees for the purchase, at the Depository of the Auxiliary, of 3553 copies of the whole or portions of the Scriptures; and 381 rupees for incidentals: 3458 copies were distributed in the year, making the total number of copies from the beginning 18,946.

Of Mr. Bowley's Hinduwee Version, the Psalms, Proverbs, Isaiah, and New Testament are printed: the Version of the Old Testament is completed and revised to the end of the Second Book of Kings: the Committee of the Auxiliary remark—

This acceptable Version is the most useful work, perhaps, in reference to the number of Native Christians who are prepared to use it, that has yet appeared.

The Committee of the Parent Society state—

The desire among the Natives to receive the Sacred Scriptures, in languages familiar to them, is evidently increasing, and the facilities for gratifying this desire are daily multiplying.

GOSPEL-PROPAGATION SOCIETY.

1820.

BISHOP'S COLLEGE.

Rev. W. H. Mill, Principal.

Rev. Charles Craven, Rev. Fred. Holmes, *Professors.*

W. Tweddle, Matt. De Mello, *Missionaries.*
Henry Townsend, *Printer.*

The Committee report—

The Course of Lectures is regularly pursued; and nothing can be more satisfactory than the progress of the Students, nor more correct than their general deportment. The Principal continues to discharge the duties of his office with zeal and diligence . . . . nor has the Society been less happy in the selection of the Professors.

Great progress has been recently made in translating the Scriptures and Liturgy into the Oriental Languages. Mr. Robinson, the late Bishop's Chaplain, is proceeding with his Persian Translation of the Old Testament, a task for which he is eminently qualified, and has already completed the Pentateuch: with a view to facilitate this work, he has been permitted to reside in Bishop's College; and the Supreme Government has appointed him to a Chaplaincy in the Presidency of Bengal. An Armenian Version of the Liturgy of the Church of England has also been executed by Mr. Ardal (a young Armenian Merchant), which is under the revision of competent persons, some of them men of dignity and station in the Armenian Church. There is therefore every reason to hope that a faithful translation of our Liturgy, in this venerable language of Eastern Christendom, will soon issue from the College Press. It may be interesting to this Meeting to be informed, that it was the intention of Bishop Heber, had it pleased Providence to spare his life, to have enriched this publication with a brief history of the Church of England.

Professor Craven and Mr. Robinson have since left the College: Mr. Craven is on his return home, by way of China. At the last dates there were Nine Students in the College: in its present state it could not well accommodate more: on this subject the Committee say—

Increased funds are wanted to meet heavy charges about to be incurred: not less than 3000*l.* would be required to complete the buildings, even on the present scale; and as the Society has resolved to enlarge the College, a much greater expenditure must be contemplated . . . . The Hall, the Chapel, the Library, and the Printing-house are already on such a scale, as would do no discredit to an European University. There are Three Professors and Five Native Teachers; an establishment abundantly sufficient for the education of Forty Students.

In reference to this increase of Students, Bishop Heber said—

If we had any thing like that number, the endowments or monthly payments of each particular Student would far more than make up for the increased expense which his diet and clothing would bring upon us.

At pp. 262, 301 of our last Volume, we stated an alteration in the Statutes, allowing of perpetual nomination to Founders of Scholarships; and the application of three Grants from the Church Missionary Society, of 1000*l.* each, to the founding of Two such Scholarships to be called after the Bishop.

The Committee superintend the Schools supported in Calcutta by the Christian-Knowledge Society. Mr. Tweddle and Mr. De Mello are engaged in this service.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Receipts of the Diocesan Committee for the Tenth Year amounted to 10,502 rupees, as follows: Subscriptions and Donations to the General Fund, 2992—the same to the School Fund, 2088—Sales of Books, 622—Bills on the Parent Society, 4800. The Payments were 8314 rupees, on account of the Schools; and 2468 for Printing, Salaries, and Incidentals.

On the Issue of Books, it is stated in the Tenth Report—

The issue of Bibles has been 220; Prayer Books, 524; Tracts and larger Publications, 5693. Stores remaining in hand on the 31st of December 1826 were 165 Bibles, 1959 Prayer Books, and 46,572 Miscellaneous Publications. The Statement here given shews the estimation in which the works published by the Society are held: they have been forwarded, from time to time, to various parts of the country, at the request of the Hon. Company's Chaplains and other persons, anxious for the improvement of their neighbourhood. Lending-Libraries have been granted to several principal Stations; and all the larger Stations in the Upper Provinces have, at various times, received supplies for sale or gratuitous distribution, as the case might require.

The Native Schools are 16 in number, and contain 1280 Boys; in whose attendance and proficiency a considerable improvement has taken place during the last year. The Committee are persuaded, that, under the Divine Favour,

—nothing is wanting but increased liberality from the Christian Public, and a greater number of European Superintendants, to render this mode of Education an unspeakable blessing, and to accomplish the most sanguine hopes for the Conversion of this Idolatrous Land.

CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmid, John Theophilus Reichardt, Isaac Wilson, *Missionaries.*
Native Teachers and Assistants.
P. S. D'Rozario, *Printer.*

Many particulars appeared at pp. 378—390, 434—436 of our last Volume relative to the exercise of the Ministry, the State of the Schools, and the Difficulties and Prospects of the Mission.

The Fourth Annual Meeting of the

Auxiliary was held in the Town Hall on the 1st of June, the Acting President, the Venerable the Archdeacon, in the Chair: in the Report delivered on that occasion, the Committee give the following view of the Station—

The Chapel, which, according to the last Report, was erecting on the Society's Premises at Mirzapore, was completed in November last: besides the regular Morning and Evening Services on Sundays, the Christians residing on and near the premises meet in it for Morning and Evening Worship every day, to the number of about 50; when also some of the passers-by are usually attracted to hear a portion of Scripture read and explained. Five persons have been baptized during the past year, two of whom are adults.

It is a very gratifying and encouraging circumstance, that there are among the Candidates for Baptism a Hindoo and his Wife, who were led by their Daughter, a little girl, who is a scholar in one of Mrs. Wilson's Schools, to inquire into the truth of Christianity. The child had imbibed, very soon, the doctrines taught in the books introduced by Mrs. Wilson; and refused to bow down any more to idols, saying that she had read that it was wrong: by her entreaties the parents were led to converse with Mr. and Mrs. Wilson; and have, after a long time, yielded, with apparent sincerity, to the arguments in favour of Christianity.

In addition to the two Bungalow Chapels mentioned in the last Report, three other such Chapels have been erected during the last year, in which the Society's Missionaries preach from ten to fifteen times in the course of a week. Two Native Converts also are occupied in distributing Tracts among their countrymen, and conversing with them on subjects connected with Christianity.

The application for Schools has been so pressing, and the willingness to listen to Christian Instruction so manifest, in some villages near Calcutta, that it has been very painful to the Missionaries to be obliged to refuse the aid songht for.

Of the Society's Premises at Mirzapore Mr. Wilson says—

By the enlargement the place is very considerably improved. We have now about twelve biggahs of land, close to the New Road which has lately been opened. In consequence of this improvement in the neighbourhood, the value of the property is increased more than double its original price, and affords ample space for a large Native Church whenever necessary: the whole is now inclosed with a brick wall.

In May, there were 52 persons residing on the premises; consisting of 15 men, 17 women, and 20 children—forming 16 families: of these persons, about 12 are Communicants. Some of the adults are employed by the Society; and others have obtained permission to live on the premises. A few of them are not satisfactory in their conduct; and will, of course, if they do not reform, be dismissed: but most of them are Native Converts, who give good hope respecting their state; and were brought to the knowledge of Christ in different places, some of them under the Missionaries of other Societies.

A paragraph appeared in the "Friend of India," nearly two years since, on the subject of receiving persons from the Stations of other Societies, in which blame was imputed, on this ground, to the Mirzapore Missionaries: the Committee investigated the charge, and found no just cause for the imputation; but, aware of the evil of agitating such questions, they gave no public reply to the charge. As, however, persons have been found, both in India and at home, ready to seize on such circumstances and give them currency, we think it right thus far to notice the matter: and would earnestly recommend to all sincere and intelligent Labourers, the most friendly and delicate regard to the feelings and just claims of all their Brethren; and, on the other hand, the utmost vigilance against the admission of injurious suspicions one of another—*lest Satan should get an advantage of us; for we are not ignorant of his devices:* and we are all frail and imperfect servants of our Heavenly Master, acting for Him in the midst of acute and unsparing enemies.

In reference to the Press it is stated—

The Society's Press continues in active operation, under the unremitted care of the Rev. Mr. Reichardt; and the manner in which the work is executed reflects great credit on Mr. D'Rozario, the Society's Printer. Besides the English Publications of the Society and the work done for other Societies and private individuals, 29,160 copies of Tracts and Scripture Extracts, in Bengalee, Hindoostanee, and Hinduwee, have issued from the Press during the year. A great number of these messengers of truth have been used in the Schools of the Society, and a greater number given away to individual Natives. The utility of this mode of disseminating religious knowledge has often been manifest; and, during the past year, one of the most intelligent Converts in the neighbourhood of Chunar was first led to serious inquiry, from reading a Tract which he found in a Fakeer's bundle, and to whom it had remained a dead letter.

The particulars of the Receipts and Payments for the Year 1826-7 have not reached us: those of the preceding year, 1825-6, taken in round numbers and reckoning the rupee at 2*s.*, were as follows:—*Payments:* Calcutta, 758*l.*—Culna, 444*l.*—Burdwan, 1184*l.*—Benares and Chunar, 1366*l.*—Gorruckpore, 392*l.*—Agra, 73*l.*—Printing Office, 3491.—

School Books, 113*l.*—Toward a Missionary Invalid Bungalow in the Nilgherry Hills, 80*l.*—Incidentals, 226*l.*: making a Total of 4978*l.* besides Contributions given and expended at Burdwan, Benares, Chunar, and Gorruckpore. The *Receipts* were: Subscriptions and Benefactions 490*l.*—Collection after Sermon on Whit-Sunday, 116*l.*—Bills drawn on the Society, 2470*l.*—Balance of previous year expended, 605*l.*—Due to Treasurer, 1297*l.*

Our Readers will see, in the following extract from the communications of Archdeacon Corrie, that judicious estimate of the real state of things, which tends to stimulate to exertion while it prepares for difficulties: he writes, in May—

Opportunities open on every side for Missionary Work; but we cannot meet them. I agree entirely, that the prospect of good, and not present local patronage, should move us in attempting new places; but, everywhere, the population is very large, and access to them comparatively easy. Government has granted to Mr. Morris at Chunar 300 rupees a-month, in consideration of services rendered to the Native Congregation; but new openings round that Station call for increased help: one Convert baptized last year has, from his father's death, become heir of his property in land: a place of Worship is required in his village; with a School, and a Native Catechist. A Zemindar, also, lately baptized, possessing property in land in a village opposite to Chunar, has called for the same kind of aid: a bungalow is building, and a Catechist will reside with him. Thus success in our labours entail increased expense. We may hope that Divine Providence will raise up aid; but, at present, we see not how. We may, indeed, hope that the days of indifference on the part of the British are gone by, and that our Bishops will continue, in succession, to uphold the work of evangelization; but it seems to me that the most trying period for all our plans may yet be to come. Till help be raised up among the Natives, or the Government take up the subject, the work will be up hill: we cannot expect the Natives to join heartily till they taste the good of what is brought before them; and that will not be, humanly speaking, till the Young now educating grow into active life. The Government has given a precedent at Chunar, of helping to afford instruction to CONVERTED NATIVES; but till Congregations are collected, Government, on the present system, cannot help directly. Fifteen or twenty years then must pass on this "System of Mendicancy," as Bishop Heber well termed it; and as we feel it to be, in a way which you at home cannot well understand: you address Congregations where all acknowledge the duty, and profess faith in God for its success—we mix with those, who scarcely acknowledge the duty or utility of attempting the conversion of the Heathen, and have no hope of success. We are encouraged, however, to persevere; and I trust that our faith will be found of a kind more precious than gold that perisheth, though it be tried, and sometimes as by fire; and that, after all, chiefly from within.

At a later date, the 9th of August, the Archdeacon gives a melancholy view of the health of some of the Missionaries—

We are greatly tried, just now, from the ill-health of our Missionaries. Mr. Bowley is come down to Calcutta, being laid aside by an affection of the lungs: we are led to hope, however, that he has been careful in time; and, by the Divine Blessing, may recover. Mr. Adlington, from debility, is scarcely able to go about; but is not, we hope, in any respect, affected with disease, but must have relaxation. Mr. Morris is afflicted now with dysentery; and, I fear, must leave this climate altogether. Mr. Reichardt has a fever, but, we trust, is recovering. Mr. Wilson enjoys good health: he visits Burdwan monthly, and seems to be most usefully employed. Our friends are well.

We subjoin the devout close of the Committee's last Report—

In reviewing the whole of their proceedings, the Committee find abundant encouragement to proceed in their labours. That Children should be imbibing Christian Ideas in the Schools of the Society, and that, in addition to the number stated in former Reports, upward of Twenty Individuals should have become enlightened with the knowledge of the truth, is surely among the most delightful considerations that can be presented to the mind amidst the gloominess of this lower world; while it makes evident, that the moral world, however bad it may be, is bad more from the want of cultivation and the neglect of better-minded men, than from any hard necessity in the nature of the case; and that plain people, by straight-forward exertions, may bring about, under God's blessing, a harvest of religious fruits. But it is indeed, in the most emphatic sense, *God who giveth the increase.* The Committee would, therefore, respectfully suggest to their friends, and desire to take the caution themselves, that they see more and more the necessity of anxious and persevering prayer for the outpouring of the Holy Spirit's blessing on all the proceedings of the Friends and Missionaries of the Society—of more diligent and self-denying labours in their several stations, for the promotion of this blessed cause—and, at the same time, a more free and liberal contribution of their *carnal things.* They earnestly implore for themselves and all the Members of the Society, that they may feel an abundant increase of the preciousness and power of the Saviour's love, and be led to seek more anxiously and zealously the salvation of their perishing fellow-sinners.

BAPTIST MISSIONARY SOCIETY.

1801.

James Penney, W. H. Pearce, W. Kirkpatrick, W. Robinson, G. Pearce, James Thomas, *Missionaries.*

Native Teachers and Assistants.

Of the LABOURERS mentioned in the last Survey, Mr. Fenwick has received

an appointment at Sylhet, under Government; and Mr. Yates and Mr. Statham have returned home: Mr. Yates left early in January, by way of America; and Mr. Statham, at the close of that month, direct for England: Mr. Statham does not resume his place in India. Mr. G. Pearce and Mr. Thomas reached Calcutta on the 23d of October 1826: their arrival was the more seasonable, as the American Missionaries, Wade and Boardman, were about to proceed to Burmah, after very acceptable co-operation, for a considerable period, with their Brethren in Calcutta.

In reference to the MINISTRY, we find the following information relative to the Chapels and Native Bungalows in Calcutta mentioned in the last Survey. The Committee state—

The Congregation in Lal Bazaar Chapel, under the care of Mr. Robinson, has been gradually increasing: five Natives have been added to the Church. Chodron and Gorachund, Native Itinerants, continue to labour as usual, nor are their endeavours without effect.

Since the date of the last Report, the Bungalow Chapel in Kallingah has been relinquished; but another having been just completed in the Chitpore Road, the Society still possesses Four Places of Worship in Calcutta, for the publication of the Gospel to the Heathen: these are situated in the most public places of resort, and are generally attended by a considerable number of hearers.

The Missionaries write in reference to these Native Chapels, and those at Doorgapore, Burahnagar, and Howrah in the suburbs—

We estimate, that, during the year, no less than Twenty Native Services, on the average, have been held every week, in one or other of the Bungalow Chapels connected with our Society; and, frequently, the whole day has been spent in these Places of Worship. The Missionary has attended twice or thrice during the day, conducting Public Worship; and, at the intervals, conversing familiarly with one or two who have remained after the preceding Service for that purpose.

Of the Chapel in the Circular Road, about two miles from the Lal Bazaar Chapel, they say—

We are happy to state, that, since the death of Br. Lawson, we have experienced a gracious revival: we have reason to believe that it commenced with the dying breath of our beloved brother: his solemnly-affectionate admonitions to some of the young people proved effectual to their conversion: the firmness and happy frame of mind with which he encountered the last enemy were greatly sanctified in reviving the drooping graces of several of his friends: he died as the patriarchs, leaving a blessing behind him: his Funeral Sermon, preached by Brother Yates, was also a blessing to several; so that, during the past year, 30 have been added to the Church, most of whom are Young People from the age of 13 to 20. Several of these are Portuguese Young Men, who speak Bengalee; and who perform, to a certain extent, the work of Missionaries among the Heathen, both by their example and faithful addresses.

The Society still retains two SCHOOLS: about 40 Boys have attended each.

Of the PRESS, which is under the charge of Mr. W. H. Pearce, the Missionaries give the following details:—

Since the last account published, there have been printed upward of 70,000 Tracts in Bengalee, Hinduwee, Sanscrit, or Hindoostanee; with 71,000 School Books, many of them of considerable size, in English, Arabic, Persian, and the languages just mentioned. Besides these, during this period, we have printed a Commentary on the Romans, in Bengalee, by Br. Eustace Carey; a Work on Geography, with other small publications in Bengalee, by Br. Pearce; with a Harmony of the Gospels in Hindoostanee, a new Translation of the Psalms, and an Epitome of Natural History in Bengalee, with various other Works, by Br. Yates. To these may be added, a large number of literary and other Works of a miscellaneous nature, and generally of a large size; the execution of which has been the source of some pecuniary advantage.

The Printing-office now contains founts of types, of various sizes, in the Arabic, Persian, Nagree, Bengalee, Ooriya, and Burman Characters; and has attached to it a Foundry, in which are not only cast supplies for our own use, but which furnishes our Missionary Brethren in different parts of India with founts in their respective characters. As type-cutters or casters, compositors or pressmen, book-binders or other servants, the Office now employs 70 persons: among them are several Native Christians, who are thus supported by their own labour. A Service is held for the benefit of all the Office Servants, twice or thrice a week; which has now been continued twelve months, and at which about one-third have regularly and voluntarily attended.

In reference to the Difficulties and Encouragements of the Mission, they write, in February of last year—

One thing is increasingly evident, that the Word of God is listened to with much less opposition than formerly: objectors have felt that they cannot meet the advocates of Christianity with any chance of success; and that it is a dangerous thing to advance their own system in opposition to that of Christ, as it only affords opportunity for the Missionary to render its weakness more conspicuous in the eyes of the multitude. But while objectors are fewer, increasing concern is daily visible, in the numerous and attentive Congregations—in the readiness and eagerness to obtain Christian Books—and in the confessions of respectable Natives, that the progress and final triumph of Christianity is the daily talk and general expectation of their countrymen.

They lament, however, that various

inquirers into Christianity are very few; the only exception for a long time having been a Female baptized in January; and they add, under the painful feelings occasioned by that ill-will of which we have just spoken—

Nor do our discouragements end here. Of late, the Enemies of Missions seem to have received a fresh impulse of enmity and zeal against the promulgation of the Gospel: every false report, every discrepancy of character, whether in European or Native Christians, that can be found, and abundance of unkind and base insinuations, are, by means of the Journals, laid before the public; so that we can scarcely take up a Newspaper in which we do not find something designed to injure the Missionary Cause.

Yet, they remark, in the true spirit of Christians—

Notwithstanding, however, we are thus constrained to sow in tears, it is not without hope that we or our successors shall reap in joy. We are, indeed, *troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Our hope and confidence rest on the power and promise of Christ: *He must reign, till He hath put all enemies under His feet.* India, of all countries, is the stronghold of Satan; and yet, at the present period, we have abundant and satisfactory evidence that this mighty bulwark, which has been established for ages, is not impregnable: many Natives of India are living witnesses of this. Great success has not, indeed, been granted to us; yet we rejoice that OTHERS are not destitute of it: we are thankful to report, that, independently of the gracious outpouring of the Spirit in Ceylon, even in Bengal the Missionaries of the Church and London Societies have recently met with great success. If others, therefore, prevail, why should not we? The time is not far distant, we trust, when India will, with one voice and soul, stretch forth her hands unto God.

Mr. W. H. Pearce, in a Letter of March 12th, thus explains the reference in the above extract—

Appearances here indicate a great and extensive change in the religious state of the country. Near Burdwan and Chunar, stations long occupied by the Church Missionary Society, the spirit of serious inquiry is spreading wonderfully from village to village; and many villages are applying for Schools and Missionaries. At Kidderpore, also, where our Independent Friends have long laboured, village after village assembles its whole population to hear repeatedly and with apparent interest the Word of Life.

LONDON MISSIONARY SOCIETY.

1816.

James Hill, C. Piffard, Edward Ray, *Missionaries.*

Native Teachers and Assistants.

At pp. 390—396 of our last Volume, appears a Report of the Deputation of the Society on the state of the North-India Mission, with their testimony to the beneficial effect of Christian Labours in Bengal. Referring our Readers to these statements, we shall now, from the most recent communications, give a summary view of the Mission in Calcutta and its vicinity, and hereafter of the different Stations in their proper places.

In reference to the LABOURERS employed, we are sorry to state, from information just received, that the Society has lost the services of the Rev. S. Trawin: he died, after a fortnight's illness, on the 3d of August. Mr. Ray, who had soon after his return to India proceeded to Berhampore, subsequently joined the Missionaries in Calcutta: Miss Piffard has been married to Mr. Ray. Mr. Gogerly takes his place at Berhampore; the Printing Establishment, which he had conducted, being relinquished.

In respect of the MINISTRY, besides the preaching at Union Chapel in charge of Mr. Hill, there are Native Services in Calcutta, and in Kidderpore and many neighbouring Villages. Mr. Trawin, till within a short period of his death, was zealously engaged among the Natives; and saw the beginning of a great awakening among them, which is but, we trust, the earnest of a descending shower of spiritual blessings. We shall hereafter give some interesting details of these labours from the Ninth Report of the Bengal Missionary Society.

Of the SCHOOLS it is said, that Mr. and Mrs. Ray superintend two Boys' and two Girls' Schools in Calcutta; but the number of Scholars is not stated. In 10 Boys' Schools in and near Kidderpore there were 597 Scholars: in 8 or 10 Girls' Schools, there were about 140 Scholars. The Directors state—

The Schoolmasters assemble at Kidderpore Chapel every Thursday Morning, where they go through a course of Christian Instruction: the benefit thus obtained is communicated to the Boys of their respective Schools. The Scriptures and other Christian Books are taught in all the Schools; and the progress of the Scholars, generally speaking, in the several branches of learning in which they are instructed, reflects much credit on the members of the Mission who superintend, and on the Teachers who have the immediate charge of the Schools.

Of the Schools at Ramakalchoke it is said—

The decidedly Christian aspect with which these Schools have been commenced, and the circumstance of other adjacent villages having since applied for instruction, together with the open rejection of one of the idols most generally worshipped by the Hindoos, the

Missionaries hail as among the indications of the dawn of a brighter day, in this part of India.

Of another School, at Bealla, it is stated—

When the Missionaries visit the School, it is usual for the Brahmins to attend, for the purpose of cavilling. Some of the best-instructed Boys are, at times, called upon to answer the objections of the Brahmins; who are not seldom confuted by them before the multitude, and silently withdraw. Much Christian Knowledge is now diffused through the village; and the Missionaries express confident expectation that the gross errors of the people will, eventually, be chased away by the light of Divine Truth which has been introduced among them.

EDUCATION SOCIETIES.

Under this head, in the last Survey, it was stated, that, in a future Number, we should give a full account of the Education Institutions supported wholly by Government: such account was prepared; but it was found to require a space, which could not be spared without the sacrifice of intelligence more directly connected with the object of our Work: we shall quote, in the present article, some brief notices relating to these Institutions. A short account of them was given at pp. 61, 62 of the last Volume; and, at pp. 377, 378, appeared some strictures of Bishop Heber on the principles upon which they are conducted: it may be hoped that the sentiments of that lamented Prelate on this subject will quicken every practicable improvement of the present system.

Apprenticing Society—The Second Anniversary of this Society, formed for the purpose of training up Christian Youth to useful trades and occupations, was held on the 2d of February. It is stated in the Report—

Your Committee have received applications from five persons only, to apprentice a son or ward of theirs to a mechanical trade; so powerful is the antipathy against engaging in mechanical pursuits prevailing among the Christian Population of Calcutta: those who had been apprenticed conduct themselves well, and promise to become able and industrious mechanics. Owing to these obstacles, the views of your Committee have been principally directed to the establishment of a Marine School, in which those Youths, who might dislike to apply directly to a mechanical trade, could be trained up for sea service; and, at the same time, learn various handicrafts, connected with ships, but many of which may also be followed on shore.

This plan prospers: there are 105 Youths in the Marine School; while there are but 14 others under the patronage of the Society. The Contributions of the year were 2441 rupees for General Purposes, and 5257 for the Marine School.

Benevolent Institution—This Institution, which is directed to the gratuitous instruction of indigent children in religious and useful knowledge through the medium of the English and Bengalee Languages, continues under the care of Mr. and Mrs. Penney. It has now been in operation more than 18 years, and has published Eleven Reports: by the Eleventh, it appears that the Contributions for the year had amounted to 8882 rupees. Government have not only discharged the debt of the Institution, as stated in the last Survey, by a Grant of 10,000 rupees; but have added 3000 rupees for requisite repairs of the buildings. It is stated in the Report—

The number of Boys in general attendance in the School in Calcutta is 164: they may be thus classed—Europeans 2, Portuguese 102, Hindoos 22, Chinese 7, Mussulmans 3, Africans 2, Armenians 2, Indo-Britons 22, Jews 2: these are divided into Thirteen Reading, Spelling, and Writing Classes, and into Eight Arithmetic Classes.

The number of Girls under Mrs Penney's care is 94: these are divided into Four Classes of Reading, Writing, and Spelling, and into Four of Needle-work.

In the following passage, the Scholars at Dacca and Chittagong, connected with the Institution, are included—

The annual expenditure amounts to 9000 rupees; a sum which will not appear extravagant for the education of Four Hundred and Twenty Children, many of them the offspring of Europeans—less than two rupees monthly for each child.

On the improvement of the Scholars, the Committee of the Baptist Missionary Society, with which the Institution is more particularly connected, report—

Since the establishment of this Institution, upward of 1000 children have been fostered under its wing; who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice: instead of this, many of them are now filling respectable stations in life, with honour to themselves and satisfaction to their employers; while, in some, there is reason to hope that effects far more pleasing have been produced. Two brothers, who had been educated in the Institution, died lately, testifying their faith in the Son of God, and praying for their relations, teacher, and the whole world: nor must it be forgotten, that the Calcutta Juvenile Society, who are zealously engaged in conducting prayer-meetings from house to house, distributing Tracts, and establishing Sabbath Schools, is composed of Young Men who have been educated here.

Obituaries of the two Youths here mentioned appeared at pp. 353—356 of our Volume for 1826.

Mrs. Penney writes, in reference to the Girls—

There are many pleasing indications of good. In habits of industry we see gradual advances; and can refer to several instances, within our own knowledge, of Girls who are not only a comfort to their aged parents, but also the chief support of the family, by what they gain by their needles. Many have married and are comfortably settled in life; and if we may judge from their respectable appearance, seem to have carried their industrious habits from School into their families and connections. The elder girls have an increasing desire for reading, and manifest great anxiety to understand what they read.

Christian-School Society—The separation into two Sub-Committees, to take charge, respectively, of the Female Schools of the Baptist and London Societies, as proposed in the Resolutions quoted in the last Survey, does not appear to have taken place; we shall, under this head, therefore, continue the statements of the Society respecting its Schools in and near Calcutta, which all belong to the two Societies just mentioned.

At the end of the Fifth Year there were, in the Northern Division, or that belonging to the Baptist Missions, Thirteen Schools, with 200 Girls: at the end of the Sixth Year, the Schools were 11, with 246 Girls. Mrs. Colman, who had superintendod them, had married and removed: they are now under Mrs. Pearce and Mrs. Yates; and it is proposed considerably to increase them.

The Schools in the Southern Division, or that belonging to the London Society's Missions, were, in the Fifth Year, Five in number, with 94 Girls; but increased, in the Sixth, to Eleven Schools, with 178 Girls, and are superintended by Mrs. Trawin and Mrs. Ray.

Of a Public Examination of the Children it is said in the "Bengal Hurkaru"—

In performing their several parts, the children acquitted themselves in a manner that excited the surprise and satisfaction of all who assembled to witness the gratifying scene; among whom was a considerable number of Natives, than whom none seemed to take a greater share of interest, as the little Scholars one after another unfolded their stores of knowledge. It is now evident that, with comparative ease, Native Female-Children can be collected in a School-room—can be induced to learn whatever is taught them—and, notwithstanding all their attachment to idolatry, are willing to read any Christian Book put into their hands, and even to commit to memory whole Catechisms of the Christian Religion; the repetition of which did not distress or displease a large company of Natives, who listened to the children while reciting them. These certainly are facts, which strongly recommend the cause of Female Education to public *patronage and support.*

For reasons stated in the following extract from the last Report, it has been determined to found a Native-Female Asylum:—

It had long been a source of regret to observe, that, in all the Schools, almost as soon as any Girl was sufficiently advanced to read and spell readily, she was, for some cause or other, removed from the benefits of the Institution; and that, just at the period when she excited most interest and gave most promise, she was taken to another part of the country, where further instruction was not generally procurable, and where she was obliged, for fear of PUBLIC REPROACH, to conceal, and hence almost certainly to lose, the knowledge which she had acquired. These circumstances, together with the consideration of the idolatrous practices and vicious habits to which the children return between school-hours, convinced the Committee of the importance of having some pupils whose instruction they might command for a longer time, as well as keep them more constantly under religious instruction. With this view they have purchased ground, on which they intend erecting a "Native-Female Asylum," designed for the support, education, and clothing of Native-Christian and Heathen Girls.

The Contributions for the year in Calcutta were 2411 rupees; the Baptist Missionary Society paid 4008: and from other quarters 1285 more were received.

Female Orphan Asylum—This Asylum for the Female Orphans of European Soldiers continues to send forth its Pupils prepared to occupy useful stations in life: one assists in superintending Native Girls' Schools at Culna: three are become Assistants in Ladies' Boarding Schools; and three have been respectably married. One, who had married, has departed in the Faith. Fourteen, now in the Asylum, are engaged in studying Bengalee, with a view to future usefulness; and five or six seem to have chosen that good part which shall not be taken from them.

Grammar School—This School, which was noticed at p. 89 of the Survey for 1826, was founded and is supported for the purpose of improving the tone of Education and Morals of the Indo-British Youth. It is under the direction of the Rev. G. W. Crauford, Senior Chaplain of the Mission Church; who has been lately joined, from Chunar, by the Rev. W. Greenwood, many years in connection with the Church Missionary Society: to these Clergymen is committed the religious instruction of the Scholars.

Hindoo College, or *Vidyalaya*—A brief account of this and the Sanscrit College was given at p. 89 of our Volume for 1826. At an Examination and distribution of Prizes, held in January of last

year, before Mr. Harington, the President of the Committee of Public Instruction, and other Gentlemen, European and Native, it is stated in a Calcutta Paper—

The Students went through their several exercises in a manner highly creditable. The value of the services rendered to this College by the learned Secretary to the Committee of Public Instruction and by the Gentlemen who compose that Committee, are best seen in the rising and flourishing state of the Institution.

Hindoo Sanscrit-College—It is said in the Government Gazette, on occasion of the distribution of the prizes, on the 10th of February, by Mr. Harington—

We are happy to find that this College continues to flourish, as it is a principal link between the learned class of Hindoos and their European Masters, who are much less known to each other than might have been expected or is to be wished. The College is also an object of interest to all the Hindoo portion of the community, as they feel it to be their own.

Ladies' Native-Female-Education Society—A statement of the Fifth Examination of the Schools, and the Second Report of the Association, will be found at pp. 436—438 of our last Volume; with a full and interesting View, up to June, by the Secretary, of the State and Progress of the Society. The following is an abstract of the Third Report of the Society:—

The return of Mrs. Perowne, of Burdwan, to England, occasioned nine of the twelve Schools at that Station to be shut up. A School has been opened at Tallygunge; and three have been begun at other Stations by benevolent individuals. The number of Scholars in Calcutta is still about 600: of these, about 400 are in daily attendance; and the progress which they have made, as appears at the Public Examinations, has been most satisfactory. The Contributions of the year have fallen short of that preceding, by about 5000 rupees. The Central School is nearly finished: with a view of inducing the Scholars, previous to the New Building being opened, to meet together in greater numbers and to accustom them to come from a further distance for instruction, Mrs. Wilson has begun to assemble them in one place, near the site of the Central School. As a proof of the improved feeling of the Natives in regard to the Education of their Female Children, it may be remarked that they begin to allow them to remain under instruction to a much later age.

Parental Academic-Institution—Some account of this Institution for securing, at a reasonable charge, good education for Indo-British Youth, was given at p. 90 of the Survey for 1826. At the end of February 1826, there were 89 Pupils: at the end of that month in 1827, there were 98; there having been 51 removed and 60 added. The Expenditure of the Year had been 19,641 rupees and the Income 20,673: this Income consisted of 18,968 for Schooling, Subscriptions 778, Donations 909, Sundries 18. The Venerable the Archdeacon of Calcutta has the kindness to attend once a week for the purpose of giving the Youths religious instruction. Of an examination of the School it is said in the last Report—

It would not be exaggerated praise to say, that the attainments of the Boys, in almost every branch of Education, were found to be of a very high order.

School Society—At a Meeting, held in February of last year, for the Distribution of Prizes, about 200 Scholars received rewards. The whole number of Scholars is about 2000. Some of the Classes were examined, both in Bengalee and English: their progress in both was satisfactory.

The following *Summary of Female Schools and Scholars in the Presidency of Bengal* is extracted from the "Friend of India." It refers to an early part of last year, and differs, in some instances, from our statements. The first figures in each case denote the number of Schools, the second that of Scholars; making a Total of 114 Schools and 2216 Scholars. The places are arranged in the order of our Survey.

Chittagong: Serampore Female Schools: iii. 90—*Dacca*: the same: vii. 215—*Jessore*: By a Lady: i. 6—*Calcutta:* Christian-School Society: xxii. 444. Ladies' Native-Female-Education Society: xxx. 600. Ladies'Association: vii. 100. Lal Bazaar Baptist Missions: ii. 29—*Howrah:* Local Subscriptions: ii. 26—*Serampore:* Serampore Female Schools: xiv. 230—*Chinsurah:* Christian-School Society: i. 12. *Burdwan*: Ladies' Society: xii. 271—*Cutwa:* Christian-School Society: i. 30—*Birbhoom:* Serampore Female Schools: i. 12—*Berhampore:* Local Subscriptions: ii. 40—*Digah*: Baptist Missionary Society: iii. 50—*Benares:* Church Missionary Society: i. 15. Serampore Female Schools: i. 8—*Allahabad:* Serampore Female Schools: i. 5—*Gorruckpore:* Church Missionary Society: i. 8—*Cuttack:* General Baptist Missions: ii. 25.

CALCUTTA RELIGIOUS-TRACT SOCIETY.

The Parent Society has granted, in the year, 100 reams of paper and 24,000 English Publications. All the stock in the Depository has been distributed. The Committee state—

Through the great increase of Charity Schools of various descriptions, and the decrease of prejudice in adults, the number of readers is VASTLY INCREASED within the

last few years; and, through the establishment of Native Presses, the proprietors of which, consulting the depraved taste of their countrymen, print chiefly, and at a cheap rate, most vicious publications, we have far more evil to counteract.

The desire of attaining a knowledge of our language is very generally felt among the people; and to obtain it, many of them would consider no sacrifice too great. This desire will lead to important results.

This Institution has been formed about four years; and has lately issued a Circular, with a view to obtain the means of enlarging its plans, the chief part of which we shall extract:—

With the exception of a Grant from the Calcutta Baptist Missionary Society and the Bengal Auxiliary Missionary Society, respectively, of 500 rupees, together with all the Tracts which those Societies possessed, its expenses have been almost exclusively defrayed by the Religious-Tract Society in England. As a natural consequence, its operations have been limited, and its usefulness circumscribed.

The object of the Society is, to publish, chiefly in the Native Languages, Small Works for distribution, and Elementary Books for Schools on principles decidedly Christian: by Christian Principles are intended "those sentiments of a doctrinal nature, in which Luther, Calvin, and Cranmer were agreed." (*London Religious-Tract Society.*)

The Works published by the Society may be distributed into three classes—1. Tracts, containing portions of Religious Truth, designed for Exhortation, Instruction, or Warning; particularly suited for distribution among the *Adult Heathen or Mussulman Population*; including Tracts on the Evidences of Christianity—2. Elementary Books for *Schools*, which shall, as far as practicable, embody the distinctive features of the Christian Religion—3. Devotional and Practical Works, for *Native Converts*; such as Prayers, Homilies, Hymns, Commentaries on different Books of Scripture, &c.

The Circular from which these extracts are taken is entitled "Appeal on behalf of the Bengal Christian Tract and School-Book Society." It must be distinguished from the "School-Book Society," in the publications of which, though nothing is admitted contrary to the distinguishing doctrines of Christianity, yet those doctrines are not interwoven as it is here proposed that they shall be. Of the proceedings of the School-Book Society we have not received any recent intelligence.

PRAYER-BOOK AND HOMILY SOCIETY.

At a Meeting held on the 12th of March, at the Old Church Room, the Venerable the Archdeacon of Calcutta in the Chair, a Corresponding Committee of this Society was formed, with the view of promoting the Translation of the Book of Common-Prayer and of Select Homilies into the Native Languages, more particularly those of the Bengal Presidency, and giving to such Translations the widest practicable circulation. M. Gisborne, Esq. is Treasurer; and the Rev. Deocar Schmid, Secretary.

From an Address circulated by the Committee we subjoin a few extracts:—

The Committee are in possession of peculiar facilities for commencing immediately the important labours, for the carrying on of which they are associated. The greater part of the Prayer-Book having been already translated into Hindoostanee and Bengalee, it would be easy, if the necessary funds can be procured, to publish revised and complete editions of the same. It would be no less easy to obtain correct translations of Select Homilies into Bengalee, Hindoostanee, and Hinduwee. A translation of the Prayer-Book into Armenian having been already prepared by a learned Armenian, in consequence of an encouragement held out by the late Bishop, the work, if approved of by competent judges, might, without delay, be published; and thus the Members of that Ancient Church would be enabled to make themselves acquainted with the Mode of Worship practised by the Church of England. The Committee, accordingly, see a great sphere of usefulness open before them.

And that the Parent Society will gladly support the Corresponding Committee, just formed, to the full extent of its resources, cannot be doubted; for, ever since its formation, the Society has shewn a great anxiety to promote the translation of the Liturgy into the languages of the Eastern Empire of England.

We cannot close this abstract of the Proceedings of Religious and Benevolent Societies in Calcutta, without paying a tribute of respect and esteem to a Gentleman who has been, for many years, a most able, active, liberal, and devout friend of these Institutions. Mr. Harington has finally left India. The following extract from the Calcutta Government Gazette of the 9th of July will shew the high estimation in which his long services are justly held—

On Thursday Morning last, the Hon. John Herbert Harington, Esq. left town under the salute due to his rank, for the purpose of joining the H. C. Ship Repulse, in which he proceeds, by way of China, to England. The Civil Service loses in him one of its oldest and ablest Members, and the Natives of India one of their best friends.

SERAMPORE.

A Danish Settlement—about 12 miles north of Calcutta, on the Western bank of the Hoogly—the chief Station of the Baptist Mission.

SERAMPORE MISSIONARIES.

1799.

W. Carey, D.D. Joshua Marshman, D.D.
Missionaries.

John Clark Marshman, *Sup. of Nat. Schools.*
Mrs. Marshman, *Sup. of Female Schools.*

COLLEGE.

John Mack, *Scientific Professor.*
Thomas Swan, *Divinity Professor.*
Native Assistants in the Mission & the College.

The arrangements consequent on the separation of the Missions of the Serampore Missionaries from those of the Parent Society detained Dr. Marshman in England. Mr. Swan, who was incidentally mentioned at p. 73 of the last Survey, arrived at Serampore, with Mrs. Swan, on the 18th of October 1825. Mr. Williamson, the English Teacher, has removed to Birbhoom; and has opened a Grammar School, with the view of preparing Students for the College: he had 11 Scholars: of these Youths and of the plan itself it is said in the Seventh Report of the College—

These will pass through an elementary course of instruction, under his guidance. With five or six such Seminaries in connection with the College, a very material part of its arrangements will be complete: they will afford a constant succession of Students, duly prepared in all the branches of learning which are purely elementary; and who will thus enter the establishment in a state of great forwardness.

From the same Report it appears that the Students in the College were 40: of their attainments it is said—

Relative to their Sanscrit Studies, four of the Youths in the First Class have made such proficiency, that, in the second term of 1827, they will have completed the grammar, and be prepared to enter on studies more strictly collegiate: the remaining five have also made so great a progress in their studies, that there is every reason to expect, that, before the close of the present year, they will likewise have fully completed their grammatical course. Of the Second Class of Students, five, it is expected, will be raised to the First Class in the course of the year.

Of one Class it is said—

The arrival of Mr. Swan enabled the Committee to organize a Class of Students destined to Missionary Labours in India: it consists at present of six, but will hereafter be enlarged to ten or twelve. These Youths, who are all in European Habits, are now engaged in such a course of Theological Instruction under his superintendence, as will qualify them for future usefulness: during a portion of the day, they attend Mr. Mack to receive English Instruction in Science and General Literature. Their natural familiarity with the languages of India allows of their devoting nearly the whole period of their residence at College to the acquisition of Science, Divinity, and General Knowledge.

A difficulty is felt in the communication of European Knowledge, which is thus stated—

The lamentable want of suitable Books is a very great bar to improvement in this division of study. The Committee are engaged in translating the History of Mussulman India, which will form a class-book; and, should opportunities occur, they will endeavour to complete the Histories of Greece and Rome, which were partly translated and printed several years back. The operations of this, and of every similar Institution in India, must be for a long time considerably retarded, by the want of suitable translations: it is impossible to teach History, Science, or any branch of European Knowledge, till Treatises relative to them have been translated, and put into the hands of the Students.

The Contributions to the College in 1826 amounted to 7489 rupees: for Interest 1033 were received, and 1874 for Rent of Houses in Serampore: making a Total of 10,396 rupees. The Payments amounted to 15,725 rupees; as follows: Salaries, 6842—Students and Servants, 3363—Outfit and passage of Mr. Swan, 3900—Schools, Printing, and Sundries, 1620.

The late distinguished friend of India, Mr. Grant, left 200*l.* and a portion of land to the College: the proceeds of this benefaction are left to accumulate till sufficient to afford perpetual support to one of the Tutorships of the College.

The Missionaries state, in respect of their general labours, that there are 67 Communicants, of whom 44 are Native Converts, among whom are all the Senior Students of the College: they add—

Including the Members of the Church and the various branches of their respective families, there is a nominally Christian Population of Natives residing in Serampore of not less than 150 individuals. To provide for their religious instruction, regular seasons of Worship are appointed on Sabbath Days and throughout the Week.

Of these Services Dr. Marshman says—

In Serampore itself, the Services on the Sabbath are, in general, six; three in English, and three in Bengalee. Of the English Services, the first is at the Danish Church, at nine in the morning; in which the Serampore Brethren have preached for many years: the other two are at the Mission Chapel, at eleven in the morning and half-past seven in the evening; and are taken, in rotation, by Messrs. Carey, Marshman, Mack, and Swan. The Bengalee Services are, one at the College at seven in the morning; at which the Students attend, before they proceed to the other worship of the day: and another, at four in the afternoon, in the Mission Chapel, which is attended by the Native Servants, as well as the Native Brethren and Students. A Meeting is also generally held, on the Sabbath Day, in the intervals of Public Worship, at the Mission House, by Mrs. Marshman, for the special instruction of the Native Sta-

ters. Besides these, there is also occasionally a Sabbath-Evening Lecture, in a small Chapel at Barrackpore, on the opposite side of the river, supplied chiefly by the Brn. Mack and Swan.

Of Barrackpore the Missionaries state—

This Village has lately been established, for the purpose of promoting the general comfort of our Native Brethren, and of facilitating the communication of religious instruction to them. It now consists of 13 Dwelling-houses, with a small Chapel in the centre; and will, we trust, be considerably enlarged during the present season, as several families are desirous of removing to it from the town, from which it is distant but a very short way, on an open and elevated spot of ground. Prankrishna, one of the Native Preachers, resides in it; and conducts Daily Worship in the Chapel, and in other ways seeks the edification of the people under his charge. On Tuesday, Saturday, and Sabbath Evenings, also, Worship is conducted by one or other of the Missionaries: and an Adult School is held on the Sabbath in the Chapel.

Of the labours of the Native Brethren, Dr. Marshman gives the following account—

The Native Converts have long considered the propagation of Christianity to be an incumbent duty, devolving on themselves; and, about five years since, a number of those at Serampore began to exert themselves in a manner to which every encouragement has been held forth. From Sabbath to Sabbath, a number of these Native Brethren go forth, to proclaim the Gospel in the villages round Serampore; bearing the expenses of their exertions almost wholly themselves: returning in the evening, they meet alternately at one another's houses, at which one of the European Brethren is generally present; when they relate the occurrences of the day, the conversations which they have held, and the encouragement or discouragement which they have experienced; and implore the blessing of the Father of Mercies on what has been attempted.

The Meetings, held among the Native Brethren during the week also, tend much to keep alive a sense of Divine Things. Besides the Mission Chapel, they have three small places in different parts of Serampore, two of them near the dwelling-houses of Native Brethren; in which they assemble for prayer and social worship, inviting as many of their neighbours as they can persuade to be present: and, as some of the Native Sisters can read the Scriptures with great fluency, THEY also hold Meetings among themselves, for the reading of the Divine Word, and prayer and praise.

The following Eleven Brethren, brought to the knowledge of the truth in India, are now employed in the work of propagating the Gospel—Fernandez and Leonard, Thompson and Mackintosh, Smith and Thomas, Da Cruz and Fink, Richards and Johannes, and Chodron who is occupied at Calcutta: these are engaged at different Stations in Bengal, Hindoostan, and Arracan; besides a number of Native Brethren, such as Prankrishna, Gorachund, Kanta, Soobhroo, and others. To these will soon be added the Asiatic Brethren now studying at Serampore, and such Native Brethren as may accompany them.

At the Third Annual Examination of Female Schools, Feb. 22, 1826, there were 180 Girls examined; and at the Fourth, held on the same day last year, 210: on each occasion 80 were found able to read.

It is stated in the last Report of the Religious-Tract Society—

During the year, 100,000 Tracts were distributed by the Serampore Missionaries: there are 17 Printing-presses, ready to publish Tracts in most of the Native Languages At the Heathen Festivals in the vicinity of Serampore, the Missionaries redouble their labours. A Chapel, by the side of the road, is open all day during the festivals: the Heathen who collect in front are addressed, and Tracts and Copies of the Gospels are given away: on these occasions. 32,000 Tracts have been distributed in about two years. Nearly all these belong to a Series of Tracts, which are either entirely new or are carefully revised, and which amount to Thirteen Numbers: it is proposed to add continually to the series; so as to make it a respectable collection of instructive and affecting pieces, in which something may be found suitable to all classes of persons, both Heathen and Christian.

The Committee have requested Dr. Carey, Dr. Marshman, Mr. J. C. Marshman, and the Professors of Serampore College, to form themselves into a Corresponding Committee; to co-operate with the Society, in printing and distributing, to the greatest advantage, Religious Tracts among the Heathen in India, of various nations, as far as their knowledge and influence can extend.

Mr. Mack states in reference to Tracts—

Of their value in Missionary Labours, it is endless to speak. Portions of the Scriptures or Tracts have had something to do in the conversion of almost every individual who has joined the Christian Church in India. They are generally well received; and many are now in existence, widely scattered over the country. They are lost chiefly through the frequent fires, which, from the nature of the native houses, are very common and extensive; and not through the prejudice or enmity of the persons into whose hands they fall.

DUM DUM.

A Military Station, a few miles north-east of Calcutta.

SERAMPORE MISSIONS.

Soobhroo, *Native Preacher.*

The Communicants are about 20: three-fourths of them are females. Nine women were baptized in the year. The Missionaries state—

Soobhroo devotes much of his time to the instruction of his flock: and the remainder to the superintendence of two Native Schools; and the Preaching of the Gospel, both in them and in the Bazaars and Villages around the Station.

CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta—transferred, May 4, 1825, to the British — Inhabitants, 30,000; and, including its populous vicinity, 100,000.

LONDON MISSIONARY SOCIETY.

1813.

J. D. Pearson, G. Mundy, A. F. Lacroix, *Missionaries.*

Mr. Pearson, who since the close of 1823 has been absent on a voyage to Europe, has returned, much recruited in health: he resumed the charge of the Schools on the 1st of November 1826. The LABOURERS at this Station have lost the co-operation of Mr. Edmonds, who was reluctantly obliged, by the inability of his wife to sustain the climate, to leave his post after not quite two years' assiduous and successful preparation for the discharge of his Ministry: they landed at Liverpool at the end of March, with no prospect of returning. Mr. and Mrs. Lacroix, who had been labouring at Chinsurah under the Netherlands Society, have transferred their services to this Society, with the concurrence of their own friends: the Batavian Government having relinquished its Settlements in Bengal and the South of India in favour of the British, the Netherlands Society left its Missionaries at liberty, either to join kindred Institutions or to repair to some one of the Missions established in the Dutch Territories in the East.

In the exercise of the MINISTRY, the English Preaching is continued: of the Native Services the Directors report—

Beside the preaching in the Mission School-rooms, the people continue to be addressed wherever Congregations can be collected: numerous visits are made to the surrounding villages.

There are Five of these bungalows, at one or other of which the Natives are addressed almost every evening: of the Native Service on the Sunday the Directors state—

Every Sabbath Morning the children of the Mission Schools are collected in one of the School-rooms, when they read the Scriptures, which are explained to them in a course of catechetical instruction: a considerable number of the Natives attend on these occasions; and listen with surprise to the definitions, frequently expressed in an admirable manner, which the Boys give of the doctrines of the Christian Faith.

Mr. Mundy writes, in April—

About four months ago, we succeeded in persuading the Masters to attend every Sabbath, at our house, a similar exercise, which has hitherto proceeded well.

We regret that, as yet, we can say nothing as to the direct conversion of any of the Heathen; yet we rejoice to behold a general impression of a favourable nature produced upon the people, in the removal of their enmity, their better understanding of the Gospel, a greater willingness to listen to it, and a cessation of cavils and objections.

The SCHOOLS had, during Mr. Pearson's absence, been diligently superintended by Mr. Mundy. In 16 Government Schools, there were 2016 Boys, with an average attendance of 1680: direct religious instruction is not yet allowed in these Schools. Of the Mission Schools, Mr. Mundy writes in April—

Mr. Lacroix had previously three Schools under his care, which he has brought under the wing of the Mission; viz. two Native Bengalee, and one English for Portuguese and superior Bengalee Boys: this latter School is principally supported by the Government, and is a very useful institution. We have now Six Native Schools immediately connected with the Mission, containing, on an average, 80 Boys each, and are about to take one or two more. There are also two Girls' Schools, under the care of Mrs. Lacroix.

Mr. Mundy has prepared some Works for the PRESS, which give promise of great usefulness: the Directors state—

A Catechetical Exposition of the Gospel by St. Mark, in Bengalee, has received the approbation of learned Europeans: it will be printed in parts, to be used in the Native Schools, as well as for general distribution.

Of another Work Mr. Mundy writes—

I have turned my attention to the Evidences of Revelation: as even our enemies have reproached us, with constantly preaching to the Heathen the Doctrines and Duties of Christianity; and yet never, in their opinion, bringing sufficiently before them the Evidences of its truth. The Work will form an 8vo volume of about 200 pages, under the following title—"Christianity and Hindooism Contrasted; or, a Comparative View of the Evidence by which the respective Claims to Divine Authority of the Bible and the Hindoo Shasters are supported."

The Deputation of the Society visited Chinsurah, and express (see p. 391 of our last Volume) unqualified pleasure at the state of the Mission.

GOSPEL-PROPAGATION SOCIETY.

1826.

W. Morton, *Missionary.*

The late Bishop Heber wrote—

In a visit which I paid to the scene of Mr. Morton's labours, I was abundantly gratified by his diligent and exemplary exertions, under very severe domestic affliction; as well as the harmony and right spirit displayed by a numerous Congregation, and the prospect held out of abundant future usefulness in this important and increasing station.

Mr. Morton performs Morning and Evening Service, and preaches twice on Sundays. The aid of a Catechist was greatly wanted: besides his Netherlandish and English Flock,

and the education of a numerous and sickly family, Mr. Morton is actively and most usefully employed on a Dictionary of the Bengalee Language, and needed therefore some relief in the daily superintendence of Schools and the similar labours for which Chinsurah affords abundant room.

CULNA.

A Town, on the west bank of the Hoogly, 47 miles north of Calcutta—very populous, and in a very populous vicinity.

CHURCH MISSIONARY SOCIETY.

1825.

W. J. Deerr, *Missionary.*

Mrs. Deerr, *Superintendant of Female Schools.*

The Committee state—

The circumstances of the Mission having rendered it probable that Mr. Deerr might not be fixed at Culna, and the Inhabitants having been apprised of this, a Petition, addressed to Archdeacon Corrie, was drawn up, and signed by fifteen of the principal Inhabitants; which, at once, exhibits the desire which they feel for Christian Instruction, and their view of the advantages which they expect to derive from the labours of a Missionary.

This Petition, with Mr. Deerr's account of his interviews with the people, will be found at pp. 438—441 of our last Volume; and, at p. 381, Archdeacon Corrie's promising report of the Station, on occasion of a visit paid by him. The Auxiliary Committee report—

Though the state of the Society's funds has not yet allowed the Committee to provide a suitable house for a Missionary at this Station, yet Mr. Deerr has been so much encouraged by the anxiety manifested by the people for his residence among them, that he has continued with his family to reside in a matted Bungalow, at no small personal inconvenience. He has Eight Schools under his charge, containing at least 100 Boys each: here are, also, Three Girls' Schools, and more might be established. In all these Schools, the Christian Scriptures are read; against which no objection was ever raised. Mr. Deerr labours also indefatigably to awaken the attention of the Adult Natives around him to the things which belong to their everlasting peace.

BURDWAN.

A Town, upward of 50 miles north-north-west of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.

John Steward, *Missionary.*

The Rev. John Perowne, who had laboured here for five years, has been obliged to visit home for the restoration of his health: he left, with his family, early in April, and arrived at Plymouth early in September. Mr. Steward was on his way from Bombay; as it had been found desirable, after the loss of his wife, that he should be settled in some other Mission: it was intended by the Calcutta Committee that he should, on his arrival, supply Mr. Perowne's place at Burdwan. Mr. Wilson was, after Mr. Perowne's departure, to visit Burdwan once a month. The Archdeacon writes, in reference to these changes among the LABOURERS—

The necessity of Mr. Perowne's return is very painful to us: his removal from Burdwan, when his labours had made a sensible impression on the surrounding population, seems a mysterious dispensation; but He, who ordered it thus, has other means of accomplishing His own purpose. In another view, the expense absorbs funds which could be applied, humanly speaking, to great advantage; but may we feel, as well as own, that His will ought to be, as well as must be, done!

At pp. 442—447 of our last Volume, many particulars were given relative to this Mission: before his departure Mr. Perowne thus reported on his MINISTRY—

The preaching was continued regularly in the three Village Chapels, and also the Services in the Mission Chapel, till the beginning of July, when severe indisposition compelled me to desist. From time to time the above Services have been resumed; but repeated attacks have prevented any thing like a regular course of instruction being maintained: much interest, however, has been excited in the different Villages. All the Schools, both Male and Female, with only one or two exceptions, are thrown open to the Missionary; and he may preach Christ in them with as much freedom as in an English Congregation: many who have heard, not only approve, but talk of embracing the truth. Most of the school people (viz. Pundits, Sircars, and Hurkarus) attend regularly in the Mission Chapel on Sunday Forenoon. Three men, four women, and three children have been baptized, and three marriages have taken place. Our little Native Church consists of five men and five women, with three children. The progress made last year calls for the most grateful acknowledgments to the Author of all Good, and presents ground of great encouragement for the future.

Of an Examination of the SCHOOLS, the Archdeacon gives a gratifying account:—

From illness in my family I was not able to say positively whether I could go to Burdwan till I actually set off: this rendered it difficult to collect the Girls, as Mrs. Perowne wished. However upward of 60 (being not more than half of the first classes) assembled at the Mission House, on Tuesday Morning the 12th of February. They were examined in Ellerton's First Dialogue and St. Matthew's Gospel for more than two hours. Most of the European Gentlemen at the Station came to witness the Examination. The result was extremely gratifying. Several of the Girls were of 14 and 15 years of age, it being not unusual now for Girls to attend School after having been married. Their answers were not only appropriate as to the meaning of what they read, but questions arising out of the subject before them were answered so as to shew that they ap-

plied their knowledge to useful purposes: as, for instance, respecting knowledge, they answered, that formerly they only cleaned their mothers' houses, and went to play; now they do the household work and go to School—that the knowledge they acquired should be employed in doing the will of God, and not in merely seeking to gratify the animal senses—that those who do the will of God will go to heaven, while those who give themselves merely to the indulgence of the senses will go to hell—that the reason all men do not study to know and do the will of God is, that men are not as God created Adam; but fallen, and need that God should turn their minds to good, which He will do for those who pray to Him for it in Christ's Name. This is a mere sample of the kind of instruction which these Girls are receiving and eagerly imbibing; and its beneficial tendency is obvious.

On the same day the English School, consisting of 35 Boys, was examined. They exhibited a respectable proficiency in Ancient History, Geography, in Joyce's Scientific Dialogues, and in Arithmetic—gave a good account of what they had read in the Book of Genesis and the Gospels—repeated Hymns in English, and a Theme—read also in the History of England, and in Robinson Crusoe and Pilgrim's Progress in Bengalee.

The Examinations of the Bengalee Schools took place the following day, when 259 Boys of the First, Second, and Third Classes were examined. They read and explained out of Ellerton's Dialogues, St. Matthew, and the History of Josephus; wrote sentences on slates; spelled words; and performed in arithmetic. The Rev. Isaac Wilson and a Gentleman in the Civil Service took the chief part in examining the Children; and were, from their acquaintance with the language, well able to draw forth all the Boys knew. They expressed great satisfaction with the result.

It will be satisfactory to know, that most of the Sircars, or Teachers, of the Fourteen Schools, are Young Men who have grown up in these Schools, and are well acquainted with the books which they teach: five of them received their education in the English School. A remarkable disposition to favour the Gospel has appeared among them during the first year, in which the Head Pundit takes the lead: he confesses, that, for some years after he undertook to superintend the Bengalee Schools, his mind was averse from Christianity; and that he told the Scholars, that they need not trouble themselves about what they read: but, becoming at length fully convinced of the Divine Authority of the Gospel, he could not longer act a double part. He acknowledged to Mr. Perowne how they had all been trying secretly to counteract his wishes as to the success of his teaching; but now he confessed Jesus to be both Lord and Christ, and openly avows his intention of receiving baptism. On this account he has already suffered much obloquy, and has much to encounter. The result of this disclosure was, that some of the Pundits, who had upheld the former system of deception, resigned their employment; but no diminution took place in the number of Scholars.

After all, there is reason to fear the sincerity of this man: but the Archdeacon writes, in May—

Still great openings exist in that quarter; and the application from Bombay to send Mr. Steward seems altogether providential.

CUTWA.

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1804.

William Carey, jun. *Missionary.*

Four Native Teachers.

No additions have been made to the Communicants; but several persons give good promise. Three Native Christians itinerate, and occasionally a fourth. Mr. Carey writes—

We have three Places of Worship, two in Cutwa and one at Dawungunge, besides our own house. The native friends attend all these places, and sometimes I am delighted to see and hear them. The people around us are generally attentive, although our Congregations are not always large: sometimes you may see them moved to tears, and the greatest solemnity kept up. Often questions are started at these times, but we make it a point not to answer till after the meeting, when sometimes a contest is kept up for a long time, and in the opinion of the people the Brethren come off victoriously. At our house the daily attendance is very good indeed, and often our hall will not hold the number that come; but this is not always the case.

The Itinerants have numbers of other places to go to, and are often in conversation with people about the Gospel. In the course of the year, we have four large assemblies, at which places the Itinerants attend, and speak to large crowds: religious papers to a large amount are distributed, and thousands take them with greediness.

Some Missionaries, who visited Cutwa, thus describe a shocking scene—

We landed on a plain at the south of the town, and had a very disagreeable walk over it. The place was a complete Golgotha: bodies, in all the different stages of decay, and skeletons, and bones of men, were lying in all directions—sad proofs that the cholera and fever had not been disappointed of their prey, during the last season in this town. It appeared, also, to be a practice here, more generally than we had seen elsewhere, to expose the body on a cot upon the river side: this added to the disgust excited by the scene; as numerous dogs were around, some seizing on their wretched prey, and others fighting for the disgusting supremacy of possessing the cot with its contents as their own. Scenes like these must blunt the feelings of those who habitually behold them.

SOORY.

A Town about 45 miles north-west of Cutwa, and 50 south-west of Moorshedabad.

BAPTIST MISSIONARY SOCIETY.

James Williamson, *Missionary.*

Four Native Teachers.

There are 37 Communicants; 18 men and 19 women—all converts from Heathenism, except 5 who are Indo-British. The Boys' School for training Students for Serampore College was mentioned under the head of Serampore. Mrs. Williamson takes an active part in the instruction of the Female Communicants, one only of whom was able to read.

BERHAMPORE.

A Town, with Military Cantonments; 90 miles north of Cutwa, and 5 miles south of Moorshedabad.

LONDON MISSIONARY SOCIETY.

1824.

Micaiah Hill, G. Gogerly, *Missionaries.*
Mrs. Hill, Mrs. Warden, *Sup. of Fem. Schools.*

Mr. Ray has removed to Calcutta; and Mr. Gogerly, late Printer in the Calcutta Mission, has, for a time, taken his place at Berhampore.

In the exercise of their MINISTRY the Missionaries find here peculiar difficulties from the state of the Natives: the Directors report—

The attachment of the Natives, in this vicinity, to the superstitions of their forefathers, appears to be greater than that manifested in the southern parts of Bengal; and they, of course, shew a correspondent aversion from whatever appears to them to lead to an innovation on their religious system and customs. Indeed, a stronger disinclination to admit the claims of Christianity seems to have been manifested here, than in almost any other quarter of India where the Missionaries of this Society have laboured: yet, even here, such a measure of encouragement has been already afforded, as leaves no room to doubt that the desired results will eventually crown the labours of the Missionaries.

Mr. Hill has three Native Chapels, and three stations out-of-doors; and almost daily preaches at one or other of these places: every Sabbath Day a Congregation assembles in his court-yard, consisting of aged and impotent persons, with whom he converses, and to whom he preaches, in Bengalee: the Hindoostanee Services are attended by 20 regular hearers: a native female, formerly a Mahomedan, has been baptized, and four half-caste females appear to be under religious impressions. Mr. Hill occasionally attends the festivals, where some thousands of Tracts have been distributed: the attention both of the Mussulman and the Hindoo has been at times so far attracted, as to excite the hope that the good seed of the Gospel thus scattered, will, at a future period, produce fruit to the glory of God.

The Divine Blessing has remarkably attended the English Preaching: at least 30 Europeans, belonging to regiments successively stationed here, have given practical evidence of their having received the truth in sincerity.

The state of the Natives seriously affects the SCHOOLS also at this Station: the Missionaries write—

The prejudices of the people, combined with the indifference which the children manifest toward learning, present so many and so continued obstacles toward improvement, that the Schools are far from affording that satisfaction which might be expected, and with which Schools in Calcutta reward the labours of Missionaries: a marriage, a feast, or a report from one of the most illiterate and lowest caste that the Sahibs design to make them Christians, is sufficient to scatter the children of a whole school, and to destroy in one day the previous labours of a fortnight in collecting them together. The highest ambition of the parents in reference to their children's education is, that they may learn arithmetic—write the names of their gods, after whom Hindoos call their children—and commit to memory portions of Sanscrit slokes, or short pieces of poetry: the attainment of these qualifies the children, in their estimation, to pass through life with respectability.

The Committee report, however—

Considering the formidable difficulties with which the Missionaries have struggled, we feel more than ordinary satisfaction in stating, that the Schools under the wing of this Mission amount to eight; of which six are for Boys, containing 280, and two for Girls, containing 40. Into some of the Boys' Schools, from unavoidable circumstances, the Scriptures have not been introduced; but there is reason to believe that the impediment will be speedily removed.

DINAGEPORE.

A Town in Bengal—240 miles north of Calcutta—Inhabitants, 40,000.

SERAMPORE MISSIONS.

1804.

Ignatius Fernandez, *Portuguese.*
Niamutulla, Boodhoo, *Native Teachers.*

Mr. Fernandez writes, in August 1826—

The Christian Population amounts to 159 persons: the number baptized since the establishment of the Mission here is 117; from which, deducting 4 removed to other Stations, 1 who has apostatized, 55 who have died, and 8 who are excluded, those now in communion are 79.

The Communicants have been since increased to 85. The Missionaries make the following report—

The Church is nearly equally divided into two portions—one residing on premises belonging to Mr. Fernandez, and close to his own house at Dinagepore, the civil station of the district; and the other on a Factory, the property of Mr. Fernandez, at Sadamahl, about 24 miles from Dinagepore. Br. Fernandez visits Sadamahl as frequently as possible, but resides at Dinagepore: here, on every evening during the week, he conducts Family Worship in Bengalee, at which from 30 to 40 of the Christian People generally attend: on Friday Evenings, a Prayer-Meeting is held, in the house of one of the Native Brethren in rotation; and a Prayer-Meeting is likewise held among the Sisters every

Wednesday Morning, in the same manner, in their own houses: on the Sabbath, there are two regular Services: there is also, as at all the other Stations, a Prayer-Meeting, on the evening of the First Monday of each month, for the spread of the Gospel. The Native Preachers reside at Sadamahl; and, besides conducting worship regularly with the Christian Congregation, labour in proclaiming the Gospel in the market-places and villages in the vicinity.

All the expenses of this Station are defrayed by Mr. Fernandez; except that some Gentlemen contribute to the support of his Schools. He has expressed an earnest desire that we should take Sadamahl under our care, and supply it with a Missionary; and he has generously offered to make a present of the Factory there, which perhaps might be made, without improperly interfering with the Missionary's spiritual labours, to furnish all the expenses of the Station.

In October 1826, Mr. Mack visited Dinagepore and Sadamahl; and was greatly delighted with the humble and affectionate deportment, and indeed the whole appearance, of the people: their revered Pastor seemed to rule them all by love.

BOGLIPORE.

A Town 240 miles north by-west of Calcutta, and two miles south of the Ganges.

GOSPEL-PROPAGATION SOCIETY.

1825.

Thomas Christian, *Missionary.*

Particulars of Mr. Christian's intercourse with the Natives and of their cruel ceremonies appeared at pp. 543—547 of our last Volume. Bishop Heber bore an honourable testimony to his character and labours.

MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

BAPTIST MISSIONARY SOCIETY.

1816.

Andrew Leslie, *Missionary.*

Native Teachers.

The Committee report—

The work of God appears steadily to advance. Several persons have been, during the last year, added to the church, which now consists of 35 members, of whom 20 belong to the native branch. In some instances the power of divine grace, in subduing prejudice and removing the hardness of the heart, has been delightfully conspicuous. The worship of God is well attended.

Of the Schools, the Committee of the Bengal Auxiliary state—

Eight Native Schools have been established in the town and neighbourhood, and are in a prosperous state. Amongst the Scholars, 80 can read the Scriptures well, and many more can read Tracts and easy books, and repeat considerable portions of Watts's Catechism in Hinduwee.

Mr. Leslie writes, in January of last year—

The late Judge at this Station has been importunate with me to accompany him and his Lady to the Cape of Good Hope, whither they are going for a year in quest of health. He offered me board and lodging with himself, and even my passage if I could not pay it; and, so earnestly has he pressed me, that I have been put to great abashment in refusing his offer. I have chosen rather to commit myself to God, and stay at my post; not being able to endure the thought of being 18 or 20 months absent from Monghyr, entirely idle as it regards the grand object of my life: however, I have been somewhat exercised in mind on the subject; but I hope it will yet appear that I have done what was right.

The Committee remark on this exemplary spirit of Mr. Leslie—

We cannot but wish our worthy Brother, whose health is evidently delicate, had accepted the very kind offer which he mentions; though we are quite aware that scruples of the most honourable nature alone led him to decline it.

In the same Letter Mr. Leslie thus speaks of his labours—

During the cold season, I have been endeavouring, in company with some of the Native Brethren, to carry the Gospel into all the villages, for four, five, and six miles round us: when we go, we leave our residences in the morning and return in the evening; and, excepting when we cross the Ganges, a boy brings out some dinner for us, about two o'clock, which we eat in native fashion, sitting on the ground under some tree. We have, in general, been attentively heard by the people.

In April, he adds—

Little is doing in the way of actual conversion; but more in the way of preparation, than for a long time past. I do not know that I have ever heard of so many inquiring into the Religion of Jesus as there appear to be at present. One man, a Vakeel (in English, a Barrister), appears very earnest in seeking after Divine Truth: should it please God savingly to affect his mind, there is no calculating the effects which may be produced among the population at large, as the Vakeels are a learned and respectable class of men.

I have had many conversations of late with Mahomedans: they are, of all men, the hardest to deal with in this country; but they have appeared to me, lately, to have become amazingly softened, compared with what they were some time ago. They are exceedingly averse to allow that Christ is superior to Mahomed; accordingly, they hold the Native Christians in much contempt. But as they generally respect Europeans, I get them to converse mildly and properly with me.

DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1809.

Rich. Burton, Emman. Piebah, *Missionaries.*

Two Native Teachers.

Mr. Piebah, from Serampore College, was appointed, at the beginning of February, to assist Mr. Burton. Of Mrs.

Burton, whose death was stated in the last Survey, a brief Character and Obituary appeared at p. 187 of the Volume. The Committee report—

Several members of the Native Church having left this neighbourhood, its number is reduced to four: this includes the two Itinerants here; who are constantly engaged among their countrymen, at fairs and other places of public resort; besides regularly preaching at six places, including the city of Patna, every Sabbath Day. Mr. Burton, while acquiring the language, is not without more congenial employment—preaching, at Dinapore, to a number of Europeans, chiefly soldiers; and superintending the Schools, which were under the direction of Mrs. Rowe, who has lately found it necessary, on account of her fatherless children and the state of her own health, to return to this country.

On Mrs. Rowe's departure, the Female Schools were unavoidably discontinued: she had superintended Nine Boys' Schools, containing from 200 to 300; and Three Girls' Schools, with from 50 to 60 Girls: she mentions some singular facts:—

The bitter prejudice against the Ten Commandments, which some of the Masters manifested, has given way; and they will now deign to hold the book in their own hand, and give out the words. Some of the Boys always invert the meaning of the Fifth Commandment, by adding "NOT," and look triumphantly at it: they get many a severe lecture from me for it, which has some good effect on others.

BUXAR.

A Town on the Ganges, about 70 miles below Benares, on a beautiful plain.

CHURCH MISSIONARY SOCIETY.

1819.

Kurrum Messeeh, *Native Teacher.*

Kurrum Messeeh maintains the confidence and esteem of the people, who are very attentive. The want of a Place of Worship had long been felt: a pleasing circumstance occurred to the Archdeacon when he was here, which led him to begin a temporary building, and which he thus relates—

Mary Carrol, a Native Christian, having obtained some arrears of pension as Widow of Serjeant Carrol, brought me 100 rupees, "as an offering," to use her own words, "to the Church." This woman has been long one of the most attentive and consistent Christians at the Station: her religious impressions were first received at Chunar; and this offering she made of her own accord, in token of her gratitude for the blessing of Christian Instruction. I obtained from the Commanding Officer leave to inclose a small piece of public ground adjoining the Parade; and, with a donation from another friend added to Mary Carrol's gift, commenced a small building, convenient also for the Natives who live in the adjoining bazaar.

The Rev. William Burkitt, the Chaplain at Ghazeepore, upward of 20 miles west of Buxar, usually spends one Sunday in six at Buxar, where the people much interest him. He zealously followed up the Archdeacon's proposal; and, with the liberal aid of the General on the Station and other Gentlemen, raised 800 rupees in the course of a few hours: the Rev. J. C. Proby, Chaplain at Benares, added 50; and other friends offered assistance. A Chapel, and a Room for a Missionary's temporary residence, were to be erected.

BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—460 miles north-west of Calcutta, by way of Birbhoom: but, by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation.

SERAMPORE MISSIONS.

1816.

William Smith, *Missionary.*

Kassee, *Native Teacher.*

The Missionaries state—

The Church at Benares is small in Members; many of those who have joined it, both Natives and others, having removed to other places, where some of them are now employed in preaching the Gospel: we believe that there are only six in communion now residing at the Station. Br. Smith laboriously prosecutes his work both in public and private; and, though none have been brought into his Church from the ranks of Idolatry during the past year, yet he has had many indications of good being done: the Divine Word has appeared to fasten strongly in the minds of several individuals. He preaches every Sabbath, in the morning and afternoon at his own house, and in the evening at the house of a Native Roman-Catholic in the city: on Wednesday Morning, he preaches at the house of one of his members in Secrole; and, on Saturday Morning, at his Hindoo School, to a Congregation of Hindoos and Mussulmans, who regularly attend, sometimes to the number of 70 persons. He is usually engaged every other morning of the week in preaching at the different ghauts on the river side, where Congregations of all classes of people are readily obtained.

Mr. Leslie, who visited Benares from Monghyr, bears a strong testimony to the influence which the temper of Mr. Smith, who is of Indo-British parentage, has on the Natives: he writes—

A man of a more meek and gentle spirit I never met with in India. In his visits to the Hindoo Temples, his walks among the people on the banks of the river, and his travels hither and thither speaking of Christ, I attended him; and I never was with a man who appeared to be so beloved by the Natives, or to whom they listened with so much

attachment: all permit him to enter their temples, to speak with them about Christ. I saw him sit down in the midst of about 30 poor people, and talk to them in the most pleasing manner about Christ; and his words were evidently heard with regard, as being the words of a man whom they all loved.

CHURCH MISSIONARY SOCIETY.
1817.
John Adlington, John Latham, *Missionaries.*
R. Stewart, *Master of Benares School.*
Noor Messeeh, *Native Assistant.*
Native School Assistants.

The LABOURERS at this Station have suffered much from sickness. The Rev. Thomas Morris left, on account of his health, at the latter end of 1825; and returned at the end of 1826, much recovered by a visit to Calcutta and residence in the Upper Provinces: it was proposed that he should settle at Cawnpore, but this was changed for Chunar. The Rev. John Latham, with Mrs. Latham, left England in June; the Committee thus happily anticipating the following earnest appeal of Archdeacon Corrie, dated in that month, for the help of another Missionary—

My principal object in writing now, is to request that a Missionary may be sent with as little delay as possible, to take charge of the School founded by Jay Narain at Benares. Mr. Adlington is unable, from general debility, to pay much attention to the School: he can with difficulty get through the duties of the Hindoostanee Church at Secrole, and the care of eight Native Schools. These circumstances call loudly for help. Send us, then, without delay, some of your Young Men from Islington: no doubt, the hearts of all your Students will beat high, at the prospect of proceeding straight onward to the Citadel of Eastern Idolatry; and entering at once into the thickest of the Missionary Battle. Whoever comes, will occupy an honourable post; and will find sympathizing and experienced Brethren to take him by the hand.

Mr. Adlington found that much good resulted from his admission to the exercise of the MINISTRY. The Archdeacon observes, on occasion of his visit to the Upper Provinces mentioned at p. 378 of our last Volume—

Mr. Adlington expressed himself much encouraged by the attendance and attention at Hindoostanee Worship; and also by the general good-will manifested by the Natives, with whom the School brings him into contact. Several of the Senior Boys often come to his house for religious instruction on Sundays, and not unfrequently go with him to Hindoostanee Worship.

On Mr. Morris's return to Benares, he and Mr. Adlington wrote in March—

The Chapel in Secrole demands our attention as an object of great importance, especially in reference to the Native Christians. The Congregation that assembles there consists of Indo-British Writers and their families, together with Native Christians: many of these were brought up in the ignorance peculiar to the adherents of the Church of Rome; and much lasting good, we trust, has resulted from our labours, numbers of these Native Christians having been brought under the means of grace, who were, generally speaking, destitute of any saving knowledge of the Christian Religion. Benares being a Military Station, and fresh Troops often coming to it, brings us in contact with a continual succession of new objects for instruction; who often carry the savour of what they hear to Stations very remote from Benares. During the last year, four Adults have been baptized: death has removed one of them. We have, at present, a Candidate for baptism. Service is regularly conducted, as usual, in Hindoostanee, according to the Liturgy of the Church of England. A Missionary Prayer-Meeting is held on the first Monday of every month, alternately, at Benares and Chunar. The Native Christians who attend the Chapel manifest a real regard for the religious privileges which they enjoy.

In reference to the SCHOOLS they state—

We have Eight Hinduwee Schools, in which, on an average, upward of 250 Boys are receiving instruction: they read any books which we put into their hands. The parents of the children frequently come round us while we are examining them, and express their approbation of what they hear, especially when any reference is made to the Life of our Adorable Redeemer. We have been endeavouring, for some time past, to get good School Rooms, and have, in some measure, succeeded.

The Girls' School in the City, which we were under the necessity of closing some time ago, has been re-opened by Mrs. Morris and Mrs. Adlington. The difficulties which we have to contend with, from the strong prejudices of the Natives and other causes, in establishing Female Schools, are very great, and can be understood only by those who are on the spot. The Female School connected with Secrole Chapel is still kept up. A Girls' School and two Boys' Schools have been lately established, which are supported by subscription, so that they are no expense to the Society.

Bishop Heber's high approbation of JAY NARAIN'S SCHOOL was quoted at p. 378 of our last Volume. The Archdeacon thus speaks of it, on occasion of his visit before mentioned—

The number of Boys is 150; a greater number than ever before attended. The Boys, in addition to their studies formerly mentioned, now are taught the Catechism, which the Society has long used, in all the classes; so that, besides the knowledge of Divine Truth acquired from reading their usual lessons, the principles of Christianity are distinctly taught them: nor has there, at any time, been any objection made, by either the boys or their parents. I was much satisfied with the progress of the First Class in

English, and also with the Persian Class. Mr. Stewart expresses himself more gratified with the progress of the Persian Class in Christian Knowledge, than with the English Classes, which he thinks more under the influence of worldly motives than the Persian Class; the English Language being acquired always with a view to temporal advancement, while their Native Tongue is attended to chiefly to fit them for the immediate employment to which the family has been accustomed.

The Missionaries remark, in conclusion—

Books and Tracts, as opportunity offers, are given away, and conversations held with the Natives in and around the city; and we generally attend the principal Melas as usual.

It is evident to us that many of the Natives are not ignorant of the Christian System; but we regret to say that the fear of man sadly operates against their openly professing it. The question has often been put to us, with apparent anxiety—"Whether, under their present circumstances, mental belief in Christ would not finally tend to Salvation, without openly confessing Him." On such occasions, we are compelled to refer to our Lord's declaration in Matthew x. 32, 33; for we know, that, when the grace of God is allowed to have its proper influence on the mind, *with the heart man will believe unto righteousness, and with the mouth he will make confession unto salvation.* Rom. x. 10.

A Committee has been formed at Benares, consisting of the Chaplain (Rev. J. C. Proby) and other principal Gentlemen of the Company's Service, who will render every aid in their power to the Society's efforts in this quarter.

LONDON MISSIONARY SOCIETY.
1820.
Matt. Thomson Adam, James Robertson, *Missionaries.*

Mr. Robertson arrived at Calcutta in October 1826, and at Benares on the 12th of December; taking up his residence in the north-east part of the city, where no Schools had been established either by his colleague or by the Church Missionaries. In order to obtain general and correct ideas of Missionary Labours among the Natives, Mr. Robertson, who had made considerable progress in the native languages before he landed in India, spent the greater part of January with Mr. Bowley, partly at Chunar and partly in accompanying him to Mirzapore, of their proceedings at which last place he has given a lively description.

A commodious and substantial Mission House has been lately erected. English Services are held on Sunday and Wednesday Evenings, and a Hindoostanee Service occasionally. The Schools are 6 in number, and contain about 260 Boys. Mr. Adam is preparing a translation into Hinduwee of "Scripture Lessons," for the use of Schools. On the distribution of Tracts at the Melas or Fairs, he remarks—

The Tracts and Portions of the Scriptures which have been distributed may, by the blessing of the Lord, make known the Way of Salvation in many a village and to many persons, secluded, by distance or other causes, from the instructions of the voice of the Christian Missionary; so that it is impossible to calculate the actual extent to which the knowledge of Jehovah, and of *His saving health*, may be communicated by means of even one of these large assemblies, held for the express purpose of supporting the kingdom of darkness or of celebrating the feats of some of its distinguished agents. It is thus that Hindooism itself, by its observances, presents many favourable opportunities for Missionary Exertions, not to be met with in many other Heathen and Mahomedan Countries.

The report of the Society's Deputation relative to this Station appears at pp. 392—394 of our last Volume.

CHUNAR.

A Town on the Ganges, a few miles above Benares; and a Station of Invalids of the British Army.

CHURCH MISSIONARY SOCIETY.
1814.
W. Bowley, T. Morris, *Missionaries.*
J. Landeman, *Catechist.*
Native Assistants.

Among the LABOURERS at this Station, also, sickness has greatly prevailed. Mr. Bowley had been obliged, at the last dates, to visit Calcutta, from an affection of the lungs. In the early part of last year, Mr. Morris removed hither from Benares, that he might take charge of the European and Hindoostanee Congregations, and Mr. Bowley be left more at liberty for constant intercourse with the Natives, both in Chunar and in the country round, where he has great openings for good: as the Hindoostanee Congregation consists of Invalids of the Company's Army or dependents of the European Gentlemen in its service, a salary has been assigned by Government to Mr. Morris, and an allowance of 40 rupees per month has been granted for the current expenses of the Church: it is, however, much feared, from an attack of dysentery, that Mr. Morris will not be able to maintain his place in India. Mr. Landeman, appointed to assist as one of the Labourers at this Station, arrived from Calcutta on the 11th of March: an Address to him, by the Archdeacon of Calcutta, on occasion of his appointment, with the Archdea-

con's account of the encouraging state in which he found the Mission on a recent visit, and the Journals of Mr. Bowley, appeared at pp. 488—497 of our last Volume.

Mr. Bowley's Journals may always be read with pleasure and advantage. If it should please God to restore him and Mr. Morris, that he might be able to devote himself more directly to the work of an Evangelist in seeking the Heathen at their abodes, there is every promise of abundant fruit in the end. His MINISTRY has continued to be blessed of God, and Adult Converts to be added to the Church. He has lately baptized also Mirza Bagar, son of the well-known traveller Mirza Aboo Talib Khan, of whom the following account is given—

Mirza Bagar is about 40 years of age; and obtained, on application, a copy of Martyn's Persian New Testament from a Gentleman in the Civil Service, from whom also he received, from time to time, such explanations as he required; and that friend writes of him—"considering the few advantages which he has enjoyed, it is surprising how well he seems to comprehend the Christian System."

Mr. Bowley diligently instructed and closely examined Mirza Bagar before he admitted him to baptism: having desired answers from him in writing to a number of questions, designed to bring out his reasons for renouncing Mahomedanism and embracing Christianity, Mr. Bowley says, on the 5th of March—

Mirza Bagar having given in his answers to my questions, I felt quite satisfied, and could delay no longer his admission into the Church. I therefore baptized him, at our Prayer-Meeting this evening, by the name of "Yoosuf Bagar." Mr. Smith, from Benares, was present. It having been given out during the day that a baptism would take place, many Mussulmans assembled. I preached from Matt. xxviii. 18—20; and the Mirza read aloud his reasons for embracing Christianity.

Of the SCHOOLS Mr. Bowley states—

In the English School are 20 Boys—in the Persian, 40—in Three Hinduwee, about 120—in the Christian-Female, 20 Adults and several Girls, all of whom read the New Testament. The First Class in the Persian School read a Chapter daily, and a Chapter is expounded to them twice a-week. The Boys of one of the Hinduwee Schools assemble in my Study daily, to read a Chapter of the New Testament.

We are greatly concerned to state that the simple and beautiful Church of Chunar, of which an Engraving appears at p. 469 of our Volume for 1821, and which was opened for Public Worship only in April of the preceding year, proves to have been built on ground so unfavourable for a good foundation, that it had become imminently dangerous to assemble in it, and there were no hopes that any repairs could be effectively applied to the present building. This evil may prove, and we trust that it will prove, a salutary warning, in rearing those Sacred Structures which are beginning to rise, and which will hereafter rise in almost countless numbers, throughout the moral wastes of Idolatry and Imposture. The costly and gawdy Temples and Monuments of Impurity, Fanaticism, and Delusion stand firm, and insult Heaven, age after age, in all parts of these prostrate regions: it is obvious, therefore, that no want of durable materials nor any destructive influence of climate will bring premature ruin, where due vigilance and skill are exercised, on the Sacred Structures which shall be raised, in simple dignity, like the Church of Chunar, for assembling the spiritual worshippers of the One Living and True God.

ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 550 miles west-north-west of Calcutta.

SERAMPORE MISSIONS.

L. Mackintosh, *Missionary.*

Various particulars are given relative to the labours and station of Mr. Mackintosh, by the Deputation of the London Missionary Society, quoted at pp. 392, 393 of our last Volume. Mr. Mackintosh preaches four or five times weekly: a considerable impression is produced by his labours. The Missionaries state—

To the Heathen, Mr. Mackintosh widely preaches the Gospel at particular spots in and near the city, and also at the numerous Heathen and Mussulman Assemblies which are continually occurring. The greatest of these is on the occasion of the Annual Bathing (formerly so celebrated for the sacrifice of human life) at the junction of the Ganges and the Jumna; and there Mr. Smith generally comes up from Benares to assist. Many pleasing circumstances have occurred at these seasons, during the last year; and opportunities have been enjoyed of sending the Sacred Volume, Religious Tracts, and Reports of the Promulgation of the Gospel to very distant parts of the country.

The Rev. W. Greenwood, of the Church Missionary Society, whom it was Bishop Heber's intention to remove from Chunar to this place, is now settled in the Grammar School at Calcutta.

GORRUCKPORE.

A Town about 100 miles north of Benares—Inhabitants, 70,000.

CHURCH MISSIONARY SOCIETY.

1824.

Michael Wilkinson, *Missionary.*

Six Native Assistants and Four Monitors.

The return of Mrs. Wilkinson, and her landing at Gravesend at the end of May, were stated at p. 262 of the last Volume. We cannot but advert to the circumstances, under which both Mrs. Wilkinson and her Husband separated, because we are deeply impressed by the evidence afforded therein of the power of that grace which has been given to these servants of God, and because we have witnessed too many instances in which the spirit of Missionaries seems to us to have sunk greatly below the dignity of their holy calling. Mr. and Mrs. Wilkinson, like Mr. and Mrs. Sawyer (see pp. 80, 121, 124 of our Volume for 1825) at Madras, and some other heroical servants of Christ, have shewn that their avowed love to their Heavenly Master and His work was real and effective: they could not hesitate to submit, when called to it in His Providence, to those sacrifices and separations, to which the Military and Civil Officers of the Crown and the Company are daily submitting—many of them, we doubt not, from a sense of duty to God; but many also, who feel not the force of this high motive, from a sense of honour in discharging their engagements to earthly superiors, or from a desire of advancement in a secular profession. We are not urging the least degree of indifference to relative duties, or the smallest measure of needless violence to relative affections; but are arguing only for the full evidence of that subordination of all feelings and all interests to the will and call of God, without which the sincerity of His professed servants is brought into question and dishonour brought upon His Holy Name.

In the prospect of his Wife's quitting India, Mr. Wilkinson writes—

Thus am I, in all probability, to be bereft of all my earthly comforts; not only of Father and Mother and Brothers, but of Wife and Children. I cannot say, that this is my will: but blessed be my Redeemer! I do feel ready to say, *Not mine, O Lord, but Thine be done!* The thought that I shall be more thrown into my work, and shall be enabled to give more time to it, and to live more among those whose salvation I desire and for whom I desire to live and die, reconciles me. This seems to be the will of God; and if it can only be done by the sacrifice of all that I love on earth, I desire only the help and presence of my Saviour to enable me to do it.

When the necessity of her return was ascertained, Mr. Wilkinson writes—

Another severe attack of dysentery has determined our friends here in advising her immediate departure, notwithstanding her present trying situation. You cannot easily conceive the greatness of our trial. My dear Wife's confinement will be at sea, under what circumstances it is impossible to say: to her, death seems more desirable; and, in the present instance, she certainly will not be doing her own will. Yet I doubt not but God will make all grace to abound toward us, and that this trial will not be without its consolations. We desire most earnestly your prayers on our behalf. The children will both go with her. Of her return to India I entertain but very little hope; and our separation will, in all probability, be final. While God blesses me with health and strength, I hope that, with it, He will give me grace to prefer my work before all things. My health is to the present moment perfectly as good as ever it was in England, and I do trust my labours among these poor benighted people are blessed of God. I commit my beloved Wife and Children to Him, whose cause I hope to serve till my ransomed spirit shall rest itself in the bosom of its Redeemer.

The same assistance in the current expenses of the Church, of 40 rupees per month, as is rendered by Government at Chunar, is on similar grounds rendered here; and the charges of the Station are eased also by the contributions to the Missionary Association formed at the Station, which amounted in the last year to 2303 rupees. Mr. Wilkinson has the benefit, as indeed other Missionaries of the Society have, of affectionate, devout, and able friends among the Europeans resident at the Station.

The Committee of the Association state, in their last report, in reference to the MINISTRY—

On Sundays, there are Service in English and a Sermon, at seven in the morning and at the same hour in the evening, to the Europeans resident here; and the same Service, through the medium of the printed Hindoostanee Translation of the Liturgy, about ten in the forenoon and four in the afternoon, to the Native Christians and such others as may choose to attend: in the Hindoostanee Service, both the Lessons are read, when appointed from the parts of Scripture of which Versions have been printed, or when Mr. Wilkinson has had leisure to translate the Lesson during the week; otherwise, only the Second Lesson is read: the Hymns sung are taken from Mr. Bowley's Version, adapted to English tunes. Public Family-Prayer is held daily at nine in the forenoon for the Native Christians, at which some strangers also attend. A Thursday-Evening Meeting is held at the houses, alternately, of the different Europeans; and a Weekly Prayer-Meeting at Mr. Wilkinson's house for the European residents.

Some account of Native Christians at

Chowree and Beteah, in the vicinity of Gorruckpore, was given at p. 547 of our last Volume; and, at pp. 505, 506, an Obituary of one of these Christians, who gave lively evidence of the benefit derived under Mr. Wilkinson's instructions: in reference to these people the Committee of the Association state—

Some of the Native Christians of Beteah and Chowree having shewn a disposition to settle here professedly for the sake of attending Mr. Wilkinson's Ministry, a range of tiled houses has been built, where they have taken up their quarters, to the number of twenty-six men, women, and children. They are, at present, employed in husbandry, through the kindness of individuals here: they appear anxious to remain here, and desirous of regular instruction: it would be desirable that they should be settled here, if found possible, as an Agricultural Community.

Of the SCHOOLS we collect the following account from the Report of the Association—

There are Four Schools supported by the Society—the Seminary, for training Catechists and Readers; in which the Boys are both boarded and lodged, and which contains two Boys of Christian parentage, two of Mahomedan, and two of Hindoo—the Central School; divided into a Persian School of 44 Boys, and a Hinduwee School of 24: of the 68 Boys, 5 only are Mahomedan, the rest are Hindoo—School on the Mission Premises, with 8 Christian and 16 Hindoo Boys: the Master is a Native Christian, educated by the Society, and gives great satisfaction—a Girls' School, of 8 Scholars, 4 of whom are of Christian parentage.

A report is given of an Examination of the Schools held on the 23d of April, from which we extract the following particulars—

About 60 attended, from seven years old and upward. All performed very well, with reference to their ages and periods of attendance: but what appeared to give most general satisfaction, was the performance of a Class of six Boys, two from the Seminary and four from the Central School, who read various passages from the New Testament, Pentateuch, and Psalms, in Persian and Hinduwee. The feeling and intelligent manner in which they delivered their various portions, contrasted with the formal drawl so generally exhibited by native readers—the readiness, accuracy, and facility with which they referred to different Scriptures bearing on the subject of their Lecture, particularly from Psalm viii. to the interpretatory passages in Matthew xxi. and Hebrews ii.—and the good sense and correctness with which they answered the various questions proposed to them, could not fail to excite mingled gratification and surprise in the minds of all who considered how lately they had come under this species of instruction. The interest also taken in the Lecture by the Native Teachers, and their inquiries respecting passages of which an explanation was offered, could not but be highly pleasing.

Mr. Wilkinson makes some remarks on the Report of the Association which well deserve attention:—

Reading over the Report of the Committee, which will accompany this, I am disposed to wish less had been said. I do not think more is said than the feeling produced warranted, but only that the expectation of anticipated results may never be seen realized. No dependence whatever can be placed on any expression of feeling in the Asiatic, nor can any judgment be formed upon it. I am obliged constantly to check both my hopes and my fears; and to cast myself in simple dependence on God. The work is His—the success of every movement depends on His blessing: and here I am obliged to rest.

CAWNPORE.

A large and important Military Station, on the west bank of the Ganges—49 miles south-west of Lucknow.

CHURCH MISSIONARY SOCIETY.

1825.

Peter Dilsook, *Native Teacher.*

A subscription was set on foot for the erection of a Place of Worship, the necessity of which was stated in the last Survey: by the favour of the General in Command of the District, a most desirable site was obtained, and the General added a second donation to render the place more complete as a Chapel. About 30 Native Christians attend. The whole expenses of the Native Teacher and of the Chapel have been borne by friends: his proceedings are superintended by the Rev. James Whiting, Joint-Chaplain of the Station.

AGRA.

A large City, 800 miles north-west of Calcutta.

CHURCH MISSIONARY SOCIETY.

1813.

Fuez Messeeh, *Native Teacher.*

Our Readers are acquainted with the decease of the venerable Man of God, Abdool Messeeh, from the Memoir and Obituary which appeared at pp. 449—453 of our last Volume: returning from Calcutta, after his admission there to Episcopal Orders, in the close of 1825, by Bishop Heber, he did not reach Lucknow, where his Mother still survives, till the hot weather of 1826 had come on. At this place he continued; and it was arranged that he should there labour, but, on the 4th of March following, he was taken to his reward.

Of the proceedings of Abdool's successor the Calcutta Committee report—

The remnant of the Rev. Abdool Messeeh's flock continue to assemble for Christian Wor-

ship under Fuez Messeeh. Encouraged by a friend of the Society, he has lately established three Native Girls' Schools in the city, in one of which six Widows and five Young Girls are instructed by the daughter of a Moonshee; and in the other two 20 Girls, 10 in each, by a Widow.

MUTTRA.

Or, Matra, or Mathura—a Town, 30 miles north by-west of Agra—of high repute among the Hindoos, as the scene of the birth and early adventures of Krishna.

SERAMPORE MISSIONS.

R. Richards, *Missionary.*

Ramdas, *Native Preacher.*

Mr. Richards removed from Futtyghur, having become much discouraged respecting that Station, though his labours do not appear to have been fruitless. Muttra has not only a large population; but, like Allahabad and Benares, it is the centre of attraction to Hindoos from all quarters.

DELHI.

Nominally an Imperial City, under its own Emperor—7 miles in circumference—surrounded by a wall of stone — Inhabitants, 300,000 — 40 Mosques —976 miles north-west of Calcutta, by way of Birbbhom.

SERAMPORE MISSIONARIES.

J. T. Thompson, *Missionary.*

Sookha Misr, *Native Preacher.*

Mr. Thompson has English Worship thrice a week; and Hindoostanee every afternoon, at his own house, with a Prayer-Meeting every Monday Evening. The Communicants are 11, but two only of these are Natives: Sookha Misr, one of them, is actively engaged in making the Gospel known. Of Mr. Thompson the Missionaries say—

It is nearly 12 years since the Station was occupied; and our Br. Thompson has been engaged here, laboriously and with good effect, for above 7 years. Both in this city and in his annual journeys the minds of the Natives seem increasingly interested. He attends many religious assemblies in the city and neighbourhood: in Spring, he travels to the great annual assembly at Hurdwar; and, in November, to that at Gurrhmookteswar. On all these occasions he enjoys opportunities of circulating the knowledge of the Gospel to an unusually great extent, and of marking the progress which is made in the work of Missions. Many resort to him for instruction, and he has now several very promising inquirers.

MEERUT.

A large Town, 32 miles north-east of Delhi.

CHURCH MISSIONARY SOCIETY.

1813.

Behadur Messeeh, *Native Teacher.*

The Chaplain, the Rev. H. Fisher, thus speaks, in April, of the Native Christians—

Behadur is still with me. I retain him as my Native Clerk; and have great pleasure in testifying to his faithful discharge of many important duties in that capacity: he is very valuable to me; indeed I could not do without him: he is especially required to look after and examine and inspect the Native Catechumens. Matthew Phiroodeen is a steadfast Christian; and does much good from day to day—reporting to me, as occasions arise, any thing advantageous or otherwise to our cause; and leading a quiet, sober, and consistent life. Of Peter, I suppose you will hear through Mr. White: he and Ruth are at Cawnpore; and are, I believe, diligent and faithful. Of Mooneef, I have heard nothing: I fear that he remains obstinate in his apostacy. I have admitted to baptism three Native Women; with whom I have reason to remain satisfied, as to their sincerity.

Mr. Fisher thus characterizes the Mahomedans of his vicinity—

Inquiries, from Mahomedans especially, are common enough for the sake of controversy. In these debatings, they covet the victory with all their hearts; but not the elucidation of truth. If they cannot confute or entangle, they manifest little or no candour: for though they compliment courteously enough, they retain their bigotry, their prejudices, and their pride; stumbling over the same stumbling-blocks which overwhelmed the Hebrew Sceptics—the Divinity of our blessed Lord and Master—the perfect holiness of His person, and the infinite purity of His law.

KURNAUL.

A Town near the Jumna, about 70 miles northward of Delhi.

CHURCH MISSIONARY SOCIETY.

1827.

Anund Messeeh, *Native Teacher.*

Annud Messeeh continued at Delhi till the early part of last year, when he removed to Kurnaul: of his course at Delhi, Mr. Fisher, of Meerut, thus wrote—

His time is usually employed in reading and conversing with Brahmins and others, who seek him for the sake of information in the Christian Scriptures; and, as is sometimes the case, in the hope of confounding him and entangling him in his talk: he is, of course, more immediately under the eye of my Son, as the Delhi Chaplain; and, with him, pursues his Scriptural Inquiries. He comes over, from time to time, to Meerut; and is as warm-hearted and zealous in the Good Cause as he ever was.

The Rev. Mr. White, Joint-Chaplain at Cawnpore, who advised Anund's removal to Kurnaul, writes on the 25th of February—

I have seen a most satisfactory account of the proceedings of Anund at Kurnaul; which inclines me to hope that we may hereafter see a merciful end answered in the change of his destination. A friend writes, that, in the few days that Anund has been at Kurnaul, he has not been idle: many of the Sepoys as-

sembled to hear him; and, after he had closed, requested him to preach again to them: when he attended at their lines, their children thronged him, desiring him to give them an Ungeell (Gospel); and, of the people who came from the City to the Cantonment to attend his ministrations, one old man earnestly desired to be instructed in the Christian Faith.

Of his removal to Kurnaul and his prospects there, Mr. Fisher writes, on the 3d of April—

Circumstances induced me to attend to the solicitations of some of our pious friends, and to withdraw Anund Messeeh from Delhi for a season, and send him to Kurnaul: he has been there now above a month. I have long felt anxious that some more settled scene of regular labour should be selected for Anund; for, however in that desultory mode of instruction which he has as it were been compelled to adopt, he may occasionally do some good, it does not seem reasonable to anticipate much; or that permanent impressions should be likely to remain, without the benefit of permanent and laborious teaching, as a regular resident Missionary.

At Kurnaul, I am well aware, there is a very promising opening for our friend Anund; and that, more particularly, as he will be countenanced by valuable Christian Friends. The accounts, received from him since his residence there, are fully satisfactory.

SURAT.

A large City, on the western coast of the Peninsula, 177 miles north of Bombay—Inhabitants said to be 500,000; of whom, a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

LONDON MISSIONARY SOCIETY.

1813.

W. Fyvie, Alexander Fyvie, *Missionaries.*
Thomas Salmon, *Printer.*

Mrs. Salmon died on the 12th of June, after an illness of only five days.

We shall collect the statements of the last Report under the chief heads.

MINISTRY—Of the English Services no report has been received. The Native Services have been regularly held in the School-Rooms, and the Natives have been also frequently addressed in the Temples, Bazaars, and other places of public resort: many of those occasions have proved highly interesting. The Missionaries have made several tours into the interior, during which the Gospel was published to many thousands of the Natives, who, in general, listened with attention, and received books with thankfulness.

SCHOOLS—The number of Schools is six, and that of the Boys under instruction about 350: the progress made by many of them in the knowledge of the Scriptures is truly pleasing. The greater part of them attend as formerly, with their teachers, every Sabbath Morning, to repeat their catechisms, to sing a Christian Hymn, and to join in prayer: several European Gentlemen, who have attended on those occasions, have expressed mingled surprise and satisfaction on witnessing the scene.

PRESS—The Office has been furnished with a new fount of Guzerattee types from Bengal: as they are larger than the former, and approximate nearer to the written character, the Natives are able to read the books, for which they have been used, with greater facility than those formerly published. The printing of Tracts with the new types commenced in May 1826: after 18,500 Tracts had been thrown off, a quarto edition of the New Testament, in Guzerattee, of 1000 copies, was begun. Arrangements have been made for extra-work, the profits of which afford considerable support to the Mission. More than 8000 portions of the Scriptures, and about an equal number of Tracts, were circulated in the year.

AUXILIARY—The Receipts for the year ending October 1826 were 1500 rupees, 550 of which were contributed by one Gentleman.

It is stated in the last Report of the British and Foreign Bible Society—

Another application has been made, on behalf of the Missionaries of the London Missionary Society stationed at Surat, for 300 reams of paper for printing, and mill-boards for binding, another edition of the Old Testament in Guzerattee; a request which has been gladly complied with. One entire edition of the whole Bible has been disposed of; and, of the Four Gospels, several thousand additional copies: and as the work has been distributed in parts, in about five years, the Missionaries say "upward of 22,500 parts of the Word of God have been put in circulation among the Heathen around us."

In allusion to their recent circulation of the Scriptures, the Missionaries remark, as quoted in the Report of the Bombay Bible Auxiliary—

The call for books during the past nine months has been greater than it is likely to be again in the same space of time for some years, on account of a pilgrimage in the vicinity of Surat, which began during the last rains, and will end about the same time this year: it occurs every twelfth year. It has brought people from every part of the Province of Guzerat; and the Scriptures have, by this means, been scattered over a large extent of country.

BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

AUXILIARY BIBLE SOCIETY.

1813.

The issues of the Society last year of which the accounts have been received were 9711 copies of the whole or portions of Scripture: of these, 9141 were in Mahratta and Guzerattee: the total issues from the beginning had been 26,318 copies. The Auxiliary pays the expense of printing the Mahratta and Guzerattee Scriptures, and the Parent Society supplies paper. The Contributions of the year were 1150 rupees, and the Payments 2505: the balance re-

maining in hand was 9622 rupees. The fact stated in the following extract, relative to the Scriptures in English, is highly gratifying—

The number issued has been 44 Bibles and 14 Testaments. The Government Grant, supplying the different European Regiments with the Scriptures, together with the exertions used in England to supply them to Soldiers coming abroad, has left but few cases, comparatively, of European Soldiers in this country being without a Bible or Testament. The Committee would notice this with gratitude to God, who has put it into the hearts of so many to labour for the dispersion of His Word: ten or twelve years ago, very few of the Soldiers possessed a Bible—now, when the number of those who can read has greatly increased, there are very few, capable of using it, who do not possess a Bible.

AMERICAN BOARD OF MISSIONS.

1813.

Stations.

BOMBAY—MAHIM.

Allen Graves, Cy. Stone, David Olliver Allen, *Missionaries.*

Cynthia Farrar, *Sup. Female Schools.*

James Garrett, *Printer.*

Many Native Assistants.

Mr. Stone was mentioned in the last Survey: he sailed from Boston, with Mr. Allen and Miss Farrar, early in June: the want of LABOURERS had led to the relinquishing of the Station at Tannah. Mrs. Nichols, Widow of the Rev. John Nichols, has been married to the Rev. Joseph Knight, Church Missionary in Ceylon, who spent some time on a visit to Bombay: Mrs. Frost, Widow of the Rev. Edmund Frost, accompanied them to Ceylon: Mrs. Graves and Mrs. Garrett were then the only Females connected with the Mission. An Obituary and Character of the Rev. Gordon Hall appeared at pp. 345—350 of our last Volume: the loss of this distinguished Missionary was thus feelingly lamented by his surviving friends—

Since this bereavement, we have endeavoured to keep up the general operations of the Mission: but his personal labours among the people, his counsel and encouragement, his investigations of subjects connected with the translation of the Scriptures, and the responsibility which he bore in all the concerns of the Mission, are a great loss, which, while we live, is irreparable to us except by peculiar assistance from Above.

The Board, in their Seventeenth Report, give the following view, in the words of the Missionaries, of the three main parts of the Mission—the Ministry, Education, and the Press.

PREACHING—Under this head we include every oral communication of Gospel Truth to the Heathen, whether by the way-side, or at appointed seasons and places.

The stated Services, which we now hold during the week, are as follows:—On the Sabbath, we hold a Meeting of Beggars, at ten o'clock, A.M., in the front verandah of the Chapel: at eleven, we meet our Bombay Schools at the Chapel; and have an English Service in the evening—on Tuesdays, at half-past four o'clock P.M. we meet our School Teachers, and many others who attend, for their scriptural and general religious instruction—on Wednesdays, we hold another Meeting for Beggars—on Thursday Evening, there is preaching, at a private house; and, occasionally, at other times and places during the week.

For more than twelve years, the Gospel has been addressed daily, with few exceptions, to some individuals in Bombay. Allowing about one year for preparatory attainments in the language, Mr. Nott laboured more than two years—Mr. Bardwell, more than three—Mr. Newell, about six—Mr. Nichols, about six—and Mr. Hall, about twelve years: in all, Thirty-six Years of Missionary Labour have been performed in the Mission. Perhaps, however, one-half of this time should be reckoned off, on account of what was necessarily occupied in making further attainments in the Language, superintending Schools, translating the Scriptures, preparation of Tracts, and lost by ill-health: if, then only Eighteen Years of service have been devoted to the preaching of the Gospel among the Heathen, this is a period which naturally leads to the expectation of some visible result: if, out of this time, on an average only two hours in a day have been spent in actual declaration of the Gospel, this will give us what would be equivalent to about a year-and-a-half of incessant speaking, day and night. Perhaps the average number of hearers, though varying from one individual to two hundred or more, may be about six or eight.

We see results, which comfort and encourage us. They are not so striking and obvious as we could wish, but perhaps they are as much so as we could expect. There is no general concern or inquiry—no desertion of idolatry and superstition: these things are what we wish to see, and what a Divine Influence, not greater than has often been exhibited in the world, would produce. For this change, we desire the friends of our common Redeemer to pray. We do not imagine, that, because it has not yet taken place, we have any just cause for discouragement.

SCHOOLS—Since the affecting diminution of our numbers, we have, with extreme reluctance, felt obliged to diminish the number of Schools for Boys to 24. It is a main object in our Schools to impart, with the first rudiments of learning, a knowledge of the Christian Religion: were it otherwise, we should belie our profession, bring intolerable disgrace on ourselves, pervert the true order of things, and have occasion to tremble at the thought of meeting the children or their parents at the future day of decision. Not forcibly meddling at all with their practices, by our present plan we conceive that we

confer on them the highest favour in our power. Hence the books used are portions of the Scriptures, or other religious and moral instruction: these books, being carefully prepared by consulting, in every sentence, learned Brahmins, who are required to make them idiomatical and correct in language and orthography, are, we scruple not to say, more correct and pure Mahratta, than far the greater part of their own manuscript books. The total of Expenditures for the promotion of Native Education in Boys' Schools by the Mission, during the year, exclusive of the expense of books, is 3480 rupees; and the total of Receipts in this country is 676 rupees.

The departure to Ceylon of two Ladies who assisted in conducting the Female Schools has rendered it impracticable, with propriety, to increase them. The original number, however, with casual and very temporary vacancies, has been kept good, and the number of attendants has considerably increased: usually five Schools are visited and inspected every day, except the Sabbath, when they are all dismissed. From the progress which many of the Girls have made, we are encouraged to hope, that, after a short time, several will be qualified for teaching Female Schools. The Disbursements for these Schools have amounted to 1871 rupees; the Receipts to 2032.

PRINTING—The distribution of small parts of Scripture and Religious Tracts has ever been considered, by the Mission, an important means of diffusing the knowledge of Christianity. The Mission, from its commencement to the present time, besides the printing done for other Societies, has published, in Mahratta and Hindoostanee, Nineteen different Religious Tracts, besides several others not so exclusively of the religious character, in such editions as to amount, all together, to more than 100,000 copies. A few of these are translations from English Tracts; but most of them were composed on the spot, with the peculiar circumstance of the people in view. All these, except 20,700, have been distributed, almost universally, one by one—hearing the receiver read a portion of each, and accompanying it with a few words of Christian advice—receiving, too, a promise that it should be carefully preserved and read. They are sought for by many adults, as well as children and youth; and received with avidity. There are, comparatively, few of any class capable of reading, who are unwilling or afraid to receive them. During the past year, about 20,000 small Tracts and Portions of Scripture have been distributed or used in our Schools. Besides finishing the printing of the New Testament, and printing a considerable number of Tracts for the Bombay District Committee of the Society for Promoting Christian Knowledge, there have been published or reprinted by the Mission 32,000 small Tracts, making more than two millions of pages, 18mo. and 12mo., at a cost of 1086 rupees.

The original number of Female Schools and Scholars alluded to by the Missionaries was, we believe, Ten Schools with 200 Girls.

The Missionaries express a grateful sense of the friendly and liberal spirit, with which the Mission is regarded by the Local Authorities. On application being made by them for five vacant spots in the Native Town of Bombay for the erection of School-Houses, four were granted, rent free; and the grant of the fifth was only suspended till it could be ascertained whether the ground would not be wanted for public purposes.

EDUCATION SOCIETY.

1815.

John Morgan, *Master of Boys' Central School.*
Mrs. Morgan, *Matron of Ditto.*
Mrs. Wilson, *Mistress of Girls' School.*

The Thirteenth Annual Meeting was held on the 8th of February, the Hon. the Governor in the Chair. From the Report it appeared that there were in the Boys' School, 105 whole boarders, 3 half-boarders, 32 day scholars, and 70 native boys; making a total of 210: during the year, 34 whole boarders had been admitted, 17 apprenticed in the Engineer and Medical Departments, 9 removed, and 7 had died. The Girls were 71: in the year, 10 had been admitted, 4 had gone to service, 3 removed, and 12 had died.

The New School Houses (p. 107 Survey 1826) will each accommodate about 200 boarders: more than 2600 rupees were subscribed, of which the Governor gave 1000, toward meeting the heavy charge of these buildings on the Funds.

NATIVE EDUCATION SOCIETY.

This Society is composed of Europeans and Natives, under the patronage of the Governor, and has been in operation for a few years, its Third Report having been delivered at a Meeting in January of last year. Its exclusive object is the establishing of an extended and improved System of Education among the Natives in this Presidency; and affording them the means of becoming acquainted, chiefly through the medium of their own languages, with the literature and science of Europe. The attention of the Society has been, therefore, principally directed to obtaining translations, into those languages, of standard European Works, and to preparing Compilations adapted to the end in view: and it is a prominent part of the Society's plan, so to increase the number of skilful Teachers and to distribute them in such manner, that a standard System of Village Education may be in time universally established.

In the Third Year, 16 Elementary Works were printed in Mahratta, Guzerattee, and Hindoostanee; to the amount, in the whole, of 17,000 copies. Government have authorised the Society to distribute prizes, of from 100 to 5000 rupees, for approved translations or original compositions, in furtherance of the intellectual and moral improvement of the Natives. During the year, 14 Schoolmasters were placed in the Deccan and 10 in Guzerat. In an English School there are 60 Native Boys—in a Central Mahratta School, 93 — in a Central Guzerattee, 74, chiefly Parsees; the Hindoo Guzerattees manifesting lamentable indifference in the cause of Education—with 141 in other Mahratta and Guzerattee Schools.

On the subject of the English Language as a means of improvement to the Natives, the Committee give it as their judgment, that

The moral and intellectual culture of the Native Mind is most successfully effected by employing the Native Language as the medium of communication.

Of the English School they observe—

None of the Boys have acquired such a knowledge of English as would enable them to employ it as the medium of acquiring or communicating useful knowledge. Most of the Students are disposed, at present, to regard the acquirement of English useful only as a qualification for a scribe in a public office; and several have quitted the School after attaining that scanty knowledge: there is, consequently little hope of obtaining, for some time, from the establishment, Natives imbued with the proficiency requisite for translating English Standard-Works into their own dialects, or for effectually assisting in promoting the objects of this Institution.

CHRISTIAN-KNOWLEDGE SOCIETY.

1816.

It is stated in the last Report—

At Bombay, to which a Missionary has now been appointed by the Society for the Propagation of the Gospel, there has been a considerable increase in the number of children educated in the Native Schools, a large supply of Books has been requested, and a large remittance in payment for former supplies has been received; and it is hoped that Christianity will soon be introduced into the Schools of this Presidency in the same unobtrusive and effectual manner which has been already adopted in the neighbourhood of Calcutta.

CHURCH MISSIONARY SOCIETY.

1820.

William Mitchell,

Missionary, at Tannah, 25 miles N. of Bombay.

The arrival of Mr. and Mrs. Mitchell, with Mr. and Mrs. Steward, in July 1826, was stated in the last Survey. Mrs. Steward did not long survive; but died in the Lord, after a short illness, on the 1st of November: the Auxiliary Committee greatly lament her loss; and it was felt so severely by her husband, that, finding it necessary, for the relief of his mind, to quit the scene for a season, he paid a visit to his friend Mr. Ridsdale at Cochin, and assisted him for about two months in his labours. A negociation for his removing to Bengal had been opened; and it being found, on his return to Bombay, that this measure was, on various grounds, desirable, he sailed for Calcutta on the 26th of July.

Basseen, about 40 miles northward of Bombay, having been thought an eligible site for a Mission, Mr. and Mrs. Mitchell proceeded thither in the latter part of February. While in Bombay, he had taken charge, with Mr. Steward, of the two Schools left by Mr. Kenney; and they were attended at their residence daily by from 10 to 20 Youths who sought instruction, while Mrs. Steward and Mrs. Mitchell had collected 25 Girls. On Mr. Mitchell's arrival at Basseen, he entered, at the request of the Rev. Allen Graves, on the care of the Schools formed there by the American Missionaries. Here good progress was made in Mahratta, from their living exclusively in the midst of Natives; but the situation proving ineligible for a fixed residence, they removed to Tannah at the end of May. The views of the Auxiliary Committee with respect to this sphere of labour are thus stated by the Secretary, the Rev. Thomas Carr—

The Committee considered that Mr. Mitchell would be very profitably employed at Tannah, in reviving the Male and Female Schools which were formerly under the care of the Rev. Mr. Nichols of the American Mission; and it was agreed that he should consider Tannah, Callian, Bhewudy, and Basseen as his field of labour, and endeavour to establish Schools in each of those places; and that he would probably find it convenient to reside in a temporary bungalow or tent at Basseen, during the hot months of April and May. In the Northern Concan there are towns of considerable population on the coast as far as Damaun: there, indeed, the whole Province is without any Missionary; and we cannot but think that a zealous Labourer will find this as promising a field for Missionary Exertions as any in India. There is but one objection to prevent residence in Towns to the North of Basseen—that they are distant from medical advice: they may, however, be occasionally visited; and, in the fine weather, Missionaries might reside for a few weeks in one or another of them in circuit.

The Receipts of the Auxiliary had been, in the year, 3516 rupees: and the

Payments, besides Drafts on the Parent Society for 316*l.* 5*s.* on account of Salaries and Passage Money, were 2978 rupees. It is stated—

Besides the contributions to the General Purposes of the Society, the Committee are happy to record a munificent donation by one of their friends, Captain Molesworth, of Rs. 5000, to found a Bombay Scholarship in Bishop's College of Calcutta, to be in the patronage of the Committee of the Bombay Auxiliary Church Missionary Society. This it is hoped will be the means of providing a succession of Labourers for the Bombay Mission.

Southern Concan.

SCOTTISH MISSIONARY SOCIETY.

BANKOTE.

On the sea coast, 60 miles south of Bombay—Inhabitants, 5000 or 6000.

1823.

Alex. Crawford, Jas. Mitchell, *Missionaries.*

HURNEE.

South of Bankote about 13 or 14 miles—on the coast, near Severndroog—Inhabitants, 8000.

1824.

John Cooper, John Stevenson, *Missionaries.*

The Rev. Robert Nesbit sailed in May. On the subject of the MINISTRY the Directors remark—

While it is gratifying to be able to state that the Missionaries have been very successful in establishing Schools for the education of the Native Children, it is never to be forgotten, that the Preaching of the Gospel is the grand instrument appointed by God for the conversion of the world: in this, their great and ultimate work, they have been frequently engaged; not only in the course of their monthly tours through the country for the purpose of visiting the Schools, but on stated days in particular villages in their neighbourhood, as was mentioned in the last Report: they have, however, to lament, that, in many instances, the interest and attention which the novelty of the subject at first excited have greatly subsided, and that much indifference is manifested by the people to the scheme of salvation through a Crucified Redeemer.

Nriput Sing, mentioned in the last Survey, laboured with diligence and zeal; but has returned to Calcutta, for reasons chiefly of a domestic nature, and is now in the service of the Church Missionary Society.

The SCHOOLS have been greatly increased: at the last dates, there were 38 in the Bankote Division, with 1290 Scholars; and 32 in that of Hurnee, with 1523: making a total of 70 Schools and 2813 Scholars. In these numbers are included 8 Girls' Schools and 208 Female Scholars. The Directors report—

These Schools stretch over a tract of country from Goaghur southward to Tulla northward, an extent of not less, it is supposed, than seventy miles; they are all going on well.

Feb. 1828.

It is worthy of notice, that, until the experiment was fairly made, the Missionaries considered the plan of Female Schools as nearly hopeless in that part of the country: but, happily, they were not so far influenced by theoretical conclusions as to neglect practical attempts; and the result has shewn that we should despair of nothing. Prejudice with regard to this interesting class of the community is fast giving way to more liberal ideas, and it is hoped that these are the near forerunners of glorious days to this part of India.

In the employment of the PRESS, the Missionaries had found such difficulties from the high temperature of the climate, that they had given up all hopes of producing good impressions by lithography, and were obliged to be content with very inferior printing at the common press; but the Committee state—

It was not till the Superintendant of the Government Press at Bombay, who devoted his whole time and attention to the subject, visited Calcutta, where the obstacles met with in the sultry climate of India had been conquered, that any thing of a perfect nature was printed on the western side of the Peninsula. This Gentleman was so obliging as to send the Missionaries a Native, who had been initiated in the whole art of printing and making ink; and it is gratifying to be able to state, that his success has exceeded their most sanguine expectations: the impressions are clear and black; and, in short, every thing that they can wish them to be.

Since this improvement in the Printing Office, 500 copies of St. Mark's Gospel and 12,500 Tracts, in Mahratta, have been printed: the Tracts were 7 in number. On the circulation of the Scriptures, it is said in the last Report of the British and Foreign Bible Society—

The Missionaries in the Southern Concan continue to use the Scriptures in their numerous Schools; and, by the plan so judiciously adopted by them, of giving a copy of the Scriptures to the Boys who can read them, they are very generally circulated among the inhabitants of that district. The Missionaries, in the course of their extensive preaching excursions, also distribute many portions of the Scripture among those Natives who express a desire to have them, and who, on trial, are found capable of reading.

BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a Military Station.

LONDON MISSIONARY SOCIETY.

1820.

Joseph Taylor, *Missionary.*

Mr. and Mrs. Lillie arrived on the 19th of November 1826; but were obliged to return in a few months, from his utter inability to sustain the climate: they reached home in the beginning of October.

The Native Schools are still six: one had been discontinued, but another was

opened: on this subject, and in reference to the baptism of the three Natives mentioned in the last Survey, the Directors remark—

The School at Shawpore has been suspended, and a considerable reduction in the number of Scholars in the other Schools has also taken place, in consequence of the baptism of the two Brahmins and a Rajpoot, at Bombay, in 1825. Persecutions, directed against the baptized and their connections, induced one of the Brahmins and the Rajpoot to surrender themselves to the will of their respective families: the Brahmin, however, has since rejoined the Mission. The other Brahmin, who remained firm under persecution, has removed to Bombay; to labour in connection with the American Mission at that Presidency.

The Receipts of the Belgaum Association were 959 rupees.

BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous Towns and Villages.

LONDON MISSIONARY SOCIETY.

1810.

John Hands, W. Beynon, *Missionaries.*
G. Walton, *Superintendant of Native Schools.*
H. B. Paine, *Printer.*

Mrs. Paine died, in the latter part of April, soon after her arrival with her Husband.

The SERVICES, in English, on Sunday Evenings, are well attended. The Native Services, in Canarese and Tamul, have increased to six: two Natives, making nine, have been proposed for baptism: many privately express their conviction of the truth of Christianity, who are deterred by fear of persecution from openly avowing their conviction.

Of the SCHOOLS it is reported—

They have been again increased to 20: the number of Boys under instruction is 864: portions of the Scriptures have been introduced; and, as the boys usually make known to their parents what they learn, much scripture-knowledge is thus indirectly communicated among the Adult Heathen: at most of the Schools established at the villages in the surrounding country, the villagers, when at leisure, attend to improve themselves in knowledge, sit down among the scholars, and read in the religious books taught in the schools; and when the Superintendant, on his inspecting-tours, visits them, they ask for explanations of such passages as they had not been able fully to understand. The Charity School continues to be liberally supported, and to be attended with useful results: the number of scholars, on the 31st of December 1826, was 28 boys and 16 girls: the receipts for the year then terminating amounted to 1258 rupees.

The Canarese Pentateuch had advanced at the PRESS as far as Numbers: the Version of the Bible is finished, and the New Testament was under revision for a second edition. The Tract Society had, in the year, printed 15,000 Teloogoo Tracts and 2600 Canarese; and had circulated 6396 in English and 14,640 in the Native Languages. The Religious-Tract Society had granted 32 reams of paper and 6000 English Tracts.

BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.

LONDON MISSIONARY SOCIETY.

1820.

Stephen Laidler, W. Campbell, W. Reeve, *Missionaries.*
S. Flavel, and others, *Native Teachers.*

Mr. and Mrs. Reeve, with their family, arrived at Madras, with the other Missionaries, in the Roxburgh Castle, on the 17th of July: he has been appointed to Bangalore, its climate being more likely to agree with Mrs. Reeve than that of Bellary, their former Station.

The SERVICES, both English and Native, are continued: 3 Heathens and 14 Roman Catholics were baptized in the year; and 13 Hindoos admitted as Communicants: the Communicants are 41, and the total number from the beginning had been 72. Of the Native Teachers it is reported—

They continue to itinerate within a circuit of between 30 and 40 miles: the Natives, in general, listen with attention. During one of these tours, in October 1826, they visited 36 villages and conversed with nearly 1200 people: some asked many questions: others entered into disputations; while others appeared affected with what they heard.

The SCHOOLS are, as before, three in number: in the Tamul Boys' School there are 20 Scholars; and in the Canarese, 12 Boys: the Tamul Girls' School succeeds as well as could be expected. Of the Canarese School it is said—

Moral and religious instruction is constantly imparted: four of the Boys appear to have *received the truth in the love of it*: while they fearlessly protest against Idolatry, they evince much of the meek spirit of Christianity.

In the SEMINARY there were 13 Students: on this subject the Directors state—

The progress made by the Students in the native languages is very satisfactory: they have also made considerable proficiency in English: their answers to questions in Theology evince their acquaintance with the Scriptures, and their aptitude in referring to proofs. Generally speaking, there is apparent among them a steady advance in knowledge, and a consistent Christian deportment.

The amount of subscriptions in India, toward the enlargement of this Institution, is 4500 rupees, of which upward of 2000 were subscribed at Bombay, on the application of Mr. Massie.

Of the supply of other Stations by the Native Teachers, it is said—

Two have, during the year, itinerated for several months between *Seringapatam* and *Mysore*. A Teacher, Isaac David, was sent in July 1826, with one of the Students, to *Cannanore*; in pursuance of a request transmitted by an English Gentleman and some of the Natives resident there.

The *Wesleyan Missionary Society* have Missions in this quarter: and Mr. John Frederick England, who was last mentioned (see p. 128 of the Volume for 1826) in connection with Ceylon, is stated as Missionary at Bangalore and Seringapatam, and the Members (chiefly, we presume, European Soldiers) are estimated at 65: but the published accounts furnish few particulars. There were two Native Schools, with 30 Boys; and a Female School was in prospect.

COCHIN.

A sea-port at the southern extremity of the Province of Malabar—about 160 miles north-west of Cape Comorin — Inhabitants, 30,000; including 300 or 400 Dutch, and many superannuated Officers of the E. I. Company.

CHURCH MISSIONARY SOCIETY.

1817.

Samuel Ridsdale, *Missionary.*

Native Assistant.

Mr. Ridsdale's communications to the Society appear to have miscarried, so that no account has been published of his proceedings and good prospects at this important Station: we are endeavouring, therefore, to collect information through indirect channels; and, in the mean time, shall lay before our Readers a statement relative to Cochin and the establishment of the Mission there, which the Rev. Joseph Fenn has been so good as to supply.

Cochin has been, in former times, a town of great mercantile importance; but its trade has, of late years, greatly decayed. It was at one time fortified, and the ruins of its fortifications still remain. Within the Fort there are several streets, the houses in which betoken the opulence of former inhabitants; but most of them are now in a state of great decay, and are each inhabited by several families in narrow circumstances: there are still a few Dutch Families of respectability. There is a large Church in the Fort, built while the Dutch had possession of the place: it has since been occupied by the English, and a Chaplain was stationed here for some years; but, on his decease, no successor was appointed.

At Cochin, there is an inlet from the sea, which is connected, in different parts, with several rivers; so that the facility of inland communication by water is very great—southward, 40 miles to Allepie and 90 to Quilon; and northward, to Trichoor and Chet, 40 or 50 miles. There are several populous towns and villages in the vicinity of Cochin, which must carry the numbers of the place and neighbourhood to upward of 50,000. There is a very large population of Romanists, whose Churches begirt the backwater in all directions: the celebrated Romish College of Verapoli is distant but three hours' row from Cochin, and Cranganore only four or five. About a mile-and-a-half from Cochin is Jew Town, inhabited by a Colony of White and Black Jews.

Till it should become practicable to supply Cochin with a resident Missionary, it was visited by the Missionaries at Cottayam; at first weekly, and afterward once a fortnight. As soon as the strength of the Mission at Cottayam would allow, at the request of the Missionaries the Madras Corresponding Committee agreed to the removal of Mr. Ridsdale to Cochin. This measure was cordially hailed by the principal inhabitants, who received Mr. Ridsdale with much courtesy and regard: they gladly availed themselves of the offer of assistance in the education of their children, and a flourishing School of Native Children also arose. The Madras Corresponding Committee of the Jews' Society having entrusted their plans for the melioration of the Jewish Colony to the superintendence of Mr. Ridsdale, he was thus brought into immediate contact with the inhabitants of that interesting but degraded Colony.

Mr. Ridsdale's immediate duties were two English Services on the Sunday, with daily attention to the Schools and visits to the people: a Malayalim Service was soon afterward begun, and then one in Portuguese; so that he has usually had four Services on the Sunday. Considerable interest has been excited by his Ministry, and by the circulation of the Portuguese Scriptures and Tracts in Portuguese and Malayalim: two or three Jewesses, of respectable families, have renounced Judaism, and have been baptized in the Christian Faith.

JEWS' SOCIETY.

1821.

Michael Sargon, *Superintendant of Schools.*

Disturbances raised by hostile Jews at Cochin deprived the White Jews' School of more than 30 Boys, and reduced their number to 43: in the School of the Black Jews the Scholars remained 30. The number of children benefitted under the Society, from the beginning, has been 147 of the White Jews and 87 of the Black. An English Missionary is still earnestly desired. Mr Ridsdale, as has just been seen, is rendering seasonable aid to the Society.

Mr. Sargon succeeded, after several visits, in establishing a School of 40 children at Bombay: the American Missionaries have there 115 Jewish Children in their Schools, and 10 Jewish Teachers. Mr. Sargon thinks that there are 10,000 of those named

"Beni Israel" on the western coast of the Peninsula, sunk in the lowest state of degradation.

COTTAYAM,

Or Cotym, a Village in Travancore; about 30 miles south-east of Cochin, and near the New Syrian College.

CHURCH MISSIONARY SOCIETY.

1817.

Benj. Bailey, H. Baker, John W. Doran, *Missionaries.*

J. Roberts, *Assistant.*

W. Nurse, *Master of Grammar School.*

Many Native Assistants.

Mr. and Mrs. Fenn, with their children, landed at Portsmouth in April, on a visit home for the restoration of health: they had been absent between nine and ten years, having embarked, at the same port, on their voyage outward, in December 1817.

From Mr. Fenn's communications and the despatches of his fellow-labourers, a full account was given, at pp. 600—607 of our last Volume, of the state of the Mission, in details relative to the College, Students, and Schools. We shall subjoin, in this place, a few notices.

Mr. Doran, with the concurrence of his Brethren, effected some improvements in reference to the COLLEGE, which had been in the contemplation of Mr. Fenn; particularly in leading the Students to dress in a manner more decorous than is usual with the Natives, and in assigning separate rooms to the senior Students. Finding assistance requisite in carrying the Students forward in English, Mr. Doran recalled Mr. Roberts from Allepie. At the end of April there were 48 Students, from 8 to 20 years of age, divided into Six Classes.

The SCHOOLS were 31 in number: of these, the Grammar School has 70 Scholars, 29 Parochial had 445 Syrian Boys and 325 Heathen, and one Girls' School had 12 Scholars. Mrs. Baker, who had these Girls under her care, encouraged by the success which she has met with, wishes to increase them to 20 or 25; and undertakes that they shall be lodged and boarded under her own eye at a charge not exceeding 20 or 25 rupees per month.

An edition of 5000 copies of St. Luke's Gospel, in Malayalim, had been finished at PRESS, for the Madras Bible Auxiliary: the Liturgy was printing; and the Missionaries were about to proceed with the New Testament, and with a supply of School Books, additional presses having been procured.

The Mission has sustained a loss in the death of Colonel Newall, Resident at the Court of Travancore: he had protected the Missionaries in their labours, and had shewn them much personal kindness. Lieut.-Col. Morison has succeeded him.

ALLEPIE.

A Town on the coast of Travancore, between 30 and 40 miles south-by-east of Cochin—in a District containing upward of 40,000 inhabitants, of 21 miles from north to south, and 3 miles from east to west.

CHURCH MISSIONARY SOCIETY.

1817.

Thomas Norton, *Missionary.*

Sandappen, *Native Reader.*

Six Native Assistants.

Mr. Norton, having married again, embarked, with Mrs. Norton and his two sons, in April, on his return to his Station. A Memoir and Obituary of his late Wife appeared at pp. 401, 402 of our last Volume.

QUILON.

A Town on the coast of Travancore, 88 miles north-west of Cape Comorin—Inhabitants 80,000.

LONDON MISSIONARY SOCIETY.

1821.

James C. Thompson, *Missionary.*

H. Ashton, *Assistant Missionary.*

W. B. Addis, *Superintendant of Schools.*

Native Readers.

Mr. and Mrs. Thompson, with Mr. Addis, sailed from Gravesend in April, and arrived at Madras on the 5th of August. Waiting the arrival of Mr. Thompson to succeed Mr. Crow, Mr. Mault, of Nagercoil, several times visited Quilon: he writes of this Station in January last year—

The Schools are nine in number. Many of the children have committed to memory large portions of the Scriptures, besides two or three Catechisms: but, after all this is done, they may know but very little of the religion of Christ. A vigorous superintendence is necessary. To accomplish this, our Schoolmasters must be better instructed, and must be taught to feel more interest in their work: this I am endeavouring to do in the South, and it is attended with indications of the Divine Blessing.

During the period I was at Quilon, I had Morning and Evening Service in Tamul, which was very well attended by the Indo-Britons and several Natives out of the Carnatic: on the Sabbath, about 50 attended. The Readers improve in their work.

NAGERCOIL.

A place of considerable extent, at the southern extremity of Travancore and of the Ghauts.

LONDON MISSIONARY SOCIETY.

1805.

C. Mault, W. Miller, *Missionaries.*

Mr. Cumberland, *Assistant.*

Many Native Readers.

Mr. and Mrs. Miller arrived at Madras on the 5th of August, with the

Missionaries for Quilon. We shall collect under appropriate heads the statements of the Directors with reference to this important and successful Mission.

SCHOOLS—These are 45 in number, and contain nearly 1500 Boys: not less than 100 Native Females are under instruction. In most parts, the Schools are well attended. While a very small proportion of the children educated in the Heathen Schools are capable of reading a book so as to understand it, the proficiency made by many of these scholars in reading, and the taste for it which has been inspired, warrant a hope that the surrounding moral and intellectual darkness will be gradually dispelled: the Scholars attend Public Worship; and are catechized weekly, either by Mr. Mault, or by the Readers, who are carefully instructed by him with reference to this important work. The progress made, in the knowledge of the Scriptures, by the boys in the schools which are under good management, demonstrates the vast importance of education in the prosecution of Missionary Undertakings, and indicates that it is likely to become a powerful instrument, in the hand of Providence, in christianizing India: instances now and then occur of boys who have been present at the catechizings returning home so strongly impressed with the folly of Idolatry, as to entreat their parents to renounce it and become Christians.

SEMINARY—The number of Youths is 24: most of them have been recently admitted; and fill the places of such as have lately left the Seminary, to occupy different situations, in connection with the Mission, either as Readers or Schoolmasters: while their attention is engaged in attaining different branches of human learning, it is chiefly directed to the Scriptures.

PRESS—The light diffused around, by means of Portions of the Scriptures and Tracts, affords great encouragement to the Missionaries to pursue with vigour this branch of labour.

KNOWLEDGE—A great desire to learn to read is now prevalent among the adults, both Heathens and professing Christians; and several Evening Schools have been formed by themselves, which they support and regularly attend: this is supposed to be chiefly owing to the circulation of Tracts, and the curiosity felt to know their contents. Some, influenced merely by a regard to the measure of popularity attached to such qualifications in this part of India, spend considerable portions of time in reading and explaining the Tracts to others: many, who formerly entertained strong prejudices against the Gospel, and even opposed it, will now receive the Mission Tracts, and invite the Readers to their Houses to explain them: some solicit Tracts to distribute among their friends. By these various means, though in some cases the motive may not be pure, knowledge is unquestionably increasing throughout the country.

PIETY — The Congregations throughout the extensive range of the Mission are, generally speaking, on the increase: two or three have been raised during the past year. Many of the people are making rapid progress in the knowledge of the Scriptures. Proofs of the power of the Gospel from time to time appear, in awakening the conscience to a sense of the evil and danger of sin; and some have cordially embraced the Gospel, and live consistently with its holy obligations. Those who are considered as real converts have renounced Caste, on the ground of its being inconsistent with the exercise of certain Christian Virtues, such, for example, as humility and brotherly love. A few of the people, of both sexes, begin to feel interested in the propagation of the Gospel and in the spiritual welfare of their neighbours, and devote a portion of their time and property in promoting their instruction. The Readers are progressively becoming more efficient instruments in carrying forward the work of the Mission.

Mr. Mault, in writing to a friend, thus speaks, in the early part of last year, of the encouraging aspect of affairs around him—

In many of the Congregations the work of the Lord is really begun: many of the people are now so attentive to the things spoken, that it is really delightful to make known the Gospel to them. Their outward condition, also, is greatly improved; especially that of many of the Women, whose cleanly appearance and devotion in the House of God are a great contrast to what they were five or six years ago. The work began with the Readers, many of whom are really devoted to their office; and with their zeal is mixed a great deal of prudence. How delighted would you be to witness the effect produced by preaching the glorious doctrines of Christ among them! I know not that it is to be attributed to any one doctrine in particular. The holiness of God's Law, the evil of Sin, the infinite Love of Christ manifested in the death of the Cross, and what He effects on the hearts of men by His Spirit, are the subjects on which we principally dwell. When speaking, lately, of the evil of sin, and the infinite love of Christ in being *made sin for us that we might be made the righteousness of God in Him*, the whole of the Readers present were deeply affected: I believe there was not a dry eye among them. How different is the aspect of things from what it was! What has God wrought! Sufficient, you will say, to check unbelief, and to prompt to vigorous exertion.

Tinnevelly.

A District 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula—Inhabitants 700,000.

PALAMCOTTAH.

A Town about three miles from that of Tinnevelly—33 westward from the Sea, and 55 miles east-north-east from Cape Comorin—Inhabitants, 9400.

CHURCH MISSIONARY SOCIETY.

1820.

C. T. E. Rhenius, Bernhard Schmid,
J. C. T. Winckler, *Missionaries.*
John Regel, *Catechist.*
Many Native Teachers and Assistants.

The LABOURERS in this quarter have been increased. Mr. Robert Lyon is no longer in connection with the Society, but it has been joined by Mr. Winckler and Mr. Regel from Sadras. The Rev. John Christian Timothy Winckler, late Missionary there under the Netherlands Society, having transferred his services, with the consent of that body, to the Church Missionary Society, on the grounds stated under the head of Chinsurah, was appointed by the Madras Committee to labour in connection with the Palamcottah Missionaries: Mr. Regel, of Sadras, having been also accepted as an Assistant in the Mission, they both arrived, with their Wives, at Palamcottah on the 26th of April. Tutecoryn, on the coast, will probably be Mr. Winckler's place of residence: he spent a short time there in May; but, at the last dates, was at Palamcottah, intending to assist for some time in the work of that Station, as a good preparation for entering on his own.

The Erection and Opening of a New Church at Palamcottah, with many interesting particulars relative to the Growth and Influence of Christianity and the Trials and Difficulties of the Mission, appeared at pp. 558—565 of our last Volume: it may be noticed here, that the dates relative to the Church at p. 558 should be June 1826, not June 1825; but that the first date under the next head, on the same page, should be July 8, 1825. From the last Report of the Society and some recent communications, we shall now give a summary view of this highly-favoured Mission; but would first notice the friendly manner in which the Diocesan Committee at Calcutta of the Christian Knowledge Society refer, in their Ninth Report, to the success wich it has pleased God to grant to Missionary Labours in this quarter: the Committee remark—

It is most encouraging to hear of the wonderful success of Missionary Labours at this Presidency, more especially in the District of Tinnevelly. The Natives, in this part of the South of India, had long been under the tuition of the Missionaries of the Society for Promoting Christian Knowledge; when, through want of a succession of them, they were kindly taken up by those of the Church Missionary Society: thus verifying, in a double sense, the text that saith, *One soweth, and another reapeth.* To the great astonishment and joy of your Committee, as many as Eleven Hundred Families have since renounced their Idols, and entirely given up the distinction of Caste; and numbers of them have been added to the Church by baptism. And certainly, it is enough for these converts, though they know no more, to be enabled to say, like the man in the Gospel—*One thing I know, whereas I was blind, now I see:* and your Committee rejoice, for their object is equally attained, that these Gentiles were not suffered to remain in their idolatry, and that this timely assistance has been afforded by a Sister Society.

By some persons, however, these proceedings are viewed with very different eyes: the Editors of two Papers in Calcutta have called in question the truth of the representations relative to the success of the Gospel in these parts. This will all end well: whatever such persons may mean or wish, the truth of the case will be but the better known.

On the fruit of the MINISTRY the Committee state—

The work of God, which has commenced in the vicinity of this Station, by the instrumentality of the Missionaries, appears to be steadily proceeding. The spirit of inquiry after Divine Truth is extending among the Natives—they are, from time to time, coming to Palamcottah, to obtain information concerning the Religion of Jesus—they are forsaking their idols and idolatrous practices, and are enrolling themselves among the professed servants of Christ. The History of the Church, from its infancy, teaches us to expect instances of outward profession without real conversion to God—and such instances have occurred here: but the ravages of the Cholera Morbus, which has prevailed to a great extent, and the oppressions to which those who have renounced Idolatry have been subjected by their Heathen Neighbours, have served as a trial of their faith and sincerity; and leave us no room to doubt that God is adding to His Church, in that scene of the Society's labours, *such as shall be saved.*

Mr. Schmid says, in reference to these trials—

I am surprised at what our people in the Villages endure from their enemies—what opposition and persecutions they have to suffer; and still others come forward continually, to learn the way to Zion!

At the last Returns there were 15 SCHOOLS for Boys, with 399 Scholars and an average attendance of 303; and 22 Girls were under instruction: in the Male Seminary there were 38 Youths, and in the Female 27 Girls.

On the benefit derived from the PRESS, the Missionaries speak strongly—

Everywhere people delight in reading our Tracts. Their utility to our New Congregations is great, and our people contribute toward publishing them. We would gladly supply both them and the Heathen with a greater variety of Tracts: there are several Manuscripts ready—on Caste, on Marriage, and on Idolatry.

In June, Mr. Rhenius writes—

The Congregations continue to be built up. In not a few, the injustice which the people

have to suffer is great: this damps many a spirit, and prompts others to backslide. Others are advancing in knowledge and good conduct: here and there new persons are added to the Church.

In August, Mr. Schmid writes—

I have just returned from a little tour to Aroolloor, and some other Villages in the neighbourhood; where I spent happy days indeed. Although I found that several Congregations had become cold, yet, on the whole, I have been much gratified by the simple and strong faith, and other fruits of Christian Instruction, which many shewed; and I was constrained, considering the state of ignorance and moral degradation in which these people hitherto had been immersed, to thank God, and to hope for still greater displays of the power of His Spirit in due time.

The Schoolmasters tell us, that many of their Scholars collect the Tracts, and fold them up carefully in a cloth, or put them into little boxes; and are frequently seen reading them, before their parents' houses, in an evening—holding them in their cloth, in order to preserve them uninjured.

NEGAPATAM.

A sea-port in the Province of Tanjore, 48 miles east of the Capital—Inhabitants, 30,000.

WESLEYAN MISSIONARY SOCIETY.

1821.

James Mowat, Alfred Bourne, *Missionaries.*
José J. Martens, *Assistant.*

The Members are 38: very few, however, are Natives; but prejudice has been removed from the minds of many, and a few of them inquire seriously. A Benevolent Society, of 72 members, chiefly Natives and Heathens, opens a field of usefulness. There are Five Schools, but the number of Scholars is not stated.

COMBACONUM.

A populous Town, about 20 miles north-east of Tanjore.

LONDON MISSIONARY SOCIETY.

1825.

Charles Mead, *Missionary.*
Six Native Readers.

The Directors report—

Mr. Mead has a small English Congregation, and a Tamul of about 40 persons: he has performed several Missionary Tours, preached the Gospel to much people, and seen the Scriptures and Tracts well received. The Six Native Readers continue to itinerate among the adjacent Villages, for the purpose of publicly reading the Scriptures and conversing with the people on religious subjects; and perform these services with considerable ability and zeal. Of the Native Schools no Returns have been received.

MAYAVERAM.

A large Town, of about 10,000 Inhabitants—21 miles north-east of Combaconum, and 10 west of Tranquebar.

CHURCH MISSIONARY SOCIETY.

1819—1825.

G. Theophilus Bärenbruck, *Missionary.*
John Devasageyam, *Native Teacher.*
Many Native Assistants.

The State and Progress of the Schools, with the Views and Feelings of the Heathen and Christian Natives, and the Visit of the late Bishop Heber, were reported at pp. 550—558 of our last Volume. Mr. Bärenbruck removed to this Station in April 1826. The Mission Premises are conveniently placed, and have been exempted from all taxes and assessments to Government: Mr. Bärenbruck thus speaks of them—

The Society has a solid, convenient Mission House; a Seminary, comprising the School-Hall, Seminarists' Room, Inspector's Rooms, Schoolmaster's Room; and some small apartments, separate from the building, for the Readers—all situated within the Society's Premises, between Mayaveram and Cornadoo, and forming a small Settlement.

In the exercise of his MINISTRY Mr. Bärenbruck has Tamul Services on the morning and afternoon of Sunday, and English in the evening; and, on several evenings of the week, there are expositions in a small building open to the road, and easy of access to all who pass by. Daily Family-Prayer, with exposition of Scripture, is held morning and evening.

Frequent visits are made to the SCHOOLS: those also in the Tranquebar District were, till lately, under the usual inspection; but, on the request of the Danish Government, the Schools within its territory, and received from Dr. John, were re-transferred at Midsummer of last year. At Lady Day, the whole number of Schools had been 33, with 1720 Scholars; being 78 Brahmins, 1505 Soodras, 43 Mahomedans, 49 Protestants, 38 Romanists, and 7 Girls. Up to Michaelmas preceding, 7755 Scholars had entered from the beginning, and there were then 1749 in the Schools: 6006 Children had, therefore, up to that time, passed through the Schools.

In the SEMINARY for Native Teachers, there were 14 Students. Mr. Bärenbruck, under whose assiduous instruction they make satisfactory progress, says of them—

In regard to the grand work of the Spirit in their hearts, there does not appear any thing remarkable; but there is observable in some of them, a good feeling and delight in the Word of God, an humble deportment, and union with their fellow-scholars. Circumstances and opportunities are improved to impress on their minds the great importance of the work of grace in the heart, and they are frequently encouraged to pray with us more earnestly for that blessing beyond all others.

On occasion of the Seminarists coming,

as is usual with the Natives, to express good wishes on entering a New Year, Mr. Bärenbruck says—

The Seminarists came to my room, in order to express their wishes and feelings on the season of the year. I was really affected by some of their expressions, which appeared to be the sentiments of their hearts: two of these only, I will notice. One Youth said—"May the Lord bless you with an increased portion of spiritual happiness and joy, by the success of your labours among us, and numerous other children and grown-up Heathen!" and the other—"And that also we, by Divine Mercy, may be enabled to meet you in that blessed world; and there express our joy and thankfulness, in far better language than we can do now, to you and all our benefactors!" May the Lord graciously hear and grant these petitions! I have reason to hope, that the work of Divine Grace has commenced in some of these children: several private conversations with them on the state of their minds have greatly encouraged me in my work.

CHITTORE.

A Town 80 miles west of Madras.

LONDON MISSIONARY SOCIETY.

1826.

Robert Jennings, *Missionary.*

Mr. and Mrs. Jennings sailed, in the Roxburgh Castle; and arrived at Madras, with their companions, on the 17th of July. Mr. Crisp had begun, in the early part of 1826, to visit Chittore from Madras; and Mr. Taylor was to pay alternate visits with him. A number of Native Christians, converts from Paganism and Mahomedanism, resident in Chittore, were united in communion, to the number of 70. A large School for Boys and another for Girls have been established, by the liberal Europeans of the Station; who propose to erect a Chapel at their own charge. It is understood that there are 300 Native Christians in Chittore.

MADRAS.

The Second of the British Presidencies in India—on the east coast of the Peninsula—Inhabitants, 300,000—1080 miles from Calcutta, and 770 miles from Bombay.

The Presidency of Madras has sustained severe loss in the death, by cholera morbus on the 6th of July after a few hours' illness, of Sir Thomas Munro, whose character and measures in a service of forty-seven years, during the last seven of which he had been at the head of its affairs, procured for him universally the high appellation of FATHER OF THE PEOPLE.

AUXILIARY BIBLE SOCIETY.

1820.

The Parent Committee report—

The revision of the whole of the *Tamul* New Testament, by Mr Rhenius, was nearly completed. The distribution of an edition of the Revised Version of St. Matthew evinces the catholic character of the British and Foreign Bible Society: this edition has been apportioned to the Society for Promoting Christian Knowledge; the Church Missionary, the Wesleyan, and the London Missionary Societies; the Missionaries at Ceylon; the Danish Mission at Tranquebar; and the Dutch at Sadras: the wants of the Communicants attached to the Tamul-Christian Churches have attracted the attention of these zealous fellow-labourers; and, to use their own words, "They hope the Society may soon be enabled to say that there is not a Native-Protestant Communicant, or a Youth in any of the Christian Schools of the Tamul Nation, capable of reading, who is not possessed of some portion of the Word of Knowledge and of Life."

The Committee have, at length, decided on adopting the Version of the Sacred Scriptures in *Malayalim*, made by the Rev. Benjamin Bailey. "Our Church," the Syrian Christians have said, "languishes for want of the Scriptures; and the glory of our Church has passed away, but we hope your Nation will revive it again." "The time for accomplishing this great object," the Madras Committee proceed, "has now, we trust, arrived; and the Madras Auxiliary Bible Society has become an important instrument toward the recovery of the Syrian Church from its present degenerate, though doubtless improving, state, to its primitive vigour and purity. Mr. Bailey observes, the great reverence and desire for the Sacred Scriptures which the members of this Church manifest are favourable and encouraging circumstances."

A considerable portion of the *Carnataca* Bible is now completed: several thousand integral parts of it have already been printed and circulated. The Rev. W. Reeve is now on his return to that country, to resume his Missionary Labours; and intends to rejoin his valuable fellow-labourer, Mr. Hands, in carrying forward this important work.

A trial is making of the comparative merits of the *Teloogoo* Versions, respectively prepared by the late Rev. Mr. Pritchett and the Rev. J. Gordon.

It will be gratifying to learn, that urgent and increasing applications have been received from every quarter within the province of the Madras Society's operations, for supplies of the Holy Scriptures. The total amount is 12,028 copies, viz. 922 in English, and 11,106 in the Native Languages; a number far exceeding those of any preceding year. The Bellary, Belgaum, and Bangalore Associations, are proceeding well; and report a pleasing desire for the Sacred Scriptures manifested among the members of the Roman-Catholic Communion.

GOSPEL-PROPAGATION AND CHRISTIAN-KNOWLEDGE SOCIETIES.

Stations and Missionaries:

VEPERY: near Madras: 1727: J. P. Rottler, D.D. Laurence Peter Haubroe — TANJORE;

205 miles south-by-west of Madras: 1766: J. C. Kohlhoff, J. G. P. Sperschneider—TRICHINOPOLY: 1766: 37 miles west of Tanjore: David Rosen, D. Schreyvogel.

The two Societies act in conjunction, with respect to India, particularly in this quarter. As distinct Returns from each Station have not appeared, we shall here extract a general view given in the last Report of the Christian-Knowledge Society. The Resolutions entered into by that Society on the death of Bishop Heber will be found at pp. 595, 596 of our Volume for 1826: the consequent proceedings thereon are thus stated—

Although the superintendence of the Missions had been transferred to the Society for the Propagation of the Gospel, it was unanimously resolved to carry the recommendations of Bishop Heber into full effect; and, in pursuance of this Resolution, to expend the sum of 4500*l.*—partly in building, repairing, and enlarging Churches, Chapels, Missionary Premises, and School-Houses in the Tanjore District—partly in extending the Mission Press at Vepery—and partly in the endowment of two additional Scholarships at Bishop's College, Calcutta, to be for ever called Bishop Heber's Scholarships, and to be appropriated, in compliance with his earnest wish and recommendation, to the maintenance and education of Members of Foreign Episcopal Churches in the East, not in subordination to the See of Rome.

By advices subsequently received from Madras it appears, that the Committee have already commenced the works, for the cost of which provision had thus been made; and the Society is informed, that the sum appropriated to that purpose will suffice to put all the buildings connected with the Tanjore Mission in good repair. The Society for the Propagation of the Gospel has secured the services of Two additional Missionaries for that part of India; one of whom is already on the spot, and the other has sailed for his destination: and a large consignment of every description of printing materials has been despatched by the Society for Promoting Christian Knowledge to its old establishment at Vepery.

The Missionary, mentioned in the preceding extract as already on the spot, is the Rev. D. Schreyvogel, who has transferred his services to the Society from the Danish Mission at Tranquebar.

CHURCH MISSIONARY SOCIETY.

1815.

James Ridsdale, W. Sawyer, *Missionaries.*
36 *Teachers and Assistants, chiefly Natives.*

The Rev. Paul Pacifique Shaffter sailed for Madras in June: he will probably assist Mr. Bärenbruck, at Mayaveram.

In the work of the MINISTRY, Mr. Ridsdale remains in charge of the English Department and Mr. Sawyer of the Tamul; Mr. Ridsdale preaching in English at the Mission Church in Black Town, and Mr. Sawyer in Tamul: Mr. Sawyer has also charge of Tamul Congregations at Poonamallee and at Tripasore, some distance from Madras.

Mr. Rhenius, on occasion of a visit made by him to Madras in the early part of last year, bears an honourable testimony to his Brethren—

It gave me much pleasure again to have personal intercourse with our dear brethren Ridsdale and Sawyer, and other old and beloved friends in Madras—to *take sweet counsel together* about the work of the Ministry among the Heathen—to relate what the Lord has done for us at Palamcottah—and to hear what is going on in Madras. I have preached several times to the Tamul and English Congregations, and sown the good seed as the Lord enabled me: may He abundantly bless it, and make it helpful to the labours of the Brethren! It was truly pleasing to see Br. Ridsdale's English Congregation on the Sabbath Evening, when the Church is quite filled: when I began this Service, eight or nine years ago, the attendants were but about 50: now they fill a pretty large Church. He evidently labours with acceptance.

Mr. Sawyer thus speaks of his Congregations of Natives and Country-born—

The Congregation in Black Town is regular, and but few instances of open sin have come under my notice this year: the average attendance is 160, and the Communicants are 26. At Poonamallee, the average attendance is 35, the Communicants are 6, and there have been 10 Adult Baptisms. At Tripasore, the people are growing, I hope, in the knowledge and love of God: the average attendance is 30, the Communicants are 4, and 2 Adults have been baptized.

It is gratifying to learn from the Auxiliary Committee, that the Ministry in the Mission Church, though most faithful, is so well received and appreciated, as to render indispensable some measures for the enlargement of the accommodation; and that the Government has readily lent its aid to this design, by the grant of 1000 rupees.

At the last dates the SCHOOLS for Boys were 17 in number; with 748 Scholars, of whom there was an average attendance of 650: of these Boys, 128 were Christians and the rest Heathens; being 73 Brahmins, 417 Soodras, and 130 Parriars. The beginning and progress of Female Schools were noticed at p. 550 of our last Volume; from which statements it appears that there were three English Schools with 103 Girls and four Tamul with 130: there is a steady advance in this interesting field of labour, and much encouragement. Of the Mission Seminary some details appear at p. 549 of our last Volume: the Students have increased to 37.

The Auxiliary Committee plead urgently for a Printer from England to

take charge of the PRESS, the care of which interferes with Mr. Ridsdale's important functions as a Missionary; and an additional number of Presses is required to meet the wants of the Mission in this growing department of labour. Mr. Rhenius, when in Madras, presented Seven New Tamul Tracts to the Committee.

LONDON MISSIONARY SOCIETY.

1805.

Edmund Crisp, James Massie, W. Taylor, *Missionaries.*

Teruchelroy, Nimmo, *Native Teachers.*

Mr. Massie's health has still required his absence from Madras: at Bangalore, on account of its salubrity, he has spent much time. We collect from the last Report the chief notices relative to this Mission, which is advancing with a firm and steady progress.

MINISTRY.—The English and Tamul Services in Black Town are continued: at Pursewaukum, an additional Tamul Service has been substituted for that in English; but the attendance at the Prayer Meetings is not encouraging: a Tamul Service has been begun at Periamoattoo: a Place of Worship has been erected at Royapooram; but the opening for the Gospel there has not been found so encouraging as was expected: at Tripasore a church has been formed, and a school of nearly 80 children begun. Mr. Crisp and Mr. Taylor alternately performed Missionary Tours, and there is reason to believe that beneficial effects have resulted.

SCHOOLS—Of the *Free Schools*, no report has been received. The *Native Schools* are 12, and contains about 600 Boys: at a Public Examination, gratifying evidence of proficiency was exhibited: the Hindoostanee School at Royapettah has been discontinued, and a Seminary for Mussulman Children begun. A new plan of organization has been prepared for the *Central School*, the institution not having been productive of the benefit anticipated.

FUNDS—The contributions to the Auxiliary, in the year 1825—6, were 1183 rupees; and to the Free Schools, 1266.

SCHOOL-BOOK SOCIETY.

This Society, formed on the model of that at Calcutta, has published a Second Report, embracing the proceedings of four years: its object, like that, is the supply of Elementary Works in Literature and Science, both European and Asiatic. The system pursued by the Government for the general improvement of education has opened an extensive field for the Society's exertions; in the prosecution of which it has received the sanction of Government, and has been aided by a grant of 3000 rupees.

TRACT SOCIETIES.

1818.

The number of Tracts printed by the Madras Society in 1826, its eighth year, was 59,000; and the Issues 53,700—being 32,000 Tamul, 5700 Teloogoo, 3000 Portuguese, and 13,000 English. The total of the Issues for the eight years have been 190,022, as follows—

First Year, 11,722—Second, 14,580—Third, 9060—Fourth, 5060—Fifth, 17.400—Sixth, 22,500—Seventh, 56,000—Eighth, 53,700.

The Palamcottah and Nagercoil Society had issued, in the year, 14,500 Tracts: and the Societies at Tranquebar, Belgaum, Combaconum, and Jaffna had contributed to the funds of the Madras Society; the Receipts of which were 2124 rupees.

The Religious-Tract Society granted 100 reams of paper, and 9000 of its Publications.

WESLEYAN MISSIONARY SOCIETY.

1817.

Robert Carver, Elijah Hoole, Alfred Bourne, *Missionaries.*

Mr. Williamson died on a voyage home for the recovery of his health, after a very short stay in India. Mr. Bourne arrived on the 23d of March: he was enumerated among the Ceylon Missionaries at the last appointments, but is now appointed to Madras.

The Members in the District are 130: this includes Europeans, both soldiers and others. The Schools at Madras and the other Stations in the Peninsula are 16 in number, with 542 children; an increase, it is stated, during the year, of 158 scholars: of the Schools at and near Madras the Missionaries report—

The vigorous system of superintendence which has been adopted has caused the Masters to be more strict, and consequently the Boys attend better. Improvement in their behaviour, and in their attendance on Divine Worship, is among the encouragements which cheer the Missionary to persevering exertions; and fruits of increase will not be wanting to his patient labours. Many of the Boys are very industrious in learning every thing to which they are directed; and several are very promising, fit to be introduced to a superior School, if we had means and time to establish and superintend it.

PULLICAT.

A Settlement on the coast, 25 miles north of Madras—formed by the Dutch, but ceded to the British in 1825.

CHURCH MISSIONARY SOCIETY.

1827.

John Kindlinger, *Missionary.*

T. E. Meyers, *English Schoolmaster.*

E. Franz, *Portuguese Reader.*

Paramanenden, *Tamul Catechist.*

Native Assistants.

The Dutch Government erected a substantial Place of Worship in Pullicat;

and, on the establishment of a Mission therein by the Netherlands Society, a small Mission House and three School Houses were built by subscription. The Mission was transferred by that Society to the Church Missionary Society on the 1st of March 1827, together with the services of Mr. Kindlinger, on the grounds stated under the head of Chinsurah. Mr. Irion, who joined Mr. Kindlinger in 1823, proceeded to Java. Mr. Kindlinger acts as Minister of the Settlement as well as Missionary: on joining the Church Missionary Society, he furnished an account of the Station, of which the following is an abstract:—

MINISTRY—There are not certainly in Pullicat very bright prospects, at present, with regard to real conversions; or even with respect to a desirable revival of the already-existing Congregations, of which the number is about 300 souls; viz. Dutch and English descendants, about 50; Portuguese, 120; and Tamulians, 130. I must, however, state, to the glory of the Lord, that hitherto my endeavours have not entirely been without success.

The greatest part of the Dutch Community have left Pullicat; and most of those who are now here understand English better than Dutch: Divine Service is conducted, therefore, in English. There are three Congregations—English, Portuguese, and Tamul: the English meets on Sunday Morning, and has an average attendance of from 35 to 40 persons — the Tamul on Sunday Afternoon, when 70 attend; and on Wednesday Evening, when about 40 are present—the Portuguese, on Thursday Morning, when the Catechist reads a Sermon to 25 or 30 persons; but Portuguese also are present, both at the English and Tamul Services.

For these Congregations, a Portuguese Reader, a Tamul Catechist, and several others, were paid by the Dutch Government; which payment was continued, on the request of the Missionaries, by the British Government; to which has been added, by that Government, an English Schoolmaster—making a total of 69 rupees 4 annas, which I receive monthly of the principal Collector of the Northern Division of Arcot: the English Schoolmaster was heretofore, as a Dutch Schoolmaster, maintained by local subscriptions. The British Government also generously bought the Communion Plate, value 803 rupees; and gave it to my charge, with the recommendation that it never should be alienated from the use to which it is appropriated.

SCHOOLS—In Pullicat and its vicinity, as far as six miles, there are 10 Tamul Boys' Schools, in which there are 336 Boys under Christian Instruction, and which I visit two or three times a month. The prejudices were so strong two or three years ago, that I experienced very great trouble in erecting the Second School (the first being chiefly for Christians); but now, the people themselves beg for Schools; and I could erect several more, but I do not wish to have Schools at a great distance, as they must be *visited frequently if any good is expected.* There is also one English Boys'-School of 30 Boys, one English Girls'-School of 15, and three Tamul Girls'-Schools, in which there are 56 Native Girls: the Girls' Schools are under the superintendence of Mrs. Kindlinger, and are maintained by local subscriptions. With regard, also, to the instruction of Adults, the prejudices are decreasing; and there is a field open for disseminating Christian Knowledge among both Christians and Heathens.

CUDDAPAH.

The Capital of a District of that name: which extends, from north to south 220 miles, and from east to west 60 miles; and contained, by a late census, 1,094,000 inhabitants—travelling distance of the town north-east from Madras, 153 miles.

LONDON MISSIONARY SOCIETY.

1822.

William Howell, H. Crisp, *Missionaries.*
Native Assistants.

Mr. Crisp, brother to Mr. Edmund Crisp, of the Madras Mission, arrived at Madras, with Mrs. Crisp, in July, in the Roxburgh Castle. Mr. Howell has still suffered much from sickness. The following is an abstract of the last Report—

MINISTRY — The Native Communicants have been increased to 21; and again, by removals, reduced to 9. A Prayer-Meeting is held every Friday Morning. The Chapel in the Christian Village was opened Oct. 11, 1826: the expense exceeded the estimate of 2000 rupees, by between 500 and 600; but the subscriptions on the spot amount to 2455: the population of the Village now consists of about 140 persons. The number of Native Adults baptized during the year is five. In the Village, a Workshop has been established, by the aid of European residents, for such Native Christians as have not the means of supporting themselves, and six looms are at work: two families have been provided with cattle and implements of husbandry, and the women in each family with a spinning-wheel.

SCHOOLS—These have been reduced to four. The time gained by the circumscribed superintendence of the Schools thus occasioned, is employed in qualifying a few intelligent persons as public Readers of the Scriptures to the Natives, and for instructing others in the principles of Christianity: one Reader, thus instructed, has already entered on the duties of his office. The number of Native Girls receiving instruction, under the wing of the Mission, is 28.

PRESS—A Selection of Psalms and Hymns, translated into Teloogoo by Mr. Howell, is revising for the press: he has also translated into the same language the Book of Psalms and the History of Joseph: 1200 Teloogoo Tracts have been put into circulation during the year.

VIZAGAPATAM.

A Sea-port, 483 miles north-east of Madras, and 537 south west of Calcutta.

LONDON MISSIONARY SOCIETY.

1805.

John Gordon, James Dawson, *Missionaries.*

The Directors report—

Mr. Gordon's health is in a feeble state: notwithstanding, he is daily employed in the

translation of the Scriptures, and in visiting and conversing with the Natives. Mr. Dawson, who during the hot seasons continues to be laid aside by illness, when capable of exertion is chiefly engaged, as formerly, in the superintendence of the Schools: the English Services also, during the past year, have exclusively devolved upon him.

The Native Schools have been increased to 12, and the Scholars to 525. They continue to inspire in the Missionaries a lively hope of many among the rising generation at Vizagapatam eventually becoming Christians: the progress of the Scholars is very encouraging: their prejudices, generally speaking, are abating; and their acquaintance with Christianity increasing. Scarcely a day passes, in which some circumstance does not transpire indicative of the beneficial influence of religious instruction on their hearts; and some of the Elder Boys not unfrequently ask questions, which the most sagacious Brahmins find themselves unable to answer. Such is the repute in which the Schools are held, that many more would forthwith be established, were the means of support and of efficient superintendence within the reach of the Missionaries. An English Lady, resident at Vizagapatam, has taken the Native-Girls' School, superintended by the late Mrs. Dawson, under her own immediate charge; together with two other Native-Girls' Schools situated in the Fort.

CUTTACK.

A Town in the District of Cuttack and Province of Orissa—251 miles, travelling distance, south-west of Calcutta.

GENERAL BAPTIST MISSIONS.
1822.

C. Lacey, A. Sutton, *Missionaries.*
Abraham, *Native Teacher.*

JUGGERNAUT,

Or, Pooree Juggernaut—a Town near the Great Temple of Juggernaut, on the coast of Orissa, south of Cuttack,

GENERAL BAPTIST MISSIONS.
1824.

William Bampton, *Missionary.*

We hope to give a fuller account of the Missions in this quarter, than has lately appeared in our pages, as we have obtained access to the requisite documents: at present we must limit ourselves to a brief outline.

Mrs. Sutton, who arrived with her Husband in February 1825, did not long survive: he has since married Mrs. Coleman, widow of Mr. Coleman formerly of the American Baptist Mission at Rangoon. The Rev. J. M. Cropper sailed from Portsmouth, on the 10th of June, in the Clyde, Captain Munro, for Madras, on his way to join these Missions.

The Missionaries continue both English and Native Services. They travel much among the people; and are sometimes accompanied, in their journeys, by their Wives. A great number of Tracts and Portions of the Scriptures have been distributed in every direction: from Juggernaut these publications are carried by the pilgrims to the remotest parts of India. Inquiries are awakened in various quarters: from an obscure village, the Missionaries have been repeatedly visited by some persons of a most hopeful description, whose attention was first awakened by means of some portions of the Scriptures.

It has been found necessary to discontinue such of the Schools as could not be subjected to vigilant inspection. The Girls' Schools first opened were frequented, as it was afterward found, for the purpose of becoming able to read the scandalous songs with which the country abounds: the prejudices against Female Education were so strong, that Natives of respectable character would not send their daughters: at the last dates, however, a number of Girls of good character had been collected; and a fair prospect, in this and other respects, was opening before the Missionaries.

We cannot more appropriately close this important portion of the Survey and introduce that which follows, than by the eloquent remarks of the Wesleyan Missionary Committee, in their last Report—

The Missions in CONTINENTAL INDIA and CEYLON continue to encourage the exertions, which, though bestowed at first on a soil so unpromising, have, by the blessing of God, not been in vain. To the formidable nature of those Systematic Forms of Ancient Idolatry which prevail in these regions, and to the deep hold which they have taken of the corrupt nature and the perverted imaginations of the millions which inhabit them, the Committee are not insensible. As facts and reasonings have affected different minds, it is probable that expectations too sanguine may have been formed by some, and disappointments have been too severely felt by others. Your Committee, however, conceive, from a review of the operation of Missions generally in that part of the world, that it is not too much to conclude, that a work has been begun, the result of which must be to overturn all those Systems of Delusion, however ancient and apparently settled in the affections of their votaries, and to spread the Redeemer's Name and Honours, at no very distant period, throughout the large extent of our Indian Empire—circumstances, at once cheering to the heart, and inciting to the best efforts of the friends of Christ and of their fellow-men. Nor is it to be forgotten, that though, in these parts of our Fallen World, the effects of Missionary Exertions have not so rapidly developed themselves as in some other places, yet the immense population into which the pure doctrine of our Saviour has been introduced, and the connection between India and so many *other countries polluted with idolatries as degrading and destructive as those of Buddhu and*

Brahma, give the Missions there a value and consequence, in which they can scarcely be equalled. Their present aspect is indeed so encouraging, as at once to call forth our warmest gratitude and to give energy to our highest hopes.

The truth of the conversion of many hundreds of these besotted Idolaters cannot now be questioned; and Heaven itself has been enriched by those, who, from these *seats of Satan*, have been conducted into it by the preaching of faithful modern Missionaries. The knowledge of Christianity, which has been so widely diffused by Christian Schools, by the translation of the Sacred Scriptures, and by the personal converse and teaching of the Ministers of Christ, is manifestly working a spirit of inquiry in the minds of thousands, who have not yet openly renounced their superstitions; and has brought the errors and follies of these deceived men into a more public contrast with the pure doctrine and the powerful evidence of our Divine Religion. All this is tending to a change on the largest scale; and gives the promise of the speedy approach of that day, when idol shrines shall be desolated, and the sanguinary and polluting orgies of Indian Superstition be known only as a part of the history of man's apostacy from God—illustrating, by its destruction, the effectual operations of the Redeeming Mercy of HIM, who comprehended the millions of India, as well as those of Europe, in the virtue of His atonement.

It is, at least, among the triumphs and illustrations of the Christian Benevolence and Piety of our own day, that, throughout a vast extent of those distant regions, where no light was seen but light which led astray, no incense rose unpolluted with guilt and blood, no sounds of native worship were heard but the discordant accents of idol festivals—there, Christian Houses of Prayer stand like a *city on a hill*—there, our Saviour is adored in solemn hymns—there, once-pagan parents present their offspring at His altars, and place them in Christian Schools, to learn His Word of Truth and Purity—and there, the call of God, leading forth the Native Labourer into his native fields, *white unto the harvest*, has been heard and obeyed by no inconsiderable number, who are now accredited, approved, and faithful Teachers of their own Countrymen *in faith and verity*, and themselves the impressive examples of the power and efficacy of the Gospel.

Ceylon.

WE shall depart, on the present occasion, from our usual manner of surveying the Missionary Proceedings in Ceylon; and shall not proceed from Station to Station in geographical order, but view the whole in a more collective light: and these varieties in the method we shall occasionally adopt in the different parts of the Survey, as likely to awaken more interest than one undeviating plan; and to bring our Readers to a more intelligent and comprehensive knowledge of the great Work of God, which is most surely advancing by firm and irresistible steps toward its final glory.

Before we enter on the Missions in the Two great Divisions of the Island, we shall notice two Societies, the operations of which have respect to the whole.

The AUXILIARY BIBLE SOCIETY, established at Colombo in 1812, continues its exertions. The edition of 3000 copies of the *Tamul* Scriptures mentioned in the last Survey is proceeding: the Parent Society has granted 300 reams of paper, and the copies will be sold, therefore, at the cost price of printing and stitching. One Gospel in *Pali*, the language of the learned in the Burman Empire, is to be printed on trial. The printing of the *Cingalese* Scriptures has suffered some interruption, but is resumed. Of the *Indo-Portuguese* Testament, a pocket edition has been printed by the Parent Society.

The RELIGIOUS-TRACT SOCIETY has forwarded to its Auxiliaries 8000 of its Publications and 48 reams of paper. The Colombo Auxiliary has printed the Parables in *Cingalese*: a translation of the Parent Society's Tract entitled "The Advantages of Drunkenness" *has* been received with eagerness, and has been the means of extensive reformation: a translation, also, of "Pilgrim's Progress" is found to be highly acceptable: the Church Missionaries are labouring to translate the Scriptures and prepare Tracts and Books in familiar Cingalese; and find great advantage in the institution of the Tract Auxiliary at Colombo, as the views of the members relative to the language come there under mutual examination. In *Indo-Portuguese*, the Parent Society has printed 3000 copies of a translation of the "Abridged Bible Catechism," by the Rev. W. Newstead, formerly of the Wesleyan Mission in Ceylon. In *Tamul*, the Jaffna Society has printed 6500 copies of a Tract on Idolatry, and 12,100 copies of three small Tracts: the Rev. Joseph Knight writes—

People begin to learn that the Tracts are not so contaminating as they once thought them, and that they may take them with safety: many receive and read them, apparently with a good degree of interest; especially such as have been trained up in the different Mission Schools. This state of things marks some progress in the good cause.

Cingalese Division.

BAPTIST MISSIONARY SOCIETY.

STATION and LABOURERS.

COLOMBO; with the Village of *Hanwell:* 1812: James Chater, Hendrick Siers; and Native Assistants in 13 Schools.

MINISTRY—There is evidently an increased desire of hearing. My Pettah Congregation, which formerly did not amount to more than 40 or 50, is now often, on Sabbath Evenings, more than a hundred: it is to be recollected also, that Worship is held at the same hour at two more places within half a mile of ours—in the Wesleyan Chapel in English, and at Mr. Armour's Church in Portuguese; at both of which there is an equal proportion of increase: when, therefore, we recollect, that *faith cometh by hearing*, we ought to rejoice in this change for the better, in such a place as Colombo. Our numbers at Cingalese Worship are still distressingly small; excepting at some of the villages, where, sometimes, by means of our Cingalese Reader, I have from 100 to 200 hearers. Our total number of members is now 33; in Colombo 22, and at Hanwell 11. [*Mr. Chater.*

SCHOOLS—Since the Schoolmasters have been paid according to the number of scholars, and not a monthly salary, the number of Boys has much increased; and, at the same time, they make a much better progress in their learning. The total number on the returns at the end of 1826, was on the Colombo Station, in 8 Schools 410, at the Hanwell Station in 2 Schools 69, in all 479. The number of boys in all the schools who are reading in the New Testament is 170: many of them have gone through it several times; and a great proportion of the remaining number will soon be prepared to commence reading it. All the boys in the first class of every school are learning to write.

The Female Schools have filled up beyond all our expectations. The number of Girls in 3 Schools is 115, and the attendance of nearly the whole number very regular.

Not a few of our first set of scholars are now writers in offices, &c.; and some of the Cingalese are advanced to the rank of Modeliars, the highest rank of Native Headmen. Though we cannot say that any of them are yet converted persons, some of them, to say the least, are seriously inclined; and promise to be highly respectable, and we hope useful too, in their different stations. With regard to three of our Scholars, we trust that the grand object which we have in view, in teaching them to read, has been attained; and that they have been brought to repentance toward God, and faith toward our Lord Jesus Christ. [*Mr. Chater.*

CHURCH MISSIONARY SOCIETY.

STATIONS and LABOURERS.

COTTA, 6 miles south-east of Colombo; 4500 inhabitants: 1822: S. Lambrick, Jos. Bailey, James Selkirk, G. Steers Faught; and Native Assistants in Nine Schools—KANDY, about 80 miles east-north-east of Colombo; consists of 10 or 12 streets, laid out with considerable taste by the late King: 1818: T. Browning; Don Hendrick Wiresinha, School Visitor; and Native Assistants in Seven Schools—BADDAGAME, a village 12 or 13 miles from Galle: 1819: Rob. Mayor, Benj. Ward, G. Conybeare Trimnell; Mary Ann Stratford, Superint. of Female Schools; Fred. Loret, Assistant English Master; Elias, Abraham, Native Assistants; and Native Assistants in Six Schools.

Mr. Ward's ill health led him to visit Bombay, with his family, in the early part of last year, and to the removal of Mr. Trimnell from Kandy to Baddagame. Mr. Bailey arrived, on his return from England, on the 27th of August 1826: to strengthen the Station at Cotta still further, Mr. and Mrs. Faught embarked in April, with Miss Stratford appointed to Baddagame; and were off Galle on the 30th of July, but could not make the port on account of the wind and current. The Rev. T. Norton and his family, for Allepie, were on board; and a Letter from Madras of the 29th of August mentions their arrival at that place.

PROCEEDINGS.

The Missionaries from both the Cingalese and Tamul Divisions of the Island met at Cotta, for their Eighth Anniversary, on the 18th of September 1826; and renewed their deliberations, day after day, for about three weeks.

Cotta.

MINISTRY—I have continued my visits to the people at their houses, though amidst discouragement: they are still as unmoved as ever—no symptom of spiritual life.

[*Mr. Lambrick: Sept.* 1826.

We have four Services every Sunday—a Cingalese Service in the morning early, and in the afternoon at one of the Schools; another at Cotta, in the forenoon; and an English Service in the evening. The School Services are not very well attended, in general; though sometimes every seat is occupied, and some are obliged to stand. The people are, in general, attentive.

[*Mr. Selkirk: Dec.* 1826.

The gratitude, which the people SOMETIMES express for the pains taken with themselves and their children, is one source of encouragement to us: while the *exceeding great and precious promises* of God's Word are more than sufficient to animate us; and I assure you that the refreshment which we derive from these wells of salvation is not small, particularly after our spirits have been damped and our hearts pained by reflecting upon and witnessing the indifference of the people around us to the things that belong to their everlasting peace. [*The Same: June* 1827.

SCHOOLS—The Schools, since Mr. Selkirk's arrival, have been placed under his charge: in 7 [8] Schools there are 161 Scholars, with an average attendance of 108. In addition to these, there is an English School, containing 16 Boys. [*Report.*

Out of the 161 Boys whose names are on

the books, 83 are able to read the New Testament, 47 write on ollas, and most of them can repeat the Ten Commandments. There is ample encouragement for all the exertions which we are capable of putting forth. [*Mr. Selkirk.*

Of three Youths supported by the Society, two have left under circumstances of little promise: the third remains, and gives better hope. At pp. 608—612 of our last Volume, are given very satisfactory details of the improvement of the Scholars in Scripture Knowledge; and a Circular Address to the Natives, well calculated to awaken their attention to the great objects of the Mission.

PRESS—A Subscription for continuing the publication of the Cotta translation of the Scripture into Cingalese, in separate books, has been entered into: the Archdeacon and Sir Richard Ottley are at the head of it. Genesis is nearly through the press, and will be followed, I think, by the Acts of the Apostles. We have printed, also, my translation of the Book of Common-Prayer into familiar Cingalese. [*Mr. Lambrick.*

At a late Monthly Examination, we gave about 45 copies of Br. Lambrick's Cingalese translation of the Prayer Book, to those Boys who were so far advanced as to be capable of using it properly: they were all highly delighted. [*Mr. Selkirk.*

There has been at length performed a most desirable work at Cotta—the translation and printing of the Prayer Book in Cingalese, in a style of language intelligible to the meanest persons who attend Christian Worship. I desire to bless God who has enabled our dear brother Lambrick to execute this good work. A number of copies are appropriated to the use of our Congregation, and it is really pleasing to witness the decorous manner in which the children and people bear their part in the Service. [*Mr. Browning.*

CHRIST. INSTITUTION — The ground has been cleared, and we hope soon to commence building. We have succeeded in purchasing some pieces of land contiguous to the Mission Premises, which we shall find of great advantage. [*Mr. Bailey: Nov.* 1826.

The buildings for the Christian Institution are carrying on with as much vigour as the character of the Native Workmen will allow: Mr. Bailey is indefatigable in superintending them. A house, capable of accommodating two Missionary Families, is in great forwardness; and a range of small apartments for the Students has been begun. [*Mr. Selkirk: June* 1827.

Kandy.

MINISTRY—The Service in Cingalese is somewhat better attended, than it was a few months ago; and particularly by the females, who latterly manifest some desire to hear. In the town itself, there is full employment for one Missionary, without any English Duty; in preaching, catechizing, visiting the people, and performing occasional duties of Baptisms, Marriages, and Burials: when the duties of the Garrison devolve upon the same person, as they have for the last six months, he has more than he can do, and consequently is obliged to do many things imperfectly and to leave others undone. But this is not all: there is the visiting and monthly examination of the Schools in the country; which, though it may be done, and frequently is, by a Native, cannot be done so efficiently as by a Missionary. If two resided in Kandy instead of one, the whole of the present duties might be performed: and when a Chaplain took the English Duty, which we may hope will soon be the case, other scenes of labour might be found; such as holding more frequent intercourse with the people, and occasionally preaching in different parts of the town, besides a more exact and regular superintendence of the Schools in the country.

[*Mr. Browning: Sept.* 1826.

We are, on the whole, encouraged to proceed—to sow in hope—to labour in faith. The prospect of things, at present, compared with that of 1821, certainly affords good reason to expect greater manifestations of the Divine power and glory than we have yet seen. An instance has come under my observation of benefit received from the Word preached in the Native Congregations, in the case of a Modeliar; who has long been a constant attendant, and who listens with great seriousness: he came to me, some time since, and wished to be admitted to the Lord's Table; which request I readily granted, when I heard the state of his mind, knowing that his moral conduct was consistent: he stated that he had felt great concern for the salvation of his soul, had read and heard the Word of God with deep interest, and had obtained comfort in humble and earnest prayer. [*Mr. Browning: Feb.* 1827.

SCHOOLS—The Monthly Examinations are satisfactory, as they shew that many of the Children are daily treasuring up in their memories that Word, which maketh the simple wise. There is one circumstance which has afforded me a degree of satisfaction: the sons of the Kandian Chiefs, who attend the school here to learn English, have of their own accord come forward to purchase the Cingalese and English New Testament, to read and compare at home. [*Mr. Browning: Sept.* 1826.

In Six Schools there were, in February of last year, 190 Boys, with an average attendance of 123: in June a Seventh was added, with 30 Boys. Mrs. Browning had 11 Girls under her care.

Some account and a view of the Mission Premises appeared at p. 613 of our last Volume.

Baddagame.

MINISTRY—We have witnessed little to encourage us to hope that our labours have been owned and blessed by the great Head of the Church to the conversion and salvation of sinners: the people in general seem as much as ever addicted to their idolatrous ceremonies, and still see no beauty in Christ that they should desire Him as their Saviour. The number of those who attend Public Worship on the Sabbath-day has not increased. [*Missionaries*: Sept. 1826.

We are continually made to feel our insufficiency; and that the work of conversion is

the Lord's, and not ours: yet so much success attends our labours as encourages us to believe that we shall not altogether spend our strength for nought. We are now provided with a Prayer Book, and hope soon to have the Book of Genesis, correctly translated, and in a style of language which the common people of the country can understand. We trust in the Lord that we shall be enabled to open unto them the whole mine of Divine Truth, in such a manner as that the unlearned and unwise may, by the teaching of the Spirit, discover its inestimable value. [*Mr. Trimnell: May* 1827.

Our Congregations rather increase than decrease; but few seem truly in earnest about the salvation of their souls. We continue to perform the duty at Galle once a fortnight: we have a large and attentive Congregation, and trust that Satan's kingdom is there weakening and that of Christ advancing.

[*Mr. Mayor: Aug.* 1827.

SCHOOLS—During the year, dysentery has prevailed, and many have fallen victims. Two of the Boarders were attacked; and one of them, named Coomaravel, died in peace, relying on the merits and sufferings of Christ for pardon and eternal life: in consequence of the prevalence of this disease, the number of scholars in attendance at the Day Schools, of which there are Six, has much lessened. We have established a Sunday School for Adults. The number of Boys in the Boarding School is 16: the conduct of all of them is such as to deserve commendation: of several of them we hope favourably: they all appear to have renounced the ceremonies and superstitions of Idolatry, and to have a firm belief of the truth and to know something of the value of Christianity.

[*Missionaries: Sept.* 1826.

I conversed, this afternoon, as I usually do on the Lord's Day, with some of the Boarders, each one by himself. I sincerely hope that a good work is begun in the hearts of most of them, though it is with them but *the day of small things*. [*Mr. Trimnell: Nov.* 1826.

My engagements in my own family prevent me giving so much time as I could wish to the instruction of the Girls. The season of the year is, at present, favourable to their attendance: our whole number is about 85; and, on an average, 70 attend.

[*Mrs. Mayor: Oct.* 1826.

The account of the Youth Coomaravel, mentioned in these extracts, appeared at pp. 185—187 of our last Volume: at pp. 219, 220, will be found Bishop Heber's view of this Station.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS.

COLOMBO, with Colpetty—NEGOMBO, with Chilaw; 20 miles north of Colombo; 15,000 Inhabitants—KORNEGALLE; 60 miles north-east of Colombo: 1821—CALTURA, with Bentotte and Pantura; 27 miles south of Colombo—GALLE, with Amlamgoddy; 75 miles south of Colombo—MATURA, with Belligam; 100 miles south-south-east of Colombo.

W. Bridgnell, Benj. Clough, Dan. John Gogerly, Rob. Hardy Spence, Alex. Hume, John M'Kenny, Richard Stoup, James Sutherland, *Missionaries;* John Anthoniez, W. Goonatilikee, W. H. Lalmon, Daniel Perera, John Adrian Poulier, Cornelius Wijesingha, *Assistant Missionaries*: with many *Native Assistants* in the Schools.

PROCEEDINGS.

The Members in the Cingalese Division amount to 349, and the Scholars to 3155. These are, respectively, as follows: Colombo, 90 Members and 506 Scholars—Negombo, 74 and 684—Kornegalle, 4 and 181—Caltura, 62 and 546—Galle, 17 and 509—Matura, 102 and 729.

Colombo.

MINISTRY—The unfavourable prejudice of the Dutch, by far the most numerous and important of the European Population of the Pettah, against our Public Ministry and Modes of Church Discipline, has considerably diminished. Our English Congregations at the Mission Chapel are greatly increased, and several young Dutchmen have lately joined our Society: we now witness what the builders of the Colombo Chapel never expected would be realized in their day—such were the obstacles which then presented themselves—a full Chapel of attentive hearers, consisting of almost all classes of persons. The prospect in the Fort, among the troops, wears a very cheering aspect: the Place of Worship which we now occupy is found by far too small; and, had we a larger, we feel assured that our Congregations there would be both large and respectable. During the year, the Society has undergone some changes in consequence of removals, but several have been added to our number. [*Missionaries.*

MISSION INSTITUTION—The Institution was commenced in March 1826, with five scholars; and one has since been added. These Youths have behaved, in all respects, as young men fearing and loving God. In our examination of them, with one exception, no doubt could remain on our minds, that they had obtained not only a fair knowledge of English Grammar, but of the science of Language in general. Their examination in Geography was really gratifying: this, next to the knowledge of the Sacred Scriptures, is to them of the greatest importance: almost every Native Indian, no matter what his class or caste may be, is wholly in the dark on this point. Their attention has, of course, been directed to the first and main points in the Doctrines of Christianity: I observed, with pleasure, what help they derived from the Catechisms; every word of which, with all the quotations from Scripture, they had so completely rivetted in their minds, that they could answer any question and quote any passage, without hesitation or mistake. [*Mr. Clough.*

The Scholars of the Institution having met in my Class since their arrival in Colombo, it may be interesting to the Committee to learn the opinion which I have formed of their religious attainments, from the opportunity which so close an intimacy has afforded me of knowing them. Keeping in view the important sphere which they are destined to fill

in the Church, I have watched over my interesting charge with peculiar solicitude, nor has my labour been in vain: I can say, without hesitation, that I believe there is not in India a more promising band of Young Men; and their future exertions in the cause of Christianity will, I trust, repay the liberality of the Committee in a degree equal to their warmest anticipations. [*Mr. Hardy.*

Negombo.

MINISTRY & SCHOOLS — The work of God has not been much extended, but it appears to be deepening. The spiritual state of those who meet in Class is encouraging; a sincere desire to be devoted to God being generally manifested, and their conduct being such as to adorn the Gospel. Little variation has taken place in the Congregations: they are generally respectable, and deep attention is manifested; but, the adult population of this District being remarkably ignorant and illiterate, they labour under many disadvantages in obtaining a knowledge of the truths of Christianity; few, comparatively, being able to read the Scriptures and the Religious Tracts which we might distribute among them. But, notwithstanding this, in all the Cingalese Congregations, there appears much ground for encouragement in continued exertion: the town of Negombo is the only exception, the Congregation being very small; but, even here, in a distant part of the suburbs, a good Cingalese Congregation has been collected during the year, who appear to have made some progress in religious knowledge, and to manifest a desire to obtain the salvation of their souls. The Schools spread around a sanctifying influence. The labours of the Assistant Brethren in the villages have been owned of God. [*Missionaries.*

Kornegalle.

MINISTRY & SCHOOLS — The circumstances of this Station, it is known, are of a very peculiar kind: it has been without those privileges for a considerable time, which other Stations have so abundantly enjoyed; and is a field on which, from its peculiar character, little immediate fruit can be expected to be reaped: it is one which will exercise faith rather than reward exertion, for the present; but all things are in the hands of that God, who *is in Christ reconciling the world unto Himself.* The Class on the Station being composed of the Schoolmasters, all of whom live at Rillegalle, a distance of 23 miles, the Members have necessarily been prevented from meeting so often as we could wish: for, in addition to the dangers of the road through which they have to come, their attendance would have involved a very considerable absence from their Schools. Some of the Schools have given us great trouble, and we can by no means speak flatteringly of them; but one or two of them have, by great efforts, been kept in some degree of efficiency. Besides the English Preaching, we have had, on the Sabbath, a Cingalese Service, which has been attended principally by our own servants: another Service has also been kept up on the Wednesday Evenings, the principal attendants being also the Members of our own family. [*Missionaries.*

Feb. 1828.

Caltura.

MINISTRY & SCHOOLS — We have been much encouraged in our labours among the Natives: the Congregations in most of our preaching-places are good, and the people hear with much attention: Providence is also opening our way into other villages, where we have no Schools; and, in several instances, very interesting Congregations have been collected together by the highways and in gardens, who have listened with great earnestness to the truths of the Gospel: our Young Men, from among the Dutch and Cingalese, have manifested great zeal, and a delightful spirit of Missionary Enterprise. We have a very promising opening for the Gospel, about seven miles from the sea, on the way to Ratnapoora, in the Kandian Country: we trust that results will fully justify our present expectations. The Prayer-Meetings in private houses are continued: in Pantura and its neighbourhood, the applications from the inhabitants for this privilege are very numerous. Our Classes are regularly met; and, so far as we can judge, the adult Members are all sincerely desirous of saving their souls: we are happy to have to report an increase of Nine Members. The children who meet in Class are, no doubt, getting much good. The Schools are in a state of growing prosperity, and we have had an increase of 104 children during the year. We rejoice in what good has been, and now is doing; and, giving the glory to God, we look confidently to him for the outpouring of His Holy Spirit generally on the people. [*Missionaries.*

On Sunday, the 18th of April, another learned Buddhuist Priest, in the presence of a large assembly of Natives, in the Chapel at Caltura, renounced Heathenism and avowed himself a Christian. At pp. 220—222 of our last Volume, interesting particulars are given of the awakening of two other Priests of Buddhu, in different places.

Galle.

MINISTRY—The work, in general, wears an encouraging aspect; especially that part of it which relates to Galle itself. Our Congregations, both at the English and Portuguese Services, continue good: the English have, of late, considerably increased; and many manifest great seriousness. Our little Society affords us the highest satisfaction; a few of them have been connected with us some years, and manifest great steadfastness and decision of character: the greater part, however, have become Members during the past year; and most, if not all of them, give satisfactory evidence, that a good work is begun and going on in their hearts. It is a source of unspeakable consolation to reflect, that we have here a little Church raised up, in which all the Christian Ordinances are observed, and the Members of which are witnesses for Christ, amidst the darkness, ignorance, and wickedness which prevail around. In the Native part of our work we have a mixture of the painful and the pleasing: in some instances our hearts are cheered with flattering prospects of success—in others,

they are depressed by observing that little fruit has attended our labours: however, we continue to follow on in the same course of active and persevering exertion, leaving the results with Him who worketh all in all. [*Missionaries.*

Matura.

MINISTRY—This Circuit affords peculiarly favourable opportunities for Missionary Efforts, as well as very pleasing prospects of their success. Wherever the preaching of the Word has been introduced, the people have shewn no opposition; but, on the contrary, have, in frequent instances, signified their consent: and, considering their extraordinary apathy with regard to the more spiritual doctrines of our religion, which has often been a source of deep regret to our minds, we rejoice to see them manifest any degree of interest, even in casually attending to hear the Word of God. In two places on the Circuit, Evening Preaching has been established successfully; and, among such a people, we have no right to complain of the smallness of the number who attend: the pure Word of God is invariably read to them, at those times; and we trust that, by the Divine Blessing, it will win its way to their hearts with power. There are, at present, belonging to our Society, Six Adult Classes, containing 49 members; and Seven Juvenile Classes of Catechumens, containing 53 boys; being an increase of 20 Adults and a decrease of 15 Children during the year. More names might have appeared on our lists; but we have been careful neither to admit those, nor to suffer such as had been admitted to continue among us, who do not strictly comply with the Rules of our Society. Two have died during the year; and, on attending their death-beds, we have been comforted and edified by beholding their faith and hope in leaving this mortal life: we confidently believe that they both died in peace: both exclaimed in their last hours, *Lord Jesus, receive my spirit!* Those, who remain, appear to be seriously sensible of the supreme importance of being saved from their sins and of leading a holy life: so far as comes within our observation, they are strictly correct in their conduct, and attentive to religious duties and the means of grace. [*Missionaries.*

Tamul Division.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS.

BATTICALOA, on the east coast; about 60 miles from Caltura, and 75 from Trincomalee —TRINCOMALEE, on the north-east coast— JAFFNA, capital of the District of Jaffna; with Point Pedro.

John George, Peter Percival, Joseph Roberts, Abraham Stead, *Missionaries;* John Hunter, John Kats, John P. Sanmuggam, *Assistant Missionaries.*

PROCEEDINGS.

The Members in the Tamul Division are 103, as follows — Batticaloa, 16; Trincomalee, 4; Jaffna, 83. No Return of Scholars has appeared.

Batticaloa.

The work is going on in a very pleasing way: the old members continue steady, and some others have been added. One young man, who had been joined with us several years, has died in the Lord. [*Mr. Roberts.*

Trincomalee.

MINISTRY—The Congregation at the Mission Chapel has increased a little. We have a regular Service, in Tamul, in the School in the Little Bazaar, every Sabbath Morning: the Congregation averages from 20 to 25 adults and about 50 boys, who join in the Liturgy with a pleasing regularity. In the Large Bazaar we have two Sermons, in Tamul, a week; but, as the people are chiefly Roman Catholics, we have much to contend with: their Priest has opposed us in many ways, especially by his public cautions to the people to avoid us. Out-door Preaching is carried on: in the Little Bazaar we have generally very large Congregations; but I see that this last must more or less be fruitless, unless followed by visiting from house to house: in this work I engage, as far as my ability and opportunity will admit; distributing Tracts in Tamul and Portuguese, and exhorting the people to flee from the wrath to come: our out-door Preaching has excited the anger of some of the Mahomedans and Brahmins, especially those of high rank.

SCHOOLS—The Schools generally are in a state of prosperity: our English School now contains 32 Boys and 10 Girls: many of the Boys are advancing very finely in their learning: on several occasions, some of the Naval Officers have called; and after hearing the Boys read and repeat their Catechisms, have gone away surprised and delighted. The Little Bazaar School, which, during the past quarter, has prospered very much, is now suffering a little by the hostile operations of an old Brahmin; who, in opposition to us, has established a School, and goes about among the people requesting them not to send their children to a Christian School; at the same time offering to teach them the whole routine of Heathenism free of expense: in some instances, the parents have said that they preferred our Schools.

[*Mr. Percival: March* 1827.

Jaffna.

MINISTRY — Our Congregations are increasingly large; and God is carrying on a good work in the souls of many. One truly gratifying circumstance, which has taken place in the last Quarter, is the baptism of Seven Heathen Men, Malabars, most of them of high caste: they are by no means novices in Christianity, but are able *to give a reason for the hope which is in them:* they have been long under religious instruction, and their views of Christianity are clear: their reasons for embracing the Christian Religion and wishing to be baptized are rational and scriptural, and they manifest every symptom of sincerity. [*Mr. George: Jan.* 1827.

The work of God is going on well, especially among the Portuguese people; and I think the time is not far distant when we shall see the travail of the Redeemer's soul among the Tamul People of this Station.

The Tamulians are a noble race of human beings, by no means deficient in intellectual powers, and wanting nothing but the Gospel of Christ to render them truly amiable. [*The Same: March* 1827.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS.

TILLIPALLY: 1816: H. Woodward; Nicholas Permander, Native Preacher; M. Tumban, Jordan Lodge, C. Hodge, Native Assistants—BATTICOTTA: 1817: Benj. C. Meigs, Daniel Poor; Gabriel Tissera, Native Preacher; Timothy Dwight, Ebenezer Porter, S. Worcester, Native Assistants—OODOOVILLE: 1820: Miron Winslow; Asseervatham, Solomon, Native Assistants — PANDITERIPO: 1820: John Scudder, M.D.; Ponumbalum, Sandery Sagery, S. Willis, Native Assistants — MANEPY: 1821: Levi Spaulding; Veerasingum, Native Assistant—KAITS: 1824: Philip, Daniel G. Gautier, Native Assistants.

The distances of these Stations from the town of Jaffnapatam are as follows:—*Manepy*, 4½ miles, north-by-west—*Oodooville*, 5 miles, north—*Batticotta*, 7 miles, north-by-west—*Panditeripo*, 9 miles, north-west—*Tillipally*, 9 miles, north.

Many Native Assistants, besides those enumerated above, are employed in the Schools. Mr. and Mrs. Winslow returned from their visit to Calcutta, mentioned in the last Survey, at the latter end of April 1826; having accompanied Mr. Knight from Madras (see p. 344 of the last Volume) on his coming home from his first visit to the continent. Mr. Woodward accompanied Mr. Knight on his subsequent visit to Bombay; and was there married to Mrs. Frost, Widow of the Rev. Edmund Frost, as Mr. Knight was to the Widow of the Rev. John Nichols, of the American Mission at Bombay.

PROCEEDINGS.

MINISTRY—The Mission Church now contains not less than NINETY Native Communicants—many possessing fine minds; several considerably advanced in learning; some useful preachers of the Gospel to their countrymen; and all hopefully pious, and, amidst temptations such as we by experience know nothing of, adorning their profession by a Christian Life. [*Committee.*

There is no special religious excitement now, at any of our Stations, but some encouraging appearances: our meetings among ourselves have become more solemn, and a spirit of prayer is more prevalent. [*Mr. Winslow.*

FREE SCHOOLS—The number of Native Free Schools now under our superintendence is 70; containing 2203 Boys and 483 Girls, making a total of 2686. The Scholars, generally, make better progress than formerly, as we have more suitable books for them, and superintend them more systematically. Every school is an interesting little Seminary, in a benighted village. [*Missionaries.*

SEMINARY—Our principal Seminary, at Batticotta, is in an encouraging state. The pupils prosecute their studies in two different departments, Tamul and English. We have a good deal to contend with in their irregular habits and indolence; but these are gradually overcome in a good degree. [*Mr. Winslow.*

FEMALE SCHOOLS—The Education of Females, though rapidly advancing, is attended with many difficulties; and will be thus attended, for a long time to come: the whole frame of society must be pulled down and rebuilt, before Women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian Principle, diffused by education, by example, and by persevering labour in all these ways, accompanied by the special influences of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employments for them, compatible with cultivation of mind or elevation of character: but such employments will be found, as true civilization shall advance under the auspices of Christianity. [*Missionaries.*

FAMILY SCHOOLS—The number of Beneficiary Scholars, in February 1827, was somewhat above 200. [*The Same.*

CHURCH MISSIONARY SOCIETY.

STATION and LABOURERS.

NELLORE, near Jaffna; population, 5000 or 6000: Joseph Knight, W. Adley; Three Native Assistants, and Native Assistants in Eight Schools.

PROCEEDINGS.

An affecting view of Heathen Festivals as they occur in this vicinity, with the progress at Nellore, amidst these evils, of the work of God in the conversion and piety of young Natives, appeared at pp. 614—620 of our last Volume. The following view of the Mission is collected from the communications of Mr. Adley:—

MINISTRY—Besides the Sunday Services at Nellore, the Wednesday-Afternoon Service at Nellore and the English Service on alternate Sunday Afternoons at the Fort have been continued: the Church is regularly filled on the Sabbath, and nearly so on Wednesday Afternoons, which last Service has been a means of grace and benefit to many. The administration of the Lord's Supper has been continued monthly: I consider it to have been a great source of comfort and usefulness to our little body; it has tended to raise the tone of Christian feeling, to increase the piety of the Communicants, to unite them more with one another, and to separate them from the surrounding Heathens. During the year, we have not been without some trials and afflictions; but no heavy calamity has befallen us, and great and especial blessings have been granted to us: under trials, as our day so hath our strength been, and the great and happy work of God in our hands has been prospered beyond our expectations and our hopes: the year has certainly afforded greater cause of encouragement and less of discouragement than any preceding year of the Nellore Station. I need scarcely add,

that the temporal and spiritual concerns of the Station, which had been increased previously to Mr. Knight's departure, have been a heavy charge on me through the year. I have only to be grateful that health and strength and grace have been imparted to me, to proceed extending rather than relinquishing any plans of usefulness which had been adopted.

Br. Knight returned to the Station the early part of last month (Jan. 1827), after an absence of twelve months, including a short period between his return from Madras and pursuing his journey to Bombay; and brought with him our new Sister, the Widow of the late Mr. Nichols, American Missionary at Bombay. We hope now to be able to extend, more widely around, the system of Day Schools; and, by this means, the light and instruction of the Holy Gospel. I am also endeavouring to make arrangements to enable us to enter on an early Sabbath-Morning Service with the Prisoners in the Fort Goal.

SCHOOLS—Two or three Schools, which had failed from the prevalence of the cholera in the early part of the year, have not yet been re-established; but others have been raised to supply their places: they have been for some time past, and continue to be well attended. Of the Masters I could wish to have some good report to make; but, alas! under the unfailing compassion of Jehovah, and the prolonged and increased means of grace, and though many of them are undoubtedly satisfied of the truth of Christianity, they remain in their idolatries, and are without that Spirit which alone quickeneth and giveth life.

FAMILY SCHOOLS—As promising Youths offered themselves, I increased the number of our Family Scholars to 30, the number limited by the Society; and, nearly through the year, the number has averaged 29: nearly the whole of them are making suitable progress; and their state is far more pleasing and encouraging than I could expect a few months since: they generally write after me on the Sabbath Morning; and the repeating of the heads and the substance of the sermon, thus written on their ollas, forms an interesting and profitable means of instruction in the Afternoon. The Native employed as their Superintendant is a devoted Christian; and has, through the year, manifested great zeal and concern for the souls of those under his charge: during the time the boys are engaged in their Tamul Studies, he is daily occupied in visiting the out-schools and catechising and speaking with the children. Between the Services on the Sabbath, some of the Youths go from house to house throughout the village, to read the Scriptures or Tracts to all who are disposed to hear them; and to distribute such Tracts as they may have, to those who manifest a desire or willingness to read them: the accounts which they give of their proceedings on the following day are generally interesting.

PRESS—Of a translation into Tamul of the Life of Krishna Pal abridged, by Mr. Adley, 1300 copies have been printed; with 2000 Negro Servant, and 2000 "Christian Resolution," being the substance of the First Resolution of Bishop Beveridge.

Indian Archipelago.

A TRANSFER has taken place, by the Netherlands Government to the British, of its possessions on the Continent of India; in order to its recovery of some of its settlements held by the British in the Archipelago. This has led, as has been already stated, to the transfer to British Societies of several of the Netherlands Missions and Labourers in India; and it has led also to the removal to India of British Missionaries from the Archipelago. The operations of the Netherlands Society, becoming thus more concentrated, will be carried on, it may be expected, with increasing vigour. British Christians have not hitherto felt much interest in its labours, for want of adequate and regular intelligence: we should gladly make our Work the vehicle of a concise and well-digested Annual Report from the Society, which would awaken many prayers in its behalf, where now little beyond its name is known.

BRITISH AND FOREIGN BIBLE SOCIETY.

Dr. Morrison writes to the Society—

In pursuance of the discretion which you were pleased to vest in me, I have recommended a tour to Borneo, Siam, &c. for the purpose of circulating the Holy Scriptures, to be performed by the Rev. Mr. Medhurst, whom I saw in Java, as I passed the Straits of Sunda; and who is well qualified for this work, by his knowledge of Chinese and Malay, and his experience among the Natives. To supply him with Bibles and Testaments, I have sent down to the College paper and printing materials to Messrs. Humphreys and Collie, to have a sufficient number printed.

NETHERLANDS BIBLE SOCIETY.

The Society at Batavia has declined printing, at present, Mr. Bruckner's Javanese Translation of the New Testament, on account of the troubled state of the country; alleging that the prosecution of such a work, at this juncture, might shake the attachment of those Native Princes, who have hitherto refrained from joining the Insurgents. Mr. Medhurst, in urging an attempt to execute the work by other means, remarks—

Remember that this is the only Translation which has ever been made of the New Testament into Javanese, or that will be made so WELL for a long time to come; and consider that the Author of it is getting old, weak, and sickly, and, perhaps, may be soon in his grave.

BAPTIST MISSIONARY SOCIETY.

It is stated in the last Survey, that there were, or recently had been, Missionaries of the Society—in Sumatra: Mr. Nath. M. Ward, at Bencoolen; Mr. Richard Burton, at Sebolga; and Mr. C. Evans, at Padang—in Java, Mr. Gottlob Bruckner, at Salatiga. The Committee thus speak of these Stations and Missionaries in the last Report—

The removal of Mr. Burton from his hazardous abode among the Bataks, in the north of Sumatra, was noticed in our last Report: in which it was also stated that Mr. Evans had been directed to proceed to Bengal; as the difficulties thrown in his way at Padang were such, as to preclude much hope of success in his work as a Christian Missionary. Before these instructions could reach Mr. Evans, he had, with his family, embarked for this country; at the earnest recommendation of his medical friends at the Settlement, and encouraged by the liberal offer of a Gentleman who undertook to convey them to England and back again to Padang free of expense; the health of Mr. Evans was much improved by the voyage; but, as the combined and decisive opinion of the faculty here opposed his return, the Committee could not urge him to take that step. As the prospect, however, appeared somewhat more cheering when he left Padang, and Mr. Ward had already removed there, with his printing-press, it has been determined to make the experiment a little longer, and to associate Mr. Bruckner with Mr. Ward in the duties and labours of the Station.

During the last year, the fertile island of Java has continued to be the scene of intestine commotion: hence the exertions of Mr. Bruckner have been almost wholly confined to preparations for the press; but even the printing of the New Testament has been delayed, in consequence of apprehensions entertained by the local authorities that the result of circulating the Scriptures may be politically unfavourable. The aspect of affairs in Java being thus unpromising, Mr. Bruckner has been instructed to remove to the adjoining island of Sumatra; where his knowledge of the Malay will be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears very deeply concerned.

In a subsequent statement, the Committee thus announce the entire withdrawing of the Mission from Sumatra—

It was hoped that Mr. Ward might have maintained the Station at Padang; and that Mr. Bruckner might, with advantage, have been associated with him there: but later accounts sufficiently *prove, that,* until a decided alteration takes place in the state of affairs between the Natives and their European Masters, there is no rational ground to expect that any thing can effectually be done for the Propagation of the Gospel there. It has been resolved, therefore, to send instructions to Mr. Ward to remove to Bengal, as soon as suitable arrangements can be made for the disposal of the premises at Padang, belonging to the Society.

It is undoubtedly very painful to be compelled to suspend our efforts for the advantage of a numerous body of ignorant Heathen, who appear not unwilling to receive instruction, and for whom it is actually prepared: but these are among the mysteries of HIS conduct, whose path is in the great waters, and whose footsteps are not known.

LONDON MISSIONARY SOCIETY.

BATAVIA.

1814—revived 1819.

Walter H. Medhurst, *Missionary.*

Native Assistants.

MINISTRY—The English Congregation has been reduced, by the departure of Europeans from Batavia, chiefly in consequence of the war which has prevailed in Java. The Chinese and Malay Services, on the Sabbath, are continued: the Chinese Service is seldom attended by any except by the teachers and children belonging to the Schools: Mr. Medhurst still preaches every Friday Evening in Malayan, and with more encouragement than formerly: every Wednesday Afternoon, he delivers an exhortation to the patients in the Native Hospital; and, every Thursday Evening, expounds the Scriptures to a few persons who formerly enjoyed the labours of Mr. Robinson, Baptist Missionary, and of the late Mr. Diering. In the evenings he goes from house to house, conversing with all who manifest any disposition to listen to him: at places of public resort he usually procures auditors, but is seldom able to collect half-a-dozen together at one time; what, therefore, he cannot effect by preaching to large assemblies, he endeavours to make up by the frequency of his addresses to numerous small auditories. [*Report of Directors.*

Our Congregations have sensibly increased in the course of this year: our hearers are more attentive; and the good work is, I hope, on the advance. I speak not now of the English Congregation—though that is not fallen off so much as I expected, from the departure of so many families—but I speak principally of the Malayan and Chinese Services, which present a more encouraging aspect than they have done since I began to conduct worship in those languages. The increased attendance on the Malay Service is owing, I believe, principally to my having visited the Amboynese Christians in their humble dwellings on Wednesday Evenings, which has induced them to attend our Public Service on Sunday at the Chapel; and the additional number of hearers among the Chinese may be accounted for, under God, to our having held the Chinese Service on Sunday Afternoons in a little place by the road side, in a part where there is a great thoroughfare. [Mr. Medhurst: July 1827

SCHOOLS—The number of Chinese Schools is four: pleasing evidence is, from time to time, afforded of the improvement of the children in Christian Knowledge. Mr. Medhurst has commenced, for the benefit of the adherents of the Mission, an English School, which is under his own immediate superintendence. [*Report.*

Our Schools wear, this year, an encouraging aspect: the number of Scholars is 50; and their progress in religious knowledge is greater than in former years; though no instances have as yet occurred of decided conversion to God, with which I am acquainted. [*Mr. Medhurst: July* 1827.

PRESS—Mr. Medhurst has printed a new Tract, in Chinese, "On the Redemption by Jesus Christ;" a "Dialogue between an Englishman and a Chinaman;" and a "Reply to a Printed Hand-bill of a Chinese," which Hand-bill maintains the absurd proposition, that, because European Governments and Natives of Europe, in certain alleged particulars, violate the principles of justice, therefore the Christian Religion is to be refused: accordingly, the drift of the latter two Tracts is to shew, that, not Europeans, as such, but those only who, in character, resemble Jesus Christ, are really Christians. The Mission Books circulated among the Heathen in Batavia are frequently read; and form the subjects of conversation and discussion among them, when the Missionary is not present. [*Report.*

Many Books have been prepared from the old blocks, formerly cut, to the amount of about 10,000, some of which are thick volumes; so that the bulk is great, and the amount of Christian Truths accumulated together large: to these may be added about 10,000 more, received from Malacca; which, together, will form a good stock for circulation in my intended voyage through the Malayan Archipelago. [*Mr. Medhurst.*

NETHERLANDS MISSIONARY SOCIETY.

The London Missionary Society established, in 1814, the Rev. Joseph Kam at *Amboyna*, and the Directors report summarily upon his proceedings; but, as he is now connected more particularly with the Netherlands Society, we shall here notice his communications. In speaking of the latter part of the year 1825, he says—

I was on a very important voyage of five months, during which I not only visited the islands Kisser and Leti, but also (which I regard as of great consequence to the Missionary Cause) the following islands of the Southern Archipelago; viz. Moa, Lahor, Roma, Damma, Luwan, Cerematta, and Babar; and, further toward the south-east, the Arroo Islands, the population of which is calculated at 19,000 or 20,000.

Persons, from time to time, offer themselves here as Candidates for Baptism: one evening, lately, eight persons, men and women, partly from the island of Celebes and partly Javanese, who, a short time ago, came and settled at Amboyna, offered themselves with this view.

During the past month, Five Native Teachers have been sent out to the islands, south-east and south-west of this; the inhabitants having, some time ago, earnestly applied for Christian Teachers. Beside these, two others have proceeded to Banda, of which island they are Natives; being very desirous to instruct their ignorant fellow-countrymen in the blessed knowledge of Christ our Saviour.

In addition to the Missionaries at the various Islands enumerated in the last Survey, the Rev. C. Gutzlaff and the Rev. M. Wentink have been sent by the Society to Sumatra, to labour among the Bataks; and the Rev. John Lewis Irion, as before stated, left Sadras, on the transfer of that Mission to the Church Missionary Society, and proceeded to Java.

Australasia.

New South-Wales.

One-seventh part of the allotments of land is placed under a body, entitled the "Corporation of the Clergy and School Lands," for the promotion and maintenance of Religious Worship and Education throughout the Colony. The Archdeacon is much engaged, with the other Members of the Corporation, in making the most beneficial application of the resources thus placed at their disposal. An Establishment is in contemplation for the support and education of Orphans and other Distressed Children, to the number of 300 and upward, which is to be placed under the *superintendence of the Rev.* Robert Cartwright; and a Grammar School has been opened, for the purpose of affording a classical education to thirty Boys, under the direction of the Rev. Frederick Wilkinson. The Corporation have also taken charge of the Native Institution; and are supporting, on the recommendation of the Archdeacon, a Gentleman, named Sadleir, whom the Archdeacon has appointed to investigate the state of the Aborigines, particularly of the more distant tribes.

BIBLE SOCIETY—Since its formation, this Society has circulated 5240 copies of the Scriptures, and has remitted to the Parent Society 225*l.*

CHURCH MISS. SOC.—The Rev. James Norman and Mr. Lisk, with their Wives,

arrived on the 12th of February. The Rev. S. Marsden, with a view to confer with the Missionaries at New Zealand and counsel them in their trying circumstances, sailed, in March, in H. M. Ship Rainbow: he arrived in the Bay of Islands on the 5th of April, sailed on his return on the 10th, and reached Port Jackson on the 18th. The Rev. W. Yate and Mr. and Mrs. Baker sailed from the Downs on the 22d of July. Mr. Norman's health not being yet sufficiently restored to enable him to encounter the fatigues of the New-Zealand Mission, he has been placed by the Archdeacon in provisional charge of Launceston, at Port Dalrymple, in Van Diemen's Land, a Settlement of 5000 souls. Mr. Lisk, and an Assistant Mr. R. Hill, have been appointed to Stations named Bon Bon and Limestone Plains; which places are near each other, but are 120 miles distant from Sydney: while they pay attention, as the Archdeacon has desired, to the hitherto-neglected Europeans settled in that remote quarter, they are to enter on the Missionary Work among the Aborigines; so as to prepare the way for removing to more distant Stations among them, as soon as that can be done with safety and a prospect of usefulness: the Corresponding Committee hoped to procure the discharge of a pious Soldier, of the 3d Regiment proceeding to India, to assist in the labours among the Aborigines. On Application to the Government at home, instructions have been sent out to liberate the Society's Schooner "Herald," from the payment of all Port Duties at Port Jackson, so long as she shall be confined to the objects of the Society.

LONDON MISS. SOC.—The Rev. L. E. Threlkeld proceeded, in the latter part of 1826, to his Station at Reid's Mistake, or Bahtabah, on Lake Macquarie: he continues his study of the language of the Aborigines, and has excited much interest by some specimens which have been printed.

NATIVE INSTITUTION—Mr. W. Hall and his family have removed from the New-Zealand Seminary; and have taken charge, under the Corporation, of the Native Institution at Black Town, 12 miles from Parramatta and 27 from Sydney. The Seminary has been rented by the Corporation, from the 1st of January 1827, for the Grammar School before mentioned. The Native Institution was broken up on the departure of Mr. and Mrs. Clarke for New Zealand; but was recommenced by the Archdeacon, in conformity with instructions from the King. Mr. Hall had four New Zealanders and Nine Aborigines under his care; and, on Sundays, reads the Service and Lectures to the Settlers and Convicts in the vicinity: his strength is too far gone to allow of his return to New Zealand.

RELIGIOUS-TRACT SOC.—It appears, from the Second Report, that, in the two years since its formation, the Society had put into circulation Tracts and small Books to the number of 43,970.

WESLEYAN MISS. SOC.—No report appears of the proceedings of Mr. Harper, Missionary to the Aborigines.

New Zealand.

Two large Islands, east of New Holland — the northern, about 600 miles by an average breadth of 150: and the southern nearly as large.

Bay of Islands.

A large Bay on the north-east coast of the northern island.

CHURCH MISSIONARY SOCIETY.

Stations and Labourers.

RANGHEEHOO, on the north side of the Bay: 1815: John King, James Shepherd, *Assistants*—KIDDEEKIDDEE, on a river which falls into the Bay, on the west side: 1819: James Kemp, G. Clarke, James Hamlin; *Assistants*—PYHEA, in Marsden's Vale, on the south side of the Bay about 16 miles to the south-eastward of Kiddeekiddee, and about 10 miles across the Bay southward from Rangheehoo: 1823: H. Williams, W. Williams, *Missionaries:* W. Fairburn, Richard Davis, C. Davis. W. Puckey, John Tuckwell, *Assistants.* W. Spikeman, *Herdsman.*

At the latest Returns, there were 22 Adult Labourers in the Mission—13 male and 9 female; with 37 children—25 Boys and 12 Girls, of whom 11 Boys and 7 Girls are of an age to receive instruction: these make a total of 59 persons.

On transferring to the Corresponding Committee, recently formed (see p. 120 of the last Survey) in New South-Wales, the direction of the Society's concerns, Mr. Marsden delivered to them the following report of the Labourers, at that time in its service, Mr. John Tuckwell having entered it since.

Rev. H. Williams and *Rev. W. Williams* are employed in the exercise of their Ministerial Duties: Mr. W. Williams has studied Medicine; and contributes, in that capacity, to the benefit of the Natives—*John King*, by trade a Shoemaker, is employed as a Catechist, in teaching the Natives at Rangheehoo and in the neighbouring Villages—*James Shepherd* is appointed to itinerate among the different tribes, for the purpose of instructing them in the Christian Religion, as he is conversant

with the language—*James Kemp* is a Smith: he acts as Storekeeper; and also teaches the Natives at and around Kiddeekiddee, as his time will admit, in conjunction with *George Clarke*, who is also a Smith—*James Hamlin* is a Flax-dresser and Weaver—*Richard Davis* is a Farmer, and attends to Agriculture, and also to the instruction of the Natives—*W. Fairburn*, *C. Davis*, and *W. Puckey* are Carpenters; and are employed, generally, at their trades—*W. Spikeman* has charge of the cattle.

At pp. 332, 307—342 of our last Volume, a circumstantial account was given of the disturbances, which troubled the Island at the beginning of last year, and led to the suspension of the Wesleyan Mission at Whangarooa; and at pp. 621—627, we collected largely, from the communications of the different Labourers, their statements relative to the past Dangers and improving Prospects of the Mission. The despatches since received have been generally of an encouraging nature: from these, after giving a summary view of each Station, we shall make a few extracts.

RANGHEEHOO—The Natives here continue to behave quietly toward us: the Scholars, and those who live in our houses, are increasing in knowledge: they attend Divine Service and are fond of singing hymns. Their Parents are much pleased to see them write and to hear them read, and say that they are Missionaries, and employ them to write to me for any thing which they may want. It is pleasing to visit the other Settlements, and see so many Natives, young and old, assemble together to sing and pray with their Teachers: in years past, they stood without, pelting our houses with stones, driving and killing our goats, stealing our fowls, breaking our fences, and using all manner of obscene and cruel language. There is evidently a great change in their outward behaviour. A change of heart is the work of God the Spirit, and we need not doubt of His blessing on our steady perseverance. The Scholars are improving in their learning and behaviour: from 7 to 10 Boys have attended the School, and 7 Girls and 3 Adults. [*Mr. King.*

We live in the enjoyment of much peace at Rangheehoo. I believe it is the most peaceable Settlement here. We find the Chiefs kind and the Inhabitants very quiet: though they do not receive our message, I believe they respect our persons, and would stand up in our defence. We have found a little difficulty in procuring working Natives here, in consequence of their having so much to do themselves: They are very industrious. [*Mr. Shepherd.*

A Young Native, named Dudidudi, who lived with us several years, died on the 14th of August; and we believe that his soul is gone to heaven. He told us that, formerly, he disbelieved all that we said about Jesus Christ, and thought our God was an angry God; but, about five months ago, the Word came with power to his soul, and he trembled and was much afraid. He began to pray and to seek the Lord in earnest; and has given satisfactory evidence of his repentance unto life. He prayed, night and day, that God would pardon his sins, and wash his soul in the blood of Christ, and give him a new and good heart; and that He would not permit him to go to hell, but take his soul to heaven because Christ died for his sins. [*Mr. King.*

KIDDEEKIDDEE—The religious instruction of those about us is especially attended to, twice on the Sunday, and one evening in the week; and, every morning and evening, all the Natives in the Settlement are assembled together for prayer in our little Chapel: some of our Natives seem fully convinced that they are sinners; but the same obstacles prevent them from closing with the offers of Mercy as prevent multitudes in our own and every other country: they want to go to heaven, they tell us; but they want also to live *after the course of this world.* In visiting the Natives within reach of the Station we are, on the whole, well received: but not so our message: for, alas! too many think it not worth making an inquiry into; and as it principally relates to another world, and that world viewed at a distance by them, their conduct, if not their words, says, *Go thy way for this time.*

In the Boys' School are 14 Boys and 6 Adults; in the Girls' School, 13 Girls, some of whom are living in our house, the rest in Mr. Kemp's: the total number under instruction, besides several Working Natives who attend, is 33, residing in the two Families. Several have left, of whom we entertain a favourable opinion: they could read and write their own language with propriety. [*Mr. Clarke.*

PYHEA—At half-past five in the morning our large bell is rung, to rouse the whole Settlement: at half-past six the Natives and Europeans assemble for prayers: at half-past seven we meet in the Native School: and at half-past eight we begin to study the Native Language, which we continue till eleven; and this time will now be appropriated to the Translation of the Scriptures. At six o'clock in the evening all the Natives, being about 30 in number, are assembled for prayers; after which the Boys are taught for an hour and-a-half. We have a Prayer-Meeting on Wednesday and Saturday Evenings, which is a great means of benefitting our own souls: indeed, without the constant enjoyment of these privileges, we must soon become languid, by reason of the deadening influence of the scenes around us. [*Rev. W. Williams.*

Besides the Sunday Services for those who are immediately connected with the Mission, the Rev. Messrs. Williams and their Associates make excursions in various directions among the Natives. Mr. Henry Williams has also commenced a Service on board one of the ships in the Bay, for the benefit of the Sailors. [*Report.*

We find much benefit in carrying on the Translation of the Scriptures in a body. William Puckey, a young Carpenter who has been brought up in this Island, has a very extensive knowledge of the language: he, therefore, first translates the passage, and the rest examine his production by the Original

and by other Translations. We feel very much the want of a Printing Press, to work off some copies of portions of Scripture, which could be read by several Natives now with us. [*Rev. W. Williams.*

There were in the Schools at Pyhea, 24 Men and Boys and 10 Girls.

We shall subjoin a few extracts from communications dated chiefly in September.

—The Natives around us are at present quiet; but I do not expect that they will continue so long: there is much ill-will existing among the Tribes in this part of the Island. Shunghee is much recovered, and will probably resume his operations in the Spring, if he can assemble a force: but there is no calculating on their movements; for those who are acting in alliance one month may the following be at war, and the third month acting in conjunction against a common foe.

—Our prospects are more pleasing than they have been; and we now hope to go out regularly among the Natives who live within our reach, so that the greater number may be visited once a fortnight: we have made the attempt; and find it practicable, with a few exceptions. We all continue in health and peace.

—On a review of the whole Mission, I think I may say that all our operations are proceeding *decently and in order*: for this we may praise the Lord of All! We need daily the renewing influence of the Holy Spirit: and that we may obtain it, we would beseech you to bear us up by your supplications—that you have done so is manifest, and it has encouraged us greatly.

The attempt of a body of Englishmen to settle at Shukeangha, mentioned at p. 123 of the last Survey, has been relinquished.

Polynesia.

The Triumphs of the Gospel, in many of the Islands scattered over the immense Pacific, have been attested by undoubted witnesses. In the warmth of feeling, perhaps, which these triumphs have awakened, there may have been that alloy of human infirmity which requires correction: certain, however, it is, that events have occurred, which might indeed have been expected, but which have a direct tendency, and are doubtless designed, to lead all Christians, and those especially who have bestowed so much cost and toil on the dwellers in these Islands of the Sea, to cultivate entire deadness to Self and entire devotedness to the glory of God in all their future labours. A very lamentable change has taken place, in not a few of the inhabitants of some of the Islands, within a short time; the occasions of which, as acting on the depraved nature of man, are traced by Mr. Robert Bourne, one of the Society's Missionaries, in a Letter dated on the 15th of March, and inserted in a Sydney Paper. Mr. Bourne's Letter was in reply to a communication which had appeared in a previous Paper, dated "Huaheiné, Jan. 16, 1827;" the Writer of which stated that he had been four months at Otaheite and two months at Raiatea: while he speaks well of the Missionaries, he fixes on the people, generally, a charge of ingratitude and profligacy; but in terms occasionally so flippant and indecorous as to detract much from his authority as a witness. Mr. Bourne, who was at Sydney when this Letter appeared, has placed the matter in a light which reflects utter shame on those marauders, whether from Europe or America, whose cupidity and sensuality render them ready instruments of that Evil Being, who is ceaselessly on the watch to hinder the Work of God. We copy some extracts from Mr. Bourne's Letter, which appeared in the Asiatic Journal for October:—

As a Missionary who has resided ten years on the Society Islands, I have read with attention the Letter of your Correspondent inserted in your Paper of March the 10th relative to the state of the Society Islands; and although his statements are generally correct, yet he has omitted one very important piece of information, viz. the CAUSES, that have concurred to demoralize these far-famed Islanders. Every Missionary is sensible that these people are not now what they were four or five years ago: as a body, they have fallen, in a great measure, from that high eminence of morality and propriety upon which they once stood; and, while the evils are deplored, the Causes that have produced the change should always be borne in mind. A few of the principal are the following:—

1. The great number of vessels now in the habit of touching there, which has produced a great thirst for European Property.

2. The practice of Captains bringing large quantities of spirits, to sell to the Natives.

3. The industrious opposition of some Europeans against common decency, by plentifully supplying the Natives with spirits to induce them to perform their ancient, obscene, and lascivious dances; in which they have been too successful. Better things might have been expected from those individuals, considering the situations which they hold.

4. The residence of numerous run-away Sailors, especially on Tahiti; who instruct the Natives in every species of wickedness. Just before I left the Islands, several of these characters opened houses for the purpose of vending spirits and encouraging prostitution.

It is true, disease rages among the Islanders; but by whom has it been introduced?—by those White People with whom they have had intercourse. It is an evident fact, the further the Natives are removed from the intercourse of shipping, the more moral and pious is their behaviour, and the greater influence have the doctrines of Christianity upon their lives.

Many other Islands might be named, which are out of the reach, in a great measure, of European Contagion, the inhabitants of which still hold a high rank in morality and propriety, which is the effect of Christian Principles; viz. Aitutake, Maute, Rarotonga, and Rimatara; but, should vessels in future touch as frequently at them as they now do at Tahiti, the same demoralizing effects might be the consequence. The most happy results might be anticipated, if Europeans set them a good example; but it is no wonder, when they see those who are so much superior to them degrading themselves, if they follow their pernicious practices.

However, fallen as Tahiti now is, still the Sabbath is more strictly observed there, than in almost any town of European Christians: no articles are offered for sale, and the great bulk of the population of all the Islands attend Places of Worship at least once on a Sabbath Day, which is not the case among thousands of this place.

BRITISH AND FOREIGN BIBLE SOCIETY.

In a communication from the Missionaries at Tahiti, it appears that it will be necessary to have a distinct Version of the Sacred Scriptures, for the use of the Harvey Islands; the language spoken in them differing materially from that of the Society Isles: it bears a close affinity to that of New Zealand: no steps have, however, at present been taken. Of the Books of Daniel, Esther, and Ruth, in the Tahitean Language, 5000 copies have left the press; and it is intended to reprint the Ten Epistles, beginning with the Galatians, for the use of the Leeward-Island Missionaries: the Book of Judges and the two Books of Samuel had been revised for the press, and the Psalms and Isaiah were under revision.

[*Report.*

WESLEYAN MISSIONARY SOCIETY.

STATION and LABOURERS.

FRIENDLY ISLANDS: at *Tongataboo*, one of the most southerly: 1822: John Thomas, ; John Hutchinson; C. Tyndale, Assistant.

The friendly reception of the Missionaries who arrived in June 1826 was stated in the last Survey. It appears, by recent intelligence, that they were about to leave the Island, from apprehensions for their safety.

LONDON MISSIONARY SOCIETY.

ISLANDS, STATIONS, and LABOURERS.

FEEJEE: 18° s. 178° E: 1826: *Lageba*: Two Native Teachers—FRIENDLY: 20° s. 175° W: 1823: *Tongataboo*: One Native Teacher—HARVEY: 19° s. 159° W: 1821: C. Pitman, Aaron Buzacott; Nine Native Teachers—SOCIETY: 16° s. 151° W: 1818: *Raiatea*; John Williams: *Tahaa*; Rob. Bourne: *Huahine*; C. Barff: *Borabora*; G. Platt: *Mauritii*; Two Native Teachers: *Maiaoiti*; Three Native Teachers—GEORGIAN: 17° s. 149° W: 1797: *Otaheite*; C. Wilson, H. Nott, G. Pritchard, David Darling, John Davies, W. Pascoe Crook: *Eimeo*; W. Henry, John Muggeridge Orsmond; Elijah Armitage, T. Blossom, Artisans—RAIVAIVAI: 24° s. 149° W: 1821: Thirteen Native Teachers—PAUMOTU: 16° s. 146° W: 1822: Two Native Teachers—MARQUESAS: 9° s. 139° W: 1797, renewed 1825: Alexander Simpson; Five Native Teachers—SANDWICH: 21° N. 157° W: 1822.

The groupes of Islands are placed in the order of our Survey, proceeding eastward from Australasia; and their situation in the Pacific is marked by the lines of Latitude and Longitude which run nearly through the centre of each groupe.

Mr. Nott, having spent some time at home, sailed, on his return to his labours, accompanied by Mr. Buzacott and Mr. Simpson, on the 13th of March, and finally from Plymouth on the 26th.

In the Survey of the Society's labours throughout these Islands we shall collect all the principal facts from the last Report of the Directors.

Feejee Islands.

Two Strangers, from New South-Wales, came to Tahiti, with the hope of procuring a passage to the Feejee Islands. What they had seen, while in the Colony, had given them an unfavourable idea of Christianity; but they acknowledged that the "New Religion," as they called it, had effected much good at Tahiti. They had several times expressed a wish that Teachers might accompany them, on their return home; and had proposed, as a suitable place, the Island Lageba, which is not disturbed by wars as the other larger islands are: they also added, that Tuineau, the Chief of Lageba, is a quiet and friendly man. It was decided, not, in the first instance, to send families, but that two Single Men should accompany the strangers, as Teachers; and, provided they were well treated and a prospect of success presented itself, that one or two Families should follow. On the 2d of March, the Teachers, whose names are Hape and Tafeta, accompanied by the two strangers, sailed in the Minerva, Captain Ebrill; a free passage having been procured for them by Capt. S. Henry. Intelligence has been received at Tahiti of the arrival of the Minerva at Tongataboo, where some difficulties had been thrown in the way of the proposed Mission to the Feejee Islands.

Friendly Islands.

Of Three Teachers, sent from Borabora to the Friendly Islands in 1823, two only appear to have reached the place of their destination: these settled in Vavaoo, one of the islands of that groupe; but their labours do not appear to have been attended with any visible be-

nefit to the inhabitants. One of them, after the decease of his Wife, having fallen into immorality, ceased to bear the office of Teacher. His colleague has since removed to Tongataboo, and has taken up his residence with one of the Chiefs of that island: this Chief and his Wife have both embraced Christianity, and are now learning to read. Tongataboo, it will be recollected by many of the Members of the Society, is the island in which three of the Ten Missionaries, settled there by the Society, in 1797, fell victims to intestine commotions and the ferocity of some of the Natives.

Harvey Islands.

The statements of the Report relative to these Islands were anticipated by the extracts from Mr. Bourne's Journal given in the last Survey. Mr. Pitman and Mr. Buzacott are destined to these Islands. Mr. Pitman removed from Eimeo (p. 128 of the last Survey) to Raiatea; and there continued to study the language under Mr. Williams. Mr. Buzacott would there join him, in order to proceed to their destination.

Society Islands.

HUAHEINE'—The Chapel, rebuilt on an enlarged scale, is 115 feet by 57: it will hold about 2000 persons, and contains a gallery which accommodates 400 children: many persons afford proof that they do not hear in vain. In the Week-day Meetings a very lively interest prevails: Mrs. Barff every week meets the Female Members of the Church, about 200 in number, for religious conversation and prayer. The number baptized since 1818, is, of adults, 783; of children, 623: the number added to the Church, during 1825-6, was 43: the total number in communion is 375: the number who stand as candidates for communion is considerable. The Children's School, which contains about 300, and that for the Adults, which comprises the chief part of the inhabitants of the Station who have arrived to years of maturity, are in a flourishing state. Civilization continues to advance; new houses have been lately erected, and more are in progress; more ground has been brought into a state of cultivation.

An outrage was committed by the Natives on an American Vessel, the Hyxeo, Captain Coffin, which had struck on a reef: some Natives, professedly religious, joined in this outrage; but most of them subsequently manifested sincere contrition.

RAIATEA—The members of the Church here rapidly increase, and their conduct continues to be such as becometh the Gospel. During the year, seven or eight have died happily. The School contains 400 scholars. The cocoa-nut oil, contributed by the members of the Auxiliary for the year 1825-6, including the arrears of the preceding year, has been sold for 300*l.* of which sum 30*l.* was subscribed by the children belonging to the Schools.

TAHAA—The number of Natives in church-fellowship is increased to 80, whose conduct is creditable to their profession. The School is well attended. The Epistles to the Galatians, Philemon, Hebrews, and those of James and John, in Tahitian, have been printed by Mr. Bourne: the Book of Revelation is in the press: he has prepared a Catechism in Tahitian, chiefly taken from that of Dr. Brown; and has printed an edition of 3000 copies.

BORABORA—The number baptized since 1820 is, of adults 618, of children 589: six, during the past year, have died in the faith: the number received into church-fellowship since November 1821, is 240. Many of the Young People have of late manifested a very untractable disposition. An increased quantity of land has been brought under cultivation; and the people have displayed their ingenuity and industry, in the manufacture of a considerable number of useful articles.

MAUPITI—The number of Members added to the Church, during the year, is 36: a few have died, truly happy. Some of the Young People have turned aside to folly; of whom one only has repented and rejoined the Christians: the state of religion and morals has been, however, on the whole, favourable.

MAIAOITI—Auna, who formerly laboured in the Sandwich Islands, has been sent from Huaheiné to assist the Native Teachers here. The people continue diligent in their attention to the means of religious instruction, and are making progress in civilization: a neat Village has been built, with a Chapel and a School-house in the midst.

Georgian Islands.

OTAHEITE—On the departure of Mr. Nott for Europe, the care of *Waugh-town* and *Hankey-town* devolved on Mr. Wilson; together with that of Wilks' Harbour, until the removal of Mr. Pritchard to that place in November 1825. The Services on the Sabbath are, in general, well attended; and the people manifest a laudable desire to understand the meaning of what they hear: the number who attend the preaching on the Wednesday Evenings is small: the various meetings for catechetical instruction, &c., during the week, continue to be regularly attended, that on Saturday excepted. The members in the Churches of these two districts amount to about 400—candidates for communion, 87—those for baptism, 7—couples married, during the year, 11. The Adult and Children's Schools are both well attended: the number of children under instruction is 170.

The Congregation, at *Wilks' Harbour*, on the Sabbath, is large: the several Week-day Meetings are also, in general, well attended: the English Service for the benefit of the seamen belonging to ships in the harbour is continued, and the Congregation which assembles on those occasions is usually considerable. The number baptized, from November 1825, the time of Mr. Pritchard's settlement here, up to May 1826, was 74: the members of the Church amounted, at the latter period, to 208: of the baptized, many

are desirous of entering into church-fellowship. The attendance of the children at the School is very irregular.

The total number baptized at *Burder-point* is, of adults 427, of children 416—members added to the Church, 32—total number of communicants, 141—several candidates for church-fellowship—marriages, 9. The Weekly Meetings for catechetical instruction and prayer are numerously and regularly attended. Several pious men have given themselves up to the work of the Lord among the surrounding islands. The Schools for adults and children are flourishing. A new Mission House has been lately erected, with a new and very commodious School House, and several good dwelling-houses. When the printing of the Gospel by St. Mark, in Tahitian, is completed, it is probable Mr. Darling will commence that of the Book of Psalms: he has prepared Tracts for circulation among the Young Men in the islands who have lately manifested an untractable disposition.

At *Hawéis-town*, under Mr. Davies, the total number of baptized is, of adults 771, of children 632—of communicants 314. Eight members have, at different times, been sent out as Teachers to other islands; on which occasions the Church and Congregation have manifested the abundance of their liberality, by supplying them with various articles of property for their use. Separate meetings of the young people and children who have been baptized are held once a fortnight: the attendance, in general, is regular; and the young people seem to like these separate meetings far better than those which they formerly attended, where they were interrogated in the presence of the adults.

Mr. Thomas Jones removed to *Hidia* in March 1825. On the 18th of November, in the same year, he was deprived of his wife, by death. After this event, he appears to have found himself incapable of attending to his Missionary Duties. He left the islands in October last, has retired to North America, and dissolved his connection with the Society.

In Mr. Crook's Congregation, at *Bogue-town*, the total number baptized is, of adults 471, of children 225—number in communion, 236—marriages have been 10. The Schools are well attended; and both adults and children make encouraging progress.

EIMEO.—At *Roby-place*, a good Mission House, 60 feet by 31, has been built by the Natives for Mr. Henry, who receives many proofs of their attachment and affection. The number baptized, in the year, is 10 adults and 38 children—members added to the Church, 31. The Adult and Children's Schools have increased as to number, and improved as to diligent application: they are now under Mr. Henry's superintendence; Mr. Armitage's engagements in connection with the Cotton Factory having rendered it necessary that he should relinquish the care of the Boys' School: Mr. and Mrs. Blossom having removed to Griffin-town to assist in the domestic department of the South-Sea Academy, Mrs. Henry has taken the Girls' School under her immediate charge. A Benevolent Society, superintended by Mrs. Henry, has been instituted among the Native Females, with whom she keeps up her conversation-meetings as formerly. The Cotton Factory, intended to promote industry among the Natives, has met with many difficulties, arising from local circumstances; but, under more favourable auspices, no doubt as to its success is entertained: a quantity of strong calico, preferred by the Natives to that brought by vessels touching at the islands, has been manufactured.

The Second Annual Meeting of the South-Sea Academy, at *Griffin-town*, was held in March 1826: the number of Youths, including the young King Pomaré, was then 27; but intelligence has been received of his death on the 11th of January, after a few days' illness: many of the boys had made considerable progress in arithmetic, and both boys and girls had much improved in writing: it appeared to the satisfaction of the School-Committee, that the children had been taught to understand, as well as read, their lessons. Mr. Orsmond continues, so far as his duties in connection with the Academy will allow, to engage, beside his Public Ministry at the Station, in general Missionary Services: the Church under his care is in a flourishing state: he preaches three or four times during the week, and the Congregation attends with commendable regularity. Native Adult and Children's Schools have been formed under the charge of Native Teachers. The people are laudably engaged in building dwelling-houses and making gardens for themselves.

The Anniversary of the Tahitian Auxiliary was held on the 10th and 11th of May 1826, on which occasion Sermons were preached by Messrs. Darling and Orsmond: the joint Congregations amounted to 6000 persons: the Lord's Supper was administered to about 1100. The Meeting was held on the 11th: from the Report it appeared that the various districts in Tahiti and Eimeo had subscribed, during the year, upward of 5000 gallons of cocoa-nut oil.

The Anniversary of the Eimeoan Branch was held on the same days. On the 10th Mr. Henry preached two Sermons: the Chapel was well filled; and the Congregation, among whom were many of both sexes attired after the European fashion, made a very respectable appearance. At the Meeting on the 11th, several Addresses appeared to produce a favourable impression on the Meeting: the Assembly seemed to evince a painful sense of their remissness in the ways of religion during the past year, and of a decline of zeal in collecting the subscriptions to the Auxiliary; and adopted Resolutions expressive of their determination to be more diligent for the future. On the day preceding the Anniversary, a Public Examination of the Schools took place, from which it appeared, that the Girls had made much greater proficiency in learning than the Boys.

It was natural to expect, that, in so general a reception of Christianity as had taken place in the Islands, not a few would be found who had embraced it without any spiritual change of character, and that such would be liable in time of temptation to fall

away: we deeply regret to state, that, during the past year, among this class, including some of whom better things might have been expected, a deterioration in conduct has taken place; while, among many of the Young People, there exists a lamentable disregard of moral restraints.

An endemic, which has broken out in the Islands, has caused great mortality among the Natives of different ages. Such was the extensive prevalence of the disease, that a Public Fast was appointed, and prayers generally offered for the removal of the afflictive dispensation; but this awful visitation of Divine Providence appears not to have been attended with salutary effects, in the reformation of that portion of the people which has of late manifested indifference to the obligations of religion.

We subjoin two recent communications relative to the state of these Islands. Mr. Darling writes from Otaheite on the 3d of March—

Many of the people, who made a profession at the first reception of the Gospel, have laid it aside; and now appear in their true light, and do many things inconsistent with it; which grieves us much: yet, blessed be God! our Churches are on the increase, and the body of the people continue to make a credible profession of *the truth as it is in Jesus*; and, what never ought to be lost sight of is, that the whole of the Chiefs and people, of any power or influence, are true friends to that which is good: were it otherwise, we should be exposed to the malice of those who believe not. All the Stations are in peace and prosperity.

Mr. Loomis, of the American Mission at the Sandwich Islands, on his return to America (see p. 448 of our last Volume) touched at Otaheite, and says—

I spent a week very pleasantly with the Missionaries at the Society [Georgian] Islands, and was rejoiced to find religion flourishing there greatly beyond what had been represented to us; although it is true that great numbers have returned to their former evil habits. I firmly believe that there are now at the Society Islands more persons truly pious, in proportion to the population, than in the United States.

Raivaivai Islands.

Mr. Bourne not having been able in 1825 to reach the islands of this groupe, called Raivaivai and Tabuai, Mr. Davies was requested by his brethren to visit them, on his return from Rapa, in the beginning of 1826.

Mr. Davis arrived at Raivaivai on the 4th of February. On the following morning (it being the Sabbath) he attended an early Prayer-Meeting, and found a tolerably large Congregation assembled: the worship was conducted by two of the Natives of the island, one of them the son of a Chief, each of whom read a chapter in the Gospels, and prayed; the Congregation which assembled in the forenoon consisted of from 900 to 1000: many from the opposite side of the island having returned home, the Congregation in the afternoon was much *smaller*. In the School he found 17 of the Natives capable of reading in the Tahitian Gospels. During his visit, he preached three times to the Natives—held a meeting with the baptized adults, in number 122—and admitted 17 candidates, after due examination, into church-fellowship.

On the 9th of February, Mr. Davies embarked for the island of Tabuai, where he arrived the following day. The names of the Teachers who labour here are Huapunia and Samuela; whom he found, with their Wives, in good health. While on the island, he preached twice to remarkably-attentive and apparently-intelligent Congregations; and baptized 38 adults, with whose prompt and appropriate answers to the questions proposed to them on the occasion he was much gratified. He heard both the principal Chiefs, Tamatoa and Tahuhu; read in the Tahitian Gospels; and speaks highly of the manner in which they acquitted themselves. On the 13th of February he left on his return to Tahiti, where he arrived on the 17th.

A few months after Mr. Bourne's visit to these Islands, the Chili, an American Vessel, touched at Rimatara and Rurutu: from an American Publication, we extract the following passage—

The united testimony of the Captain and Mates of the Chili is, that the Natives of Rimatara, who, a few years since, were barbarians and idolaters, have not only become in a great degree civilized, but very moral and religious, through the instrumentality of the Missionaries: their spears are given away as curiosities—not used in war, for wars are at an end: Family-Prayer is almost universal; and the blessing of God is daily asked on their food: a very general attention is paid to the Sabbath and to Public Worship. The Chili remained several weeks at Rimatara and Rurutu, and a full conviction was produced on the minds of the Captain and Crew of the conscientious and scrupulous honesty of the Natives: tools, clothes, or any other articles might be left within the reach of most of them, and yet be entirely safe.

Paumotu Islands.

Of the labours of the Teachers in this groupe, during the past year, no intelligence has been received.

Marquesas.

The Tahitian Teachers who were stationed by Mr. Crook on Tahuata, in 1825, after continuing there about ten months, and seeing no prospect of success, returned home. It has been since determined to attempt a Missionary Settlement on Nugahiva, another island of the same groupe, considered, for that purpose, as superior to Tahuata: Maraeore, one of the Teachers who were stationed at the latter island by Mr. Crook, proposes, with that view, to return to the Marquesas, accompanied by three or four families from Tahiti. Mr. Crook has prepared a Marquesian Spelling-book, an edition of which has been printed for their use. Maraeore and his companions expect to proceed to the Marquesas, in the Minerva, Captain Elvill, who is son-in-law to Mr. Henry, Missionary

in Eimeo, and well disposed to promote their views.

Mr. Alexander Simpson, one of the Missionaries who have accompanied Mr. Nott, on his return to Tahiti, is appointed to labour in this groupe.

Sandwich Islands.

Taua, Toteta, and the female teacher Taamotu, continue to be very useful assistants, in connection with the American Mission, and to be approved by the Missionaries: they are chiefly engaged in superintending Schools, conducting Prayer-Meetings, and conversing with the Natives on religious subjects: extracts of a Journal kept by Toteta, received in this country, afford a favourable specimen of the piety and intelligence of this Tahitian Teacher. Tuté, a member of the Church at Huaheiné, left that island on the 23d of June, for the Sandwich Islands, to supply the place of Auna, who acts as a Teacher in Maiaoiti.

AMERICAN BOARD OF MISSIONS.

Sandwich Islands.

STATIONS and LABOURERS.

HAWAII: 1820, renewed 1823—*Kairua:* Asa Thurston, Artemas Bishop—*Kaawaroa:* James Ely; T. Hopoo, Native Assistant—*Waiakea*, lately named Byron's Bay: Joseph Goodrich; John Honorii, Native Assistant. OAHU: 1820—*Honoruru:* Hiram Bingham; Levi Chamberlain, Secular Superintendant. TAUAI: 1820—*Waimea:* S. Whitney; S. Ruggles, Teacher and Catechist. MAUI: 1823—*Lahaina:* W. Richards; Stephen Pupuhi, Native Assistant.

The Seven Missionaries and Mr. Ruggles are married. Mr. Whitney and Mr. Goodrich, having been before Licensed Preachers, were admitted, at Kirua, as Missionaries—Mr. Whitney on Nov. 23, 1825; and Mr. Goodrich on Sept. 29, 1826. Dr. Blatchley and Mr. Loomis have returned to America on account of health. On the 3d of November, a reinforcement for the Mission embarked at Boston, in the Parthian, Captain Blinn, consisting of the following Labourers — Rev. Lorrin Andrews, Rev. Jonathan Smith Green, Rev. Peter Johnson Gulick, and Rev. Ephraim Weston Clark, *Missionaries*; Gerrit P. Judd, M.D. *Physician*; Mr. Stephen Shepard, *Printer*—the Wives of these Six Labourers; and the four following unmarried Females, Maria C. Ogden, Delia Stone, Mary Ward, and Maria Patten— with *Paloo*, named Samuel J. Mills, a native of Oahu; and *Kalaauluna*, named John E. Phelps, *Kislaa*, named George Tyler, and *Tahiti*, named Henry Tahiti, natives of Hawaii: these four Natives had received various degrees of education in America, and had afforded such evidence of piety as to be admitted to the Communion, but are not engaged in the service of the Board. George Tamoree, Son of the late King of Tauai, and who sailed from America with the first Missionaries in 1819, died early in May.

On the call for this additional aid it is remarked—

As the Mission was situated at the latest dates, the population of the Islands enjoyed the Christian Ministry in the following proportions—Hawaii; 85,000 persons; four Preachers—Oahu; 20,000; one Preacher—Tauai; 15,000; one Preacher—and Maui; 10,000; one Preacher. Yet these people are, perhaps, as ready to hear and obey the Gospel, as any similar number of the human race, who possess not true piety. In but few places, if any, in our own country, or in any other country, would a Minister labour for ten years to come, with fairer prospects of having SOULS for his hire, than in those Islands.

At pp. 275, 276 of our last Volume, Mr. Ellis's remarks on the introduction of Christianity into these Islands were quoted: at p. 448 the death of the Chief Karaimoku was noticed; and, at pp. 496—501, we gave some particulars of the Outrages and Calumnies to which the Mission has been exposed, with the Testimonies of the Native Chiefs in behalf of the Missionaries. The evils endured in the more southern Islands, from unprincipled Europeans and Americans, are suffered here also; and, as it seems, in a still greater degree: yet the Mission, in all its parts, is prospering; as will appear from the following enumeration of the chief facts relative to it, which is extracted from an Official Publication of the Board—

Nine Chiefs, embodying a great portion of the civil influence of the Islands, publicly professing their faith in Christ, and heartily entering on the discharge of their duties toward God and their fellow-men—half-a-score, and more, Churches, erected by the Natives themselves for the worship of Jehovah, and crowded with attentive hearers—more than 2000 Islanders, moving along in one interesting procession, bearing on their shoulders from distant mountains the materials for the erection of one of these Churches, which, when completed, could contain 4000 people, and was thronged to overflowing—nearly 20,000 people under instruction; taught by competent Natives, whom the Missionaries have qualified for the service—more than 12,000 persons able to read the Word of God, were that Blessed Volume ready to be put into their hands; and a longing desire, everywhere expressed, to come into speedy possession of that richest treasure—the effusions of the Holy Spirit in different parts of Hawaii, at Honoruru, and at Lahaina; and, as the results of these heavenly visitations, more than 2000 Natives, lately shrouded in the deep gloom of a barbarous Paganism, erecting the family altar for the Morning and Evening Worship of the True God—regular Meetings for Prayer, among the females, and

among the males of these Islands, just as there are among ourselves when religion flourishes—the once haughty and cruel Chiefs mingling, with high satisfaction, among those, whom they once despised and oppressed, in the solemn acts of devotion.

The following facts are adduced in proof of the salutary and powerful influence of the Gospel on the habits and manners of the Natives:—

At Kaavaroa, in Hawaii, the people, a little more than two years ago, were opposed to Christianity—given to inebriation—quarrelsome—often engaged in domestic broils—and grovelling in the lowest ignorance and debasement: but, within a few months we have been informed, on authority not to be questioned, that intoxication is no longer to be witnessed in that place—that there are no more family quarrels—that family prayers are uniformly attended—that kind offices are everywhere rendered—and, that, from remote villages, individuals come to inquire respecting the "New Way"; and, with tears, beseech that some one may be sent to instruct them.

At Lahaina, in Maui, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves: locks, guards, the utmost vigilance, every precaution, were ineffectual: but so great has been the moral change in that place, as we have been told, in the past year, that, for successive months, although every thing was exposed and nothing was guarded, and hundreds of Natives were entering the Missionary's habitation every day, nothing, absolutely nothing, was lost!

The Defence of these Missions, by the Rev. William Orme, was mentioned at p. 498 of our last Volume: but we cannot close this part of the Survey, without strongly recommending the perusal of that Defence to every one whose confidence in the integrity or prudence of the Missionaries may have been weakened, by the representations so industriously scattered abroad. The main facts have appeared in our pages: but they are, by Mr. Orme, brought into one view, and are confirmed by unquestionable documents; while he applies them, with an able hand, to the vindication of the Missionaries and of the great Work in which they are succesfully labouring.

Spanish American States.

EDUCATION.

THE Committee of the British and Foreign School Society remark, in reference to these States—

Everywhere the establishment of Schools has been hailed with joy, and the utmost promptitude and zeal shewn in supporting them. It seems now particularly desirable to furnish well-qualified Teachers, who might establish Model Schools, and train other instructors; and to place General Education on a secure and permanent footing, by providing for it at the public expense. With a view to this latter object your Committee have prepared and transmitted a Memorial to the Congress of States assembled at Mexico, signed, on behalf of the Society, by the President, several of the Vice-Presidents, and the Treasurer and Secretaries; and they are willing to hope that the same liberal policy which has hitherto distinguished the South-American Legislators will be displayed on this occasion.

The Ladies' Committee add—

The opening prospects are such as would engage the earnest and zealous exertions of your Committee, had they the means placed within their power: many are the applications which they have received to send out Female Teachers.

BUENOS AYRES—Mr. José A. Garcia, well prepared in the British System, left England for La Plata about the middle of August. The Rev. John Armstrong writes from Buenos Ayres, in reference to this part of the Continent—

Mr. Parvin has paid a visit to North America: he is very active in the cause of education—has a considerable School of his own, chiefly of Spanish Children—and is also one of the Professors of the University of this city. Education is making great progress in this country: the Government entertains the most liberal views on the subject, and affords every facility for promoting it; and I am happy to add, that FEMALE instruction is patronized and supported by the most respectable Ladies of the community, who not only lend their names, but give their personal services to this great cause.

PERU—By a recent Decree of the Government it has been directed, that the School established in Lima (see p. 178 of the Survey for 1826) under the name of Normal, shall be set apart for Boys, as the Central School of Peru, and that a Girls' Central School also shall be opened in Lima; both to be conducted on the British System: the Decree further enacts, that Schools for each sex shall be opened in the capital of every Department, to be called Departmental Schools; and provides, by a series of Regulations, for the vigorous prosecution of the System in all parts of the State, the Government undertaking to supply the requisite funds.

MEXICO—Mr. James Thomson, who has returned to his labours, writes from Mexico in July, on the zeal manifested in the Spanish States in support of Education—

I enclose you a document, which, so far as

the State of Vera Cruz is concerned, bears strongly on this subject. Thirty Thousand Dollars from the Treasury of the State, to be devoted annually to promote education, is very honourable; and I hope the same, or something akin to it, will be done throughout all the states of the Mexican Federation. More or less has been done, I believe, in most of the States to forward Education.

The document here referred to is a decree of the State of Vera Cruz for the establishment, throughout the whole territory, of the System of Mutual Instruction for the benefit of both sexes; for the support of which 30,000 dollars are assigned annually from the Treasury of the State, in addition to the Local Funds which must discharge one-half of the expense of each School, and to the amount of Free Contributions. All the existing Schools supported by public funds are to cease, as those of Mutual Instruction come into action.

SCRIPTURES.

The *Want of the Scriptures* is forcibly stated, in the following extract from an Address by the Rev. John C. Brigham, at the Anniversary of the American Bible Society, in which he gives the results of his Journey mentioned at p. 138 of the last Volume:—

Throughout the long road from Buenos Ayres to Chili, excepting a very few in Mendoza, not a solitary copy of the Book of God was found; and I more than once presented copies to Aged Priests tottering over the grave, who told me that they had never before seen it in their native tongue! North of this road, in the great towns of Cordova, Tucuman, Salta, Potosi, La Paz, Santa Cruz, Charcas, Cuzco, Arequipa, and many others, I learned that scarcely a single Bible in their own tongue had yet found its way: coming down the coast of Chili, Peru, Columbia, and Mexico, a few copies were met with in the large towns on the Pacific; but the great mass, even there, are yet destitute; and, generally, in the Interior, they never saw, and in some instances told me that they never before knew, that the Scriptures existed in their own language! Even in the capital of Mexico, a city more populous, and in some respects more magnificent, than this great metropolis (New York), I have reason to believe that there is not one Bible to 300 Families; and that the other great cities of that Republic, cities containing from 20,000 to 80,000 inhabitants, are still more destitute.

Mr. Brigham adds, on the *Readiness with which the Scriptures are received*—

But what gives such a peculiar interest to this subject is, Sir, that now, under their new liberal systems, the way is open to supply this lamentable deficiency of the Word of Life: the Bible is there no longer excluded by Royal Mandates and Papal Bulls: the Houses of Inquisition have lost their terrors; for they are converted into the peaceful *Halls of Legislation, and into* School-houses where the Bible itself may be daily read. Those New Governments are not only willing, but in some cases anxious, that the Scriptures should have a general circulation. Some of their most intelligent Statesmen and influential Clergy are ready to lend their personal aid toward so desirable an object. In one instance, a Dignitary of the Church came and purchased of me 30 Testaments, for a School of which he was a Director; and then requested me to present him with as many more for another School of poor children.

On this subject, a Gentleman at Truxillo, with whom Mr. Thomson became acquainted, writes—

The inhabitants of the Sierra Highlands are more enlightened than those of the coast. The greater part of the Testaments sent to me by Mr. Thomson I have disposed of to the Suranos, who are in general an amiable pious people. The beautiful provinces of Caxamarca, Patas, Chachapoyas, Huamachuco, and Guambos, up to the frontier of the Portuguese Territory, and the many towns on the Amazon River, present flattering prospects of disseminating the Holy Word: the Curates continually send to me for Testaments: some of them assure me that they cannot possibly preach well without the help of these Divine Oracles. I am happy to inform you, that the generality of the Natives entertain a strong desire of reading the Divine Volumes.

A Merchant at Rio de Janeiro says—

The Bible here is in great request; and had I some thousand copies, I could easily sell them on account of the Society. When I say that the Bible is in so much request, I do not think it arises from love to its contents, but from the mere impulse of curiosity to know what has been so long withheld from their view. At all events, whatever the motive may be, it is a hopeful circumstance to see the Scriptures sought after; and, while such a disposition is evinced, I am desirous to gratify it as extensively as circumstances will permit.

In reference to the absence of the Apocrypha, Mr. Thomson writes from Mexico—

Very little has been said about the want of the Apocryphal Books: two or three persons have observed that they could not find the Maccabees in the Bibles; and I think this is all that has been said upon the subject. Thus you see that less discouragement has been met with on this knotty matter than might have been expected.

Several *Active Agents* are engaged in promoting the objects of the British and Foreign Bible Society in these parts. From the last Report of that Society we collect the following notices on this subject:—

At Buenos Ayres, the *Rev. Mr. Armstrong* has commenced an extensive correspondence, and has embraced every opening for disseminating the Sacred Scriptures; but the circumstances of the war in which that part of the country has been involved have, necessarily,

much impeded his operations. He has received some valuable introductions to Ecclesiastical Authorities in Arequipa and Cordova: in the neighbourhood of Cordova, New Testaments are beginning to be admitted into the Schools. A Swedish Gentleman, making an extensive tour, has been entrusted with copies of the Scriptures, principally Spanish; for distributing which he possesses not only the good-will, but many promising facilities. The total of Mr. Armstrong's distributions during the year has been 1817 copies.

The great satisfaction which Mr. Thomson gave by his former labours made your Committee gladly embrace the opportunity of entering into an engagement with him for a period of two years, to be spent in visiting the city of Mexico, as well as the principal parts of that interesting Republic. His principal object will be the circulation of the Scriptures, and the finding of properly-qualified individuals to effect New Translations of the Sacred Volume into the Aboriginal Languages.

Since the last Anniversary, an engagement has been made with Mr. Luke Matthews, as Agent for South America. He has already been in that country, and speaks the Spanish Language. He has been directed to visit the principal towns in crossing from Buenos Ayres to Chili, and afterward to retrace the steps of Mr. Thomson to Colombia. He set out on his tour on October 30, 1826: the unsettled state of the country proved a serious impediment in the way of extended operations.

Mr. Thomson writes from Mexico—

I not unfrequently contemplate the novel and truly interesting spectacle afforded at the present time on the road from Vera Cruz to Mexico. Surely it is a new thing in this land; and surely it is gratifying to see twenty-four mules laden with Bibles and Testaments making their way up the mountains and through the woods to the interior of this country.

The translation of the New Testament into *Aimara* is nearly completed: part of it has been forwarded to Buenos Ayres, in order that a Single Gospel may be printed, and a trial made of the accuracy of the translation.

BOOKS AND TRACTS.

Mr. Brigham states on this subject, and particularly in reference to the Scriptures—

Those, whose business it is to prepare works of primary education, might render an important service, and without pecuniary loss, by translating and forwarding some of their works to Spanish America, where there is a lamentable deficiency. Other works of a higher character might also be sent: a Historical Geography, holding up in a true light the situation of different nations and their customs, would be purchased and read with avidity, and be widely useful.

But the great reforming work, which they most need, which they must have, or fail in their undertaking, is the BIBLE. *Owing to*

Spanish and Papal Policy, few of these Sacred Books have ever found their way among them, until within the last five years; and even now, there are not ten thousand copies among fifteen millions of subjects. There are yet thousands of families, who never saw a leaf of this book, and who, though baptized in the name of Christ, are never actuated by, and scarcely know, a precept which He taught. Can such a people, think you, long enjoy civil freedom, and its attendant blessings?

Happy it is that some individuals among them seem to feel this truth, and to encourage the circulation of the Scriptures as widely as possible: but their number is yet small; and, considering the difficulties of printing, it is feared, that the mass must long be without it, and their liberties insecure, unless this is furnished from abroad.

It is stated in a Letter from Buenos Ayres—

The Civil Authorities encourage, on every hand, the dissemination of knowledge; being well aware that ignorance and superstition are directly opposed to the prosperity, and industry, and well-being of mankind.... A spirit of inquiry is, indeed, a very rare thing here: the inhabitants have no idea of thinking for themselves on religious things, or examining the truth or improbability of any tenet or point of faith in their creed, or questioning the meaning of any ceremony enjoined by their Church; and when they fall off from the religion in which they have been educated, which is here a very common occurrence, they become sceptics or unbelievers in every thing. Having always been instructed that there is no faith but the Romish, they seem to have no idea whatever of searching and trying, or of comparing one thing with another: but we ought, at the same time, to allow that their means are essentially limited; as there are, in all Buenos Ayres, scarcely any books but what are designed to confirm them in their creed.

Much mischief has been wrought, it is said, by the writings of French Infidels, which have poisoned the minds of many persons. Mr. Parvin says of Buenos Ayres—

Tracts on the Evidences of the Christian Religion appear to be most needed: on the part of multitudes, there is a disposition toward Infidelity, at once painful and alarming.

About Thirty different kinds of Spanish Tracts have been circulated, though as yet but scantily, by the Agents of the English and American Societies; and no obstacle appears to have been placed in the way of their distribution. Sometimes, indeed, these Tracts become the expounders of the Truth to Congregations, without the Preacher himself knowing the quarter from which they come: it is stated in the last Report of the Religious Tract Society—

A Gentleman distributed some Spanish Tracts in the capital of one of the New

States: a short time afterward, a friend told him, that, on the preceding Sunday, he had entered a Church, where a Friar was accustomed to preach to the people, after the Market held on that day, as is usual in Roman-Catholic Countries; to his surprise, the Friar was exhorting the Congregation to keep holy the Sabbath-day: on listening more attentively, he found that he was reading a Tract on that important subject. He concluded by saying: "My friends, I have preached this Sermon three times already, and I mean to do so again next Sunday, as I desire that you may attend to these things."

It appeared, from conversation afterward with the Preacher, that he had not been aware that his excellent Sermon had been furnished by Protestants.

It is stated in an American Publication that at least 200 Spanish Youths, engaged in the study of English, and many of them belonging to the most respectable families, were making use, for want of something better, of the merest trash of children's stories as their text-books!

TOLERATION.

On this point Mr. Brigham states—

The question might be suggested, for it is often asked, whether Protestant Preachers could not now be usefully sent to those countries.

The answer is, that they could not at present. Such a measure, in most places, would be opposed, as yet, to articles of their constitution; and would create such excitement among the lower orders, that the most liberal and enlightened statesmen would discourage it.

In a few places, a Protestant Preacher could labour profitably among foreigners collected there; and, by private intercourse, if judicious, be widely useful to those of the country: but these places are yet few; as are those where one could be successful in procuring a school; and these are mostly occupied.

We must wait patiently a little longer, till the Ruler of Nations, who has wrought such wonders in those countries the last ten years, shall open still wider the way, and bid us go forward.

In Buenos Ayres, the Rev. John Armstrong continues in charge of the Protestant Congregation; and the Rev. W. Torrey, from the United States, has succeeded Mr. Parvin, now a Professor in the University, in the care of his Congregation: a Minister from Scotland is also in charge of the Scottish Colony described at pp. 214, 215 of our Volume for 1826, which promises well under the assiduous labours of its benevolent founder. Of his own Church Mr. Armstrong says—

In few Churches in England would you hear better singing and chaunting—a part of our Service much noticed by the Natives, who are also greatly struck with the manner in which our Liturgy, and indeed the entire Service, calls forth the united attention of the whole Congregation. There is a great desire among the natives to attend our Public Worship; and I have no doubt, if our Service were performed in Spanish, it would attract and secure large Congregations: indeed a defection from the Roman-Catholic Church is so strongly apprehended by some of her supporters, that they cannot help expressing their apprehensions. I long for nothing more than to let the inhabitants hear, in their own tongue, the devotional sentiments of the Anglican Liturgy and the doctrines of the Reformed Church.

Guiana and West-Indies.

In December 1826, a New Law was passed by the House of Assembly at Jamaica, the substance of which was stated at pp. 302, 303 of our last Volume. This Law, so far as regarded its restrictions on Religious Worship and Instruction, was disallowed by His Majesty in Council; and the grounds of the disavowal were stated by Mr. Huskisson, as Secretary of State for the Colonies, in a most able and dispassionate communication, dated on the 22d of September, and addressed to the Lieutenant-Governor of Jamaica. This Despatch, sent down by the Governor to the House of Assembly on the 16th of November, has led to a course of open hostility to Government.

The following extracts from Mr. Huskisson's Despatch will remind our Readers of the objectionable points of the New Law; and will also shew the temperate and conclusive manner in which His Majesty's Government protects the right in all the subjects of the United Kingdom both to give and to receive, under proper regulations, all needful religious instruction.

Among the various subjects which this Act presents for consideration, none is more important in itself, nor more interesting to every class of society in this kingdom, than the Regulations on the subject of Religious Instruction. The 83d, and the two following clauses, must be considered as an invasion of that toleration to which all His Majesty's subjects, whatever may be their civil condition, are alike entitled.

The prohibition of persons in a state of Slavery assuming the office of Religious Teachres might seem a very mild restraint, or rather a fit precaution against indecorous proceedings; but, among some of the Religious Bodies who employ Missionaries in Jamaica, the practice of mutual instruction is stated to be an established part of their discipline. So

long as the practice is carried on in an inoffensive and peaceable manner, the distress produced by the prevention of it will be compensated by no public advantage.

The prohibition of Meetings for Religious Worship between sun-set and sun-rise will, in many cases, operate as a total prohibition; and will be felt with peculiar severity by Domestic Slaves inhabiting large towns, whose ordinary engagements on Sunday will not afford leisure for attendance upon Public Worship before the evening.

The penalties denounced upon persons collecting contributions from Slaves for purposes either of charity or religion, cannot but be felt, both by the Teachers and by their followers, as humiliating and unjust. Such a law would affix an unmerited stigma on the Religious Instructor; and it prevents the Slave from obeying a positive precept of the Christian Religion, which he believes to be obligatory on him, and which is not inconsistent with the duties that he owes to his master. The prohibition is, therefore, a gratuitous aggravation of the evils of his condition.

It may be doubtful whether the restriction upon private meetings among Slaves, without the knowledge of the Owners, was intentionally pointed at the Meetings for Religious Worship. No objection, of course, could exist to requiring that notice should be given to the Owner or Manager, whenever the Slaves attended any such Meetings; but, on the other hand, due security should be taken that the Owner's authority is not improperly exerted to prevent the attendance of the Slaves.

I cannot too distinctly impress upon you, that it is the settled purpose of His Majesty's Government to sanction no Colonial Law which needlessly infringes on the Religious Liberty of any class of His Majesty's Subjects; and you will understand that you are not to assent to any Bill, imposing any restraint of that nature, unless a clause be inserted for suspending its operation until His Majesty's pleasure shall be known. The preceding remarks will shew that this Act has not been disallowed on any slight grounds. The many wise and beneficent provisions which it contains have been fully appreciated; and although they have not been thought sufficient to compensate for the irreparable injury which the best interests of the Colony might sustain from some of the enactments, to which I have particularly referred, even were the law unobjectionable on every other ground, it would be impossible to surmount the difficulty presented by the clauses for restraining Religious Liberty.

BIBLE SOCIETY. From *Barbadoes*, the Secretary of the Auxiliary of the People of Colour writes, "People of all classes, but particularly the lower orders, are daily devoting a portion of their time to the reading of the Word of Life: this Auxiliary has been the instrument of distributing it to numbers, who might otherwise have sought for the Book of Salvation in vain"—From *Berbice* it is reported, "Since the promulgation of the Negro Code, there has been an increasing desire among the Slaves to learn to read"—From *Jamaica*, a correspondent writes, "The time seems rapidly approaching when the Word of God will become a most cheering offering to our Negroes, multitudes of whom are now learning to read in our Sunday Schools." Another observes, "It has been supposed that Bibles are useless here, because it is thought Negroes can neither read nor are capable of learning; but this is a mistake; and such is their anxiety now to be able to read the Bible, that they will get children, who are at school by day, to instruct them at night, for which they pay from 10*d.* to 1*s.* 3*d.* currency, per week."

AMERICAN BOARD OF MISSIONS. The Mission at *Hayti*, among the Coloured People who had emigrated from the United States, appears to have been withdrawn.

BAPTIST MISS. SOC. In *Jamaica*, the following Stations are occupied—Kingston, with Port Royal; Spanish Town; Mount Charles; Anotta Bay; and Montego Bay, with Falmouth—by the Missionaries Coultart, Knibb, Tinson, Flood, Phillippo, Baylis, Burchell, Mann, and Burton; all mentioned in the last Survey, except Mr. Mann who arrived in June 1826, and Mr. Burton who arrived in August last. Mr. Coultart and Mr. Burchell have visited England, but are returned. At pp. 259—262 of our last Volume, an account was given of the State and Prospects of the Mission. From subsequent communications it appears, that, at the end of December, a very satisfactory Examination was held, at Kingston, of 300 Scholars daily instructed by Mr. Knibb: at Spanish Town, the Congregation is nearly doubled: 400 young persons were added in a few months: of a New Place of Worship, in building which the people assist, it is said—"Such is the interest taken by them in this Service, that many free Persons of Colour, both in the Church and in the Congregation, submit to the greatest drudgery, solely that they may present the fruits of their labour as an offering to the House of God:" it is added—"Scarcely a week passes, but deputations are sent down from the contiguous parishes, reiterating the Macedonian cry, *Come over and help us.*" Mr. Burchell collected in England nearly 1150*l.* for a New Chapel at Montego Bay: on the 14th of October, 120 adults were baptized, and about 500 communicants participated: in April, a Place of Worship was opened at Falmouth, 22 miles east of Montego Bay; of which Station Mr. Burchell says—"Our prospects are highly encouraging: our Chapel, measuring 40 feet by 37, is crowded: above 500 are received on our list as inquirers: every Sermon seems to be attended with the Divine Blessing." On the general state of the Missions, he adds—"All our Churches are in prosperity: many are daily added to them, and great is our encouragement."

BAPTIST (GEN.) MISS. SOC. The Society has three Missionaries in *Jamaica*—T. Hudson, S. Bromley, and John Allsop, who are all married. Mr. and Mrs. Hudson resided, for a short time, at Port Maria, in the northern quarter of the Island; but removed to Lucea, in the western part, in the beginning of January of last year: more than 160 names of inquirers have been given in, and his prospects were very promising. Mr. and Mrs. Bromley arrived

about the middle of March; and settled, in August, at St. Anne's Bay. Mr. and Mrs. Allsop arrived at Montego Bay on the 11th of September, and are settled at Black River.

CHRISTIAN-KNOWL. SOC. It is stated in the last Report—"The entire sum of 500*l.*, placed by the Society at the disposal of the BISHOP OF JAMAICA, has been appropriated to the purposes of Education: the Society has the happiness of being assured, both by the Bishop and the Secretaries of the Jamaica Committee, that religious education and instruction are decidedly gaining ground: there is good reason to hope, that, if a sufficient number of Clergymen can be procured, the entire population of *Jamaica* will, at no distant period, be placed in the regular enjoyment of religious instruction—The presence of the BISHOP OF BARBADOES in this country, at the commencement of the year, afforded an opportunity of ascertaining in what manner the Society could most effectually extend assistance to his Diocese: at the Bishop's suggestion, the Society undertook to print editions of the National-School Books and of the Catechism, in French and Spanish, for the use of the Islands in which those languages are spoken by the Negroes; and an ample supply of these and other works has been forwarded: besides the Model Schools at Bridge Town, the Bishop has adopted a plan for the general instruction of the Black Population throughout his Diocese; he proposes to appoint one or more Catechists in every parish, whose especial duty it will be to instruct the Slaves, under the direction of the Clergy, and with the permission of their respective Masters: his Lordship has procured the services of several highly-respectable persons in the situation of Catechists: New Committees have been established at Montserrat, Nevis, and Trinidad—The result of the whole is encouraging: the Society has the satisfaction of knowing that the great work of promoting Christian Knowledge in the West Indies has been auspiciously commenced, and trusts that its future progress will be accelerated, rather than retarded.

CHURCH MISS. SOC. In *Antigua*, the children of more than Sixty Estates, to the number of 2000, have received instruction in Sunday Schools, under the Society. These Schools were much indebted for their efficiency to the labours of Teachers not exclusively connected with the Established Church; but, being now placed under the regulations by which the Schools of the Diocese are conducted, alterations have unavoidably followed, which affect the number both of the Teachers and the Scholars. Mr. Dawes has still the superintendence, and has various Assistants under his direction—In *Jamaica*, the Corresponding Committee, spoken of in the last Survey, has been formed, and is rendering important aid to the Society, both in suggesting new measures and in directing its affairs. The sum of 200*l.* has been placed at the disposal of the Bishop of Jamaica; as noticed at p. 303 of our last Volume, where the Bishop's acknowledgment and appropriation of the grant are recorded. The sum of 100*l.* has also been placed at the disposal of the Rev. J. M. Trew, Rector of St. Thomas-in-the-East: with this sum a Catechist, Mr. Richard Harris, a Young Man of Colour, has been provided for the District of Blue-Mountain Valley, in that parish; containing a population of 5500 persons, who have hitherto had no means of spiritual instruction. The Corresponding Committee engaged Mr. James Tucker, a Young Man from Bristol, as Catechist at Maroon Town, in the parish of Portland, containing 615 persons, all of whom are free, with the exception of about 50. Mr. Taylor and Mr. Jones, with their Wives, had continued the work of education on the estates of J. B. Wildman, Esq.: at Salt Savannah, Mr. Taylor had 83 scholars; and, at Papine, Mr. Jones had 81: Mrs. Taylor, who was discharging her duty with great discretion and piety, died on the 10th of August; and Mr. Jones was also taken away on the 19th of that month: Mr. Wildman had erected a neat and commodious Chapel and School-room at Papine, which was opened on the 12th of August: Mr. Ebenezer Collins sailed on the 14th of October, and landed at Antigua on the 25th of November; but, on conferring with Mr Dawes, it appeared expedient that he should proceed to Jamaica, such a contingency having been provided for in his Instructions: he re-embarked, therefore, the same afternoon; and, landing at St. Anne's Bay on the 1st of December, proceeded to Papine, which is near Kingston, where he was to succeed Mr. Jones, but Mr. Tucker had previously removed thither from Maroon Town, that place not agreeing with his health. Opportunities for labour are opening in other places, through the exertions of the Corresponding Committee—Mr. John Armstrong embarked on the 24th of October for *Essequibo* and Mr. C. Carter for *Demerara*, where they are to act as Schoolmasters: they arrrived at Demerara on the 5th of December; where Mr. Carter will assist the Rev. Leonard Strong, appointed Rector of the extensive Parish of St. Mary, on the East Coast of the Colony, where he arrived about the middle of February: see p. 638 of our last Volume: of opening prospects of usefulness, Mr. Strong says—"I have a crowded Congregation and many candidates for Baptism: the Negroes will walk any distance to hear the Word of God: I am invited to the other end of my parish, which is 30 miles long, by one of the Planters, who has offered me a large building for Public Worship. Mr. Carter will render me great assistance, as I have no time to teach Scholars; my time being wholly occupied between the Services in examining and teaching Catechumens for baptism."

LADIES' SOCIETIES. The proceedings of Three Societies of Ladies, formed for the benefit of Negro Slaves, are noticed at pp. 524—529 of our last Volume.

LONDON MISS. SOC. The intention of the Directors mentioned in the last Survey, to relinquish the Mission at George Town, *Demerara*, under Mr. John Davies, was abandoned in consequence of more detailed accounts of its state and prospects; but Mr. Davies was taken away from his labours on the 20th of April: see p. 344 of our last Volume: the Congregation had been about 400—the Communicants 130—and the Sunday Scholars: 300 adults and 100 children: most of the Teachers had been educated by Mrs. Davies—At New Amsterdam, in *Berbice*, Mr. John Wray continues his labours: 41 adults have been baptized: 12

have become Communicants: the Communicants are highly spoken of by the Managers of the Estates on which they labour: the Scholars were 230, but many have been since added: the thirst for knowledge appears to be greater than at any former period.

NETHERLANDS MISS. SOC. The Missions are continued at the *River Nickery* and at *Paramaribo*, in Guiana; but we have collected no particulars.

RELIGIOUS-TRACT SOC. The Committee mention parts of the West Indies and Guiana to which they have sent 12,100 of the Society's Publications; and other parts which have also been supplied, but the number is not stated. The Secretary to His Excellency the President of Hayti, in acknowledging, with thanks, the receipt of Tracts sent to him by the Committee, writes—"His Excellency has ever been convinced that sound Morality and Religion must be the basis of every Social System; and in all the means which he has employed to raise the condition of the people under his government, this has been his rule of conduct. And if he hopes to be able to effect further improvements, he firmly believes that he can only succeed by following the same plan."

SCOTTISH MISS. SOC. The Mission at Montego Bay, in *Jamaica*, more than realizes the highest anticipations of the Directors: he preaches weekly at four stations: on the 1st of January of last year there were 193 catechumens and 43 communicants; and, up to that period from April 9, 1824, there had been 24 infants and 6 adults baptized and 80 couples married: many grow in knowledge and in holiness: some had been excluded, and others had died in the Faith: 290 children had been under oral religious instruction during the last year; not, however, yet permitted to be taught to read: a subscription has been opened for a Church, to accommodate 1000 persons, which the Directors have headed with a contribution of 400*l.*: the Proprietors of several Estates support it liberally: of the conduct of the White Population, generally, Mr. Blyth says—"Not the slightest opposition has been made to me, nor have I heard of a single instance of punishment being inflicted on Slaves, on account of their attending me for instruction: on the contrary, several proprietors and others have encouraged their people to come to worship; and many respectable persons have favoured and encouraged me, by their friendship and good wishes." In January of last year, the Rev. John Chamberlain and the Rev. James Watson sailed from Grenock, and reached Jamaica after a voyage of 40 days: Mr. Chamberlain was to settle at Port Maria and Mr. Watson at Lucea, both under the most favourable circumstances: these places were mentioned before, under the head of the General Baptist Missions.

SLAVE-CONVERSION SOC. In reference to the DIOCESE OF JAMAICA the Board say, "The Bishop is most anxious to follow up the experiment so auspiciously commenced in St. Thomas-in-the-East, by the formation of a Branch Association for the Religious Instruction of the Negroes; as he thinks other Parishes are beginning to catch the flame of emulation, and to imitate the wise and judicious measures which are producing such good effects in that part of the country.... The Bishop feels the difficulties of his arduous and responsible situation increased by reason of the inadequate number of his Clergy. It is his decided conviction that the great work is advancing as rapidly as any reasonable person can expect." The Returns from St. Thomas are the most perfect: we find there, one Chaplain, three Catechists, 34 Estates visited, 772 Adults and 998 Children catechized, and 447 taught to read. In five other Parishes the Returns are imperfect; and state two Chaplains, three Catechists, 11 Estates visited, 502 Adults and 201 Children catechized, and 330 taught to read. The Bishop of Jamaica is, at present, on a visit home—In the DIOCESE OF BARBADOES, there are, in 11 Parishes in the Island of Barbadoes, one Chaplain, 12 Catechists, and 248 Estates under religious instruction: in the other Islands of the Diocese, 21 Catechists are mentioned, but the Returns are very imperfect.

UNITED BRETHREN. A summary view of these Missions, for the year 1825, by the Mission Committee, will be found at pp. 248, 249 of our last Volume. We shall collect here the substance of the more recent communications. *Danish Islands*: 1732. In St. Thomas; Bn. Sybrecht, Junghans, and Staude labour at New Herrnhut; and Bn. Blitt and Zetzsche at Niesky: in St. Croix; Bn. Boenhof, Mueller, and Freytag, at Friedensthal; Bn. Sparmeyer and Plaettner, at Friedensberg; and Bn. Aingenberg, Eberman, and Weber, at Friedenfeld: in St. Jan; Bn. Damus and Kleint, at Bethany; and Bn. Schindler, Schmitz, and Keil, at Emmaus. Few details have appeared; at New Herrnhut, the Congregation was 530; at Friedensthal, there where 1999 members. Dreadful hurricanes, last autumn, injured these and other Stations.—*Paramaribo*, in Guiana: 1735. Br. Hartmann joined the Bn. Genth, Graf, Voigt, and Boehmer, Dec. 8, 1826. The Congregation consists of 1291 members, of whom 821 are communicants, with 400 new people and candidates for baptism, and on the plantations 131 baptized: total, 1822. The blessing of God rests on the Mission. In 50 years, since its formation, the Brethren have baptized 2477 persons, and have received into connection from other Denominations 25; and 925 have departed this life. On the 21st of July, being the anniversary of the day on which the first Negro was baptized 51 years before, the foundation-stone of a New Church was laid, 95 feet by 60: liberal contributions have been made by the English and Dutch resident at Paramaribo. The Gospel is preached on eight plantations—*Jamaica*: 1754. Bn. Ellis and Pfeiffer continue at Fairfield, Light at Irwin, and Timæus at New Eden; and have been joined by Br. and Sr. Scholefield, from St. Kitt's, who settled at Hopeton at the end of March. At Fairfield there were 1566 persons under the care of the Brethren, being an addition of 376 to those of the preceding year: they consisted of 443 communicants, 106 candidates for the communion, 156 baptized adults, 190 candidates for baptism, 189 baptized children, and 482 new people: part of these came, by mutual consent, from New Eden, Fairfield being nearer their places of abode, and the church

larger and more airy. The numbers at Irwin, exclusive of children and new people, were 202; being 61 communicants, 123 baptized and received adults, 18 candidates for the communion. At New Eden, the total number of 1284 consisted of 309 communicants, 357 baptized adults and candidates for the communion, 149 baptized children, 116 candidates for baptism, and 353 new people—*Antigua*: 1756. At St. John's are Bn. Schill, Olufsen, and Simon; at Gracebay, Br. Robbins; at Gracehill, Bn. Procop and Kochte; at Cedarhall, Bn. Newby and Muentzer; and, at Newfield, Bn. Wright and Zippel. From Easter 1826 to Easter 1827, there were 385 adults baptized and 306 admitted to the communion. Of the Congregation at St. John's it is stated, that the numbers were as follows: 2360 communicants, 1352 baptized and candidates for the communion, about 1000 children under 12 years of age, new people and persons excluded for the time from the privileges of the church 1696; making a total of 6408: in the year there had been 72 adults and 134 children baptized, 150 received into the Congregation, 51 re-admitted, 172 admitted to the communion, 143 adults and 42 children had departed this life, and 173 persons had been excluded; the names of all such as had ceased to come regularly to church, or to speak with the Missionaries individually according to the rule prescribed, having been struck off the lists. Br. Wright, at Newfield, says, "Our speaking individually with those under our care, gives us opportunities for examining our Negroes, and imparting to them needful instruction and advice; and we are often encouraged by seeing the blessing of God resting on these conversations"—*Barbadoes*: 1765. Br. Brunner, at Sharon, had been joined by Br. Seitz; and Br. Taylor continued at Mount Chance, now called Mount Tabor. At Sharon, the Brethren had under their care 464 persons; being 79 communicants, 78 baptized adults and 33 children, 86 candidates for baptism, and 188 new people: in the year there had been baptized 28 adults and 14 children, 12 had been received or re-admitted, 32 admitted to the communion, 20 had died, and 3 had been excluded. At the new station of Mount Tabor, Br. Taylor is in charge of 240 Negroes on the Estate of Mr. Haynes, and of such others as may attend: he had baptized 5 adults, had 28 candidates, and 30 new people: on visiting the people at their dwellings, he says, "On many the exhortations to seek after the salvation of their souls and to come to church seemed to make but little impression: one old woman said, 'I am baptized: my heart good: me do nobody any thing:' another said, 'Me never go out at night: don't speak ill of anybody, but mind my own business:' in short, most of them seem to have no knowledge of sin, and cannot therefore feel their need of a Saviour—*St. Christopher*: 1775. At Basseterre, Br. Johansen has been joined by Br. Shick, Br. Staude having retired to America on account of his health: at Bethesda, Br. Shick's place is supplied by Br. Hock, who arrived from Europe in November 1826; and was joined in May by Br. Klose from Europe: all are married. Many were excluded during the year; but an increase, on the whole, of 104 had taken place: the whole number under the care of the Brethren was, at Basseterre 3053, and at Bethesda 2188: at the first speaking with the new people last year, they were visited by 844: from Easter 1826 to Easter 1827, there were at Basseterre 160 adults baptized or received, and 56 admitted to the communion; and, at Bethesda, 101 adults baptized or received, and 69 became communicants. More than 500 children belong to Sunday and Evening Schools: at the two Settlements, 900 have been taught to read. From the commencement of the Mission, there have been baptized or received into the Congregation at both stations, 5088 adults; 2610 children: 2551 persons have been admitted to the Holy Communion; 2793 have departed this life. Of the 48 Brethren and Sisters who have been stationed here, during the same period, four Brethren have departed this life in the Island—*Tobago*: 1790, revived 1826. Br. and Sr. Ricksecker arrived on the 6th of March, from America, to renew the Mission at Riseland, formed at the desire of the Proprietor, but which, from various causes, had been suspended, and was now restored at the request of his son, in fulfilment of his father's dying wishes: a Chapel, 40 feet by 24, with five dwelling-rooms over it, was begun.

WESLEYAN MISS. SOC. *St. Christopher*: 1774: Abr. Whitehouse, John Felvus, John Hodge, Matt. Banks: Members; whites 48, free coloured and black 566, slaves 2033—*Antigua*: 1786: T. Morgan, T. Harrison, jun., James Cox, John Cullingford: Members; whites 26, free col. and black 472, slaves 2844—*Bahamas*: 1788: John Brownell, G. Beard, Theoph. Pugh, John Crofts: Members; whites 491, free col. and black 216, slaves 369—*Bermuda*: 1788: James Horne: Members; whites 61, free col. and black 21, slaves 40—*Dominica*: 1788: T. Pennock, John Burton: Members; whites 10, free col. and black 163, slaves 297—*Grenada*: 1788: James Rathbone, John Bridden: Members; whites 5, free col. and black 139, slaves 223—*St. Bartholomew*: 1788: Jonath. Cadman: Members; whites 21, free col. and black 164, slaves 86—*Nevis*: 1788: T. K. Hyde, Benj. Gartside: Members; whites 19, free col. and black 91, slaves 690—*Trinidad*: 1788: T. Payne, T. Lofthouse: Members; whites 5, free col. and black 110, slaves 110—*Jamaica*: 1789: W. Dowson, John Barry, T. Murray, Mark Harrison, Isaac Whitehouse, Peter Duncan, David Kerr, T. C. Morgan, Joseph Orton. W. Crookes, Joseph Grimsdall, W. S. Langslow: Members; whites 100, free col. and black 2861 (2729 in the last Survey should have been 2618), slaves 8013—*Tortola*: 1789: John Manley, W. Hunt, W. F. Pichott: Members; whites 15, free col. and black 316, slaves 1170—*Demerara*: 1814: Joseph Fletcher, Jon. Edmondson, jun., John Wood, jun.: Members; whites 17, free col. and black 254, slaves 1733—*St. Vincent*: 1817: S. P. Woolley, W. Fidler, John Mortier, W. H. Rule: Members; whites 13, free col. and black 196, slaves 2323—*Montserrat*: 1820: W. Clough, Enoch Wood: Members; whites 9, free col. and black 74, slaves 86—*Hayti*: 1827: St. Denis Bauduy: Members; blacks 90—*Anguilla*: H. B. Bretton: Members; whites 45, free col. and black 71, slaves 134—*Barbadoes*: Moses Rayner,

John Stephenson: Members; whites 11, free col. and black 65, slaves 25—*St. Eustatius*: C. Janion: Members; whites 14, free col. and black 81, slaves 165—*St. Martin*: John Nelson: Members; whites 22, free col. and black 60, slaves 199—*Tobago*: James Cheeswright, Everett Vigis: Members; whites 5, free col. and black 50, slaves 30.

The total number of Whites is 878; which is an increase of 3: that of free, coloured and black, is 6054; which is an increase of 507 over the actual total of last year, which was 5547 though printed by mistake 5649: the total of Slaves is 21,152; which is an increase of 918. The total increase of the year is 1428.

"The Committee have great pleasure in reporting the extending influence and the increased efficiency of the Negro Schools connected now with almost every Mission in the West-India Colonies. It is but a few years since they were commenced in their present regular form: they were by many thought impracticable: they have had, in some places, considerable obstacles to contend with; and they cannot, except in a very few of the islands, be even now exhibited as perfect models of order and efficiency. In many places they are, indeed, subject to great changes and interruptions, owing to the circumstances of society. The want of teachers is frequently and painfully felt; that class of labourers in this department being but comparatively few, except as they have been formed in the larger and older Societies: but, considering the state and circumstances of the children and their parents, the prejudices against education which have existed, and the paucity of subordinate agents, it may be said with thankfulness, that a great work has been commenced, and is constantly acquiring increased energy. Upward of Five Thousand Children are entered in the Regular Schools; and a much greater number are under Catechetical Instruction. Many of the Youth who have left these institutions have retained the impression of their early instruction in the Word of God; and given much encouragement to persevere in such labours to others, by their improved conduct: and, what is of greater importance, Teachers for the Schools are now rising up from among those, who, having attained sufficient age, are now disposed to return the benefits which they have themselves received, by giving assistance to others.

"As to the Adult Population, the last year has yielded its full proportion of those blessed results, which these interesting Missions have never ceased from their commencement to produce. The Chapels, in every place, have been crowded with attentive hearers; often to excess: the sanctities of Marriage have been extended and enforced: the Promises of Salvation have been received with simplicity and singleness of heart: a genuine Experience in the things of God has been exhibited by the Societies: the Negro Hut has become the abode of peace and purity, and been cheered by songs of holy praise; and several hundreds have, during the year, died in the Lord, after giving the most delightful testimonies of victory over the fear of death, and of unclouded views of a blessed immortality through Christ their Saviour."

North-American Indians.

THE American Government continues its annual appropriations for the Education of the Indian Youth, within the territories of the States; and still carries on this Education through the medium, chiefly, of the various Missionary Societies. From the following account of the Appropriations of the last year, collected from the New-York Observer, it will appear that these Societies have formed about 50 Stations, at which upward of 250 Labourers, of different descriptions, are engaged in the work of civilizing and evangelizing the Indians—that they have 1344 Indian Children and Youth under their care—and that the sum of 13,883 dollars was appropriated by the Government in aid of the various establishments.

Among the OSAGES, 5200 in number, near the Missouri and Arkansas, the *Board of Missions* have 29 Labourers at 4 Stations, with 71 Scholars, and were aided with 500 dollars—Among the CREEKS, 20,000 in number, in Georgia and Alabama, the *Methodists* at Asbury have 2 Labourers and 40 Scholars, and the Baptists at Withington 9 Labourers and 27 Scholars: 600 dollars were appropriated—The CHOCTAWS, 21,000 in number, chiefly in the State of Mississippi, have 186 Scholars, under the Teachers of the *Board of Missions*, with an appropriation of 1500 dollars: the Stations of the Board are 9, and their Labourers 35: the *Baptists* have 54 Scholars in a Choctaw Academy, at Great Crossings, Kentucky: which admits Indian Youths from various Tribes, and is supported from the Annuities granted by the States to their respective Tribes—Among the CHICKASAWS, 3625 in number, in the State of Mississippi, the *Synod of S. Carolina and Georgia* has 4 Stations, with 22 Labourers and 60 Scholars; and receives 800 dollars: the *Cumberland Presbytery* has one Station with 14 Labourers, and 31 Scholars; with an appropriation of 400 dollars—Among the CHEROKEES, east of the Mississippi, 9000 in number according to some but much more numerous according to others, the *Board of Missions* have 7 Stations, 34 Labourers, 84 Scholars, and an appropriation of 1200 dollars; the *United Brethren* have 2 Stations, 2 Labourers, 19 Scholars, and an appropriation of 300 dollars; and the *Baptists* have 2 Stations, 16 Labourers, 98 Scholars, and an appropriation of 750 dollars: among the Cherokees of the Arkansas, or those west of the Mississippi, the *Board of Missions* have 16 Labourers at their Station of Dwight, with 65 Scholars, and an appropriation of 800 dollars—In the smaller and more northern Tribes, the appropriations were as follows: to the *Western Missionary Society*, which has 21 Labourers and 10 Scholars at Miami, among the OTTAWAS, 300 dollars: to the Baptists,

who have a Station at Thomas, among the same people, no appropriation was made; but for their Station at Carey, among the POTAWATAMIES, where there are 13 Labourers and 70 Scholars, 600 dollars were assigned: to the *Board of Missions*, for their Station at Mackinaw, among the CHIPPEWAS, with 8 Labourers and 162 Scholars, 500 dollars: to the *Methodists*, for their Station among the WYANDOTS of Upper Sandusky, with 2 Labourers and 69 Scholars, 800 dollars; to the *Board of Missions*, for their Station among the MAUMEES of Ohio, with 4 Labourers and 16 Scholars, no appropriation is stated: for their three Stations among the SENECAS, with 13 Labourers and 84 Scholars, 1400 dollars; and to the *Baptists*, 300 dollars, for 30 Scholars at Tonawanda: to the *Episcopal Church*, for a Station among the ONEIDAS, with 3 Labourers and 30 Scholars, 500 dollars; and to the *Hamilton Baptist Miss. Soc.*, for a Station among the same people, with 2 Labourers and 40 Scholars, 400 dollars. Besides these Societies, the *Jesuits* have 9 Labourers and 25 Scholars at Florissant, Missouri, and receive 800 dollars—there is a Teacher under the *Methodists* at Passamaquaddy, with 60 Scholars, and an appropriation of 250 dollars—*Bishop Chase* receives 600 dollars for the support of 6 Indian Youths in Ohio—and 583 dollars are allowed for the education of 7 Indian Youths at *Hamilton*.

To these Stations among the Indians of the United States, must be added those in British America.

Among the MOHAWKS, there are Labourers from the *Methodists* and the *Society for Propagating the Gospel;* and the Rev. Robert Lugger has recently proceeded to Canada, under the *New-England Company*, to labour among the same people. The *United Brethren* continue their Mission among the DELAWARES, at New Fairfield, in Upper Canada. Of the Church Missionary Society's Stations umong the NORTH-WEST INDIANS, a report appeared at pp. 627—630 of our last Volume.

Labrador.

UNITED BRETHREN—NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

Missionaries—at Nain: Henn, Hertzberg, Mentzel, Morhardt, Mueller—at Okkak: Beck, Kmoch, Knauss, Kunath, Stuerman—at Hopedale: Fritsche, Koerner, Meisner, Stock.

The Bn. Lundberg and Glitsche are on a visit to Europe: the Bn. Meisner and Beck have returned from a visit home, and Br. Fritsche has joined the Mission. The following summary view is collected from the different communications.

NAIN.

Nine adults and eight children have been baptized, 16 persons admitted to the Communion, and three received into the Congregation: the number of those belonging to the Congregation is 231; of whom, 90 are communicants, 50 baptized adults not yet admitted to the Lord's Supper, 91 baptized children, and 2 candidates for baptism, and 8 on trial: in all, 241. As to the spiritual course of our Esquimaux Congregation, we have had much cause for rejoicing; for we have had manifest proofs of the grace which prevailed among them. We thank our Heavenly Father for a supply of provisions, granted to our Esquimaux, sufficient for their wants: they often returned home from the sea or ice with cheerful faces and thankful hearts for their success.

The Schools and other useful exercises have been attended with all diligence; and the Hymns which the children learnt in them have greatly contributed to the liveliness of our Public Worship.

All the accounts which you have sent us of the progress of the Lord's work both among Christians and Heathen, and particularly the reports of the success of Missions in various parts of the world, have given us very great pleasure, and strengthened us in our labours on this station. Oh that the poor Heathen in the North might soon see the light of the *Gospel break forth, and dispel* their darkness! *At present, we can only* commend them in prayer to the mercy of God; and hope that they may find their way to our Settlements, and there hear and receive the Gospel in faith.

We have had no visits from the South; which, indeed, we do not much regret, as no good accrues to our people from them: the rude and unmannerly behaviour of the Southlanders is far worse than that of the people of the North.

OKKAK.

On the 13th September 1826, we celebrated, with our Esquimaux, a solemn and blessed Jubilee; Fifty Years having elapsed since the commencement of the Mission at Okkak. During these fifty years, 240 adults and 210 children have been baptized, and 151 persons admitted to the Communion: 165 have departed this life. The Congregation consists, at present, of 97 communicants, 15 candidates for that privilege, 26 baptized adults, 119 baptized children of both sexes; in all, 257 persons: to this number may be added, 31 candidates for baptism; and 51 persons, adults and children, who are receiving instruction, though not yet members of our Church: the total of individuals under our care, residing at Okkak, amounts to 353. Since the departure, in August 1826, of the ship from our coast, 12 adults and 19 children have been baptized, 11 persons have become communicants, 20 children have been born, and 9 adults and 9 children have departed this life. Our Prayer and Communion Days have been seasons of especial blessing and of refreshment from the presence of the Lord. The Schools have been diligently attended, and we hope with benefit to both young and old.

Among our young people there prevailed, too generally, a spirit of levity and indifference to their eternal interests; but it

pleased the Lord, by means of a very distressing occurrence, to bring many of them to serious reflection. Six single men and a boy set sail in a boat, built and rigged after the European fashion, for the purpose of fetching wood from the other side of our bay: on their return, they were overtaken by a violent storm; and, after driving about in the dark for some time, the boat upset, and all on board perished: none of the bodies were found, excepting that of the boy. This melancholy event excited a feeling of universal sympathy; the six Esquimaux having all of them mothers or sisters to provide for: their ages were from 18 to 24: the boy was 15 years old.

The immense quantity of snow, which falls every year at Okkak, generally employs two Brethren till Midsummer, in clearing it away from the roofs: it lay, this year, 24 feet deep; and, in some places, still deeper. Most of our buildings were almost buried under it, and we were apprehensive of the roofs being broken down. Some of the Esquimaux houses were crushed by its weight; and the people had but just time to effect their escape. The chimney of our bakehouse was filled; and we had to clear it continually. As the dogs ran about on the snow, and over the roofs, there was danger of their tumbling into it. Shovelling and cutting away the accumulating masses of snow was a laborious task; and caused us a great deal of fatigue from day to day.

HOPEDALE.

Three children and five adults have been baptized into the death of Jesus: three adults have been admitted to the enjoyment of the Holy Communion; nine have become candidates for that privilege, and four have been received into the Congregation: eight persons have removed to Nain: one couple has been married: a young married man, a communicant, lost his life by the upsetting of his kayak: from what we knew of his spiritual state, we can indulge the cheering hope that he has entered into that rest, which remaineth for the people of God. Our Congregation consists at present of 64 communicants, 16 candidates, 21 baptized and received adults, 16 candidates for reception, 30 boys, and 33 girls: two children excepted, all the inhabitants of our place have been baptized at one period or other, so that the class of candidates for baptism has, at least for a time, become extinct: the number of souls under our care amounts to 182. In regard to the temporal subsistence of our Congregation, the Divine Blessing has also been abundantly vouchsafed.

The several divisions of the Congregation have reaped much benefit, by being instructed, in separate meetings, from the Word of God, how to conduct themselves in their different states, so as to walk worthy of their high and heavenly calling, as faithful followers of Christ. By communicating to our people accounts from our Congregations in Europe, and from Missionary Stations in various parts of the world, much participation and interest in the work of God on earth has been excited among them: and they feel that fellowship of spirit which binds together all the children of God.

The following account of the singular *Mode of Travelling* used in Labrador, and of the hardships which the travellers have to encounter, occurs in Br. Henn's narrative of a Journey, made by himself and his wife, in a sledge, from Nain to Okkak, in March 1826.

On the 7th, we set out from Nain, drawn by 22 dogs, driven by two Esquimaux. The cold was 18 degrees below Fahrenheit's 0, with storm and sleet. Another sledge accompanied us. My wife sat within a tent upon the sledge: I was posted behind, upon a box containing meat for the dogs; and was well clothed with seal- and rein-deer skins. We found our first night's lodging in an old Esquimaux Winter-house, at one of the places where they fish with nets: the house was full of dead seals: however, they were thrown together, to make room for my wife and me to lie down in our sleeping-bags.

Of the "sleeping-bag" it is said—

An Esquimaux Travelling-bed consists of a large bag of rein-deer skin, with the hair turned inward, covered with seal skin, the hair turned outward: it is furnished with a broad flap to cover the mouth, and a strap to fasten down the flap. This bag comprehends the whole apparatus and furniture of an Esquimaux Bed-room. Having undressed, the traveller creeps into it; and, a kind neighbour having shut him close by fastening the strap, he leaves him to sleep on till morning, when he helps him out again. In summer, the flap is dispensed with. The invention, however, is of European origin, and a luxury introduced by the Missionaries; for an Esquimaux lies down in his clothes, without any further preparation.

Greenland.

UNITED BRETHREN—NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774—FRIEDERICKSTHAL: 1824.

Missionaries—at New Herrnhut: Grillich, Lehman, Tietzen, Ulbricht—at Lichtenfels: Eberle, Koegel, Popp—at Lichtenau: Bauss, Ihrer, Mueller—at Fredericksthal: Kleinschmidt, De Fries, Mehlhose.

Br. Popp has returned from a visit to Europe. From various communications we collect the following particulars.

NEW HERRNHUT.

The number of the Congregation is 370; among whom, 184 are communicants: this division of our flock may with confidence be called a people of God. Several, who had left us, and were straying in the wilderness, have returned to the fold; and, as prodigal sons and daughters, sought and found readmission to their Heavenly Father's house.

Br. Lehman (printed in the last Survey, by mistake, Schuman) writes—

Such as are convinced of the error of their ways, and earnestly cry for peace and pardon to our Saviour, we receive again with joy. I will quote one instance of such a poor returning sinner, (brought up in the Congregation, but following the ways of the world, and consequently forsaking us,) whose case proves the power of the grace of Jesus, and what it can effect in the hearts of the most abandoned of mankind. He is now 24 years old, and has been married four years: last autumn he was still living in the practice of every vice and abomination, nor would he listen to any admonitions; having, from his childhood and as a youth, always led a most wicked life: at Christmas, he attended the Services at the Chapel; and was so much alarmed and affected by the convictions wrought by the Holy Spirit in his soul, that he came to us, and with many tears of repentance confessed his transgressions, most earnestly crying to the Lord for mercy and forgiveness. We received him joyfully: he was in the public assembly assured of that mercy which our Saviour grants to every sincere penitent, and directed to the all-atoning sacrifice of Jesus for remission of sin and deliverance from its power: on the 19th of January last, a day of special grace and blessing to us all, he was solemnly received into the Congregation, together with seven others, baptized as children, and on Maundy Thursday partook of the Holy Communion. His walk has been, ever since, that of a truly humble, pardoned believer; and the wild, profligate, hardened sinner is converted into a steady, cheerful, and exemplary Child of God.

LICHTENFELS.

At the close of the year, our Congregation consisted of 364 persons. We have cause to rejoice over them in general: most of them seek to spend their days in communion with God our Saviour; and those that are differently disposed are very few: they diligently attend at Church; and the Lord is present with us, which is felt in a peculiarly encouraging manner, on Festival and Communion Days: these are, indeed, days of blessing, when old and young are again re-animated by the divine life. We suffer here for want of fuel, our supply arising from bushes growing in the Fiorde, but which, having been nearly 100 years in requisition, and none springing up in their place, will, we fear, be soon consumed. We need not fear the inroads of tigers, hyenas, and elephants, as our Brethren may do at the Cape; but the polar bears, which make their appearance on our coast, have no objection to a morsel of human flesh, if they can get it.

LICHTENAU.

The last year was distinguished by a blessed experience of the mercy and presence of the Lord in the Congregation: harmony and brotherly love rendered the Missionary Labours light. Three weeks before Easter, almost all those who live at a distance, and a company from the Danish Mission, three miles off, came to Lichtenau to celebrate the Passion Week: they all appeared deeply affected at the meetings. The youth evince an increasing desire for learning. The Congregation consists of 611 members, 249 of whom are communicants: to these are to be added 37 unbaptized, living at Lichtenau; in all, 648 persons. The Greenlanders, throughout the year, have been sufficiently provided with the means of subsistence.

FRIEDERICKSTHAL.

At the conclusion of the year 1826, the Congregation at Friedericksthal consisted of 209 baptized, and 75 yet unbaptized: in all, 284 persons; 28 more than at the close of last year: 35 Heathen Greenlanders are come hither on trial. Respecting our Congregation, so recently gathered from among the Heathen, our language and prayers are those of the Apostle in his Epistles to the Churches, when he expresses his concern that Christ might be formed in all believers, and their walk might shew that His Spirit dwelt in them. May He grant us grace, from the experience of our own hearts, to declare salvation by the blood-shedding and death of our Redeemer, and invariably to keep the word of His patience!

Br. Kleinschmidt writes, about two years after the establishment of the Mission—

Hitherto our Saviour has helped us, preserved our health, and strengthened us, to carry on His work among these poor people, to whom He has shewn so much mercy; for which we cannot be sufficiently thankful. I shall still have to labour alone in the Ministry during the ensuing winter, without any help from man. It is exceedingly difficult for new Missionaries to acquire the requisite knowledge of the language, and therefore our Lord must work by means of one feeble instrument: this He can do, as I have experienced for years past. How many times does it happen, that I have to deliver three or four discourses in one day; so that I feel often concerned, whether I shall be able to provide a fresh portion, suited to the condition of my hearers. And yet, the Lord never disappointed me in my humble hope: soon my heart became warm, my mouth was opened, my tongue loosed; and, the hearts of the hearers being also opened, there was no want of attention.

The Daily Schools, in which 120 children receive instruction, are diligently attended: many have distinguished themselves by their diligence. We are well rewarded for our trouble, for we find that our labour among the children is not lost.

TAKE HEED TO YOURSELVES, LEST .... THAT DAY COME UPON YOU UNAWARES: FOR AS A SNARE SHALL IT COME ON ALL THEM THAT DWELL ON THE FACE OF THE WHOLE EARTH: WATCH YE, THEREFORE, AND PRAY ALWAYS, THAT YE MAY BE COUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN. *LUKE* xxi. 34—36.

Missionary Register.

MARCH, 1828.

Biography.

OBITUARY OF MR. THOMAS HEIGHWAY,

ONE OF THE CHURCH MISSIONARY CATECHISTS IN SIERRA LEONE, WHO DEPARTED THIS LIFE ON THE 7th OF JANUARY.

We are grieved, in entering on the Biographical Notices of the present Volume, to be called to put on record another death in the West-Africa Missions. Mr. Heighway had arrived but on the 9th of December: his early death, and that (see p. 343 of our last Volume) of his friend Mr. Gatesman, both apparently strong and healthy men, suggest, as we conceive, the necessity of enjoining on all newly-arrived Labourers a very gradual and temperate entrance on the public and exhausting duties of their office.

Mrs. Heighway thus speaks of her husband's entrance on his labours—

Mr. and Mrs. Davey inviting us to Bathurst, until the Brethren should decide where we should be stationed, it was with praise and thanksgiving to the Lord that I saw my departed Husband, on the first Sabbath after our arrival, stand up to point the poor Africans to *the Lamb of God who taketh away the sin of the world:* he addressed them from Daniel iii. 25; and, in the afternoon, at Charlotte, from John iii. 14, 15. The following Sunday he was at Regent; and, on Christmas Day, at Gloucester: thus the Lord fulfilled the request of his soul—"May I have grace to work while it is called day, for the night may come soon!" He was truly animated with love divine, and had an ardent desire to disseminate the precious truths of God. He often expressed to me how thankful he felt that he was so soon called to engage in the work. His warmth and zeal for the salvation of those around him caused him to lose no opportunities of impressing the infinite importance of eternal things: he was a man of strong faith and of much prayer.

On Friday, the 28th of December, Mr. and Mrs. Heighway proceeded to York, having been appointed to that Station; "both of them," Mr. Haensel writes, "in very good health, and justifying the most sanguine hopes of their future usefulness." On the following Sunday, he had been a good deal exposed to the sun in an attempt, before Public Service, to enforce the due observance of the Sabbath; and Mr. Haensel adds—

He afterwards addressed the people in the Place of Worship, and there again over-exerted himself to a degree which it was painful to his European Friends who were present to witness.

Mrs. Heighway thus describes the closing scene—

From John iii. 18, he addressed an attentive and crowded assembly. Most of the people came after the Service, and shook hands with him: but though I rejoiced, it was with a mixture of fear. I well knew that if he spoke with that warmth and energy which we had witnessed, it would be unsuitable to such a climate. Alas! my fears were too soon realized: in the afternoon, he complained of head-ache, and took some medicine. On Wednesday, Mr. Betts came; and earnestly pressed the necessity of our going to Freetown for advice: on the following day we went. Mrs. Taylor was so kind as to receive us, and paid every attention to my afflicted Husband. We had likewise the repeated visits of Dr. Fergusson; but his hopes from the first were faint. Alas, he was beyond human aid! The Good Physician dealt very graciously with him: his bodily sufferings were not great; but he felt extreme weakness, and laboured much for breath. Though Satan was permitted to harass him at the beginning of his illness, the temptation remained but a short time;

and, afterwards, his mind was sweetly composed, and resigned to the will of God: he remained in a peaceful frame until Monday Jan. 7, when, about four o'clock in the afternoon, he quietly fell asleep in Jesus.

She adds, in the true spirit of a Christian—

My loss is very great, but Jesus has supported me; and on Him would I lean. I desire to consecrate myself afresh to His service. I have no wish, at present, to return to England, but to continue here; and shall esteem it no small favour to assist in instructing the dear children committed to my care. May heavenly wisdom be imparted to me! And, as the Lord is taking one after another of His faithful servants to their eternal rest, Oh may he send forth more Labourers!

Mr. Haensel adds the following particulars—

On Sunday Morning, his pulse seemed to be mending: he was perfectly sensible—knew what day it was—and was very anxious that Mrs. Taylor should not be prevented from going to Church. I sent Samuel Crowther to inquire how he was: the Youth sat a little while with him; when Mr. Heighway desired him to look at his watch, and, as it was Church-time, he advised him also to go. After Divine Service, I called. Mrs. Heighway had read the 116th Psalm to him, which he seemed much to enjoy.

On Monday Morning, Mrs. Taylor sent me a note, desiring that I would write to the Doctor, and beg an early visit, as our patient was getting alarmingly worse. I sent a messenger off directly, and hastened to Mrs. Taylor's house: while she was telling me his state, the nurse came to beg that some one would come and pray with him. "Has he expressed a wish to that effect?"—"He has not; but you know what a state he is in." It gave me quite a shock when she said these words, and I went up stairs directly. He had had occasion to leave his bed some time before; and, his attending friends being unable to help him into it again, he was lying on a mattress spread on the floor—Mrs. Heighway kneeling by his side. I kneeled on the other side, and asked him, "Do you know me?" He spoke with great rapidity, as if it was a painful effort, and also as if he felt that his breath would not allow him to speak much longer: "*Oh yes,* Br. Haensel!"—"Do you *know where you are?*" "At Mrs. Taylor's"—"Do you know in whose hands you are?" "In God's hands"—"Where shall you be when you shall depart this life?" "In Jesus's arms. *I know that my Redeemer liveth!*"—"Can you fix your thoughts on heavenly things?" "Thank God, I can"—"Can you lift up your heart to God in prayer?"—here he immediately began, with great fervour, to utter some petitions. I was quite alarmed lest he should make his case worse by this exertion; and stopped him as soon as I could, by asking whether he wished me to pray with him: he said "Yes"—and I could not but feel, when I had sent up my supplications to heaven, that I was taking my farewell of him. "God will assuredly raise you up," I said: "if not to serve Him longer in this world, He will raise you up to a far more joyful service in the world of glory." I believe he was aware that his end was approaching, and he was evidently in a very happy state of mind.

I called again, after some time, and met the Doctor; who used, indeed, every means that he could imagine, but entertained no further hope of his recovery. I did not go up to see him again, as it was clear that repose was better for him than repeated excitement by conversation with his friends. In the afternoon, about half-past-three, Mrs. Taylor sent for me again: he was then near his last moments. Mr. Gerber was sitting by his bedside: Mrs. Heighway and Mrs. Taylor stood at some distance, weeping: the eyes of the departing sufferer were fixed—he breathed with difficulty, and gave no sign of consciousness of what was going on around him. We kneeled down, and prayed on his behalf, for the supporting and protecting help of his Lord in these his last moments; and, on the behalf of his surviving partner, for heavenly comfort under her bereavement. His breathing became slower and slower; and at four o'clock he had breathed his last.

I praise God for abundantly answering our prayers, in bestowing on Mrs. Heighway a large share of Christian fortitude and submission, under the afflicting dispensation which has been laid upon her.

Mr. Davey thus speaks of his departed friend—

He was a man of strong faith, ardent zeal, and fervent prayer. I had the privilege to see much of him at Islington; and, after his arrival, he remained with me a few days at Bathurst, and assisted

me in various ways, in the schools, and addressing the people of this District. His whole soul seemed to be drawn out in a peculiar manner for the eternal welfare of those, for whom he had left his native country and came out hither to labour.

The morning after his departure, his remains were interred in the New Burying Ground. The funeral, from some unavoidable circumstance, was delayed till it was rather too late; it being ten o'clock, and the sun very powerful. Mrs. Kilham attended the funeral, though I fear that the walk was too much for her: she has been for the last five days confined with severe fever, and we know not how it may terminate: we hope, however, that she may be spared for the labour in which she is engaged: she is indefatigable in the work; and has already been to several of the villages, in order to lay a foundation for her future labours.

The heroic spirit of the survivors, while it lays an increased obligation on their friends to enforce the most rigid attention to their health, may well encourage the expectation that in the end an abundant and abiding blessing will attend these labours of faith and love. Mr. Davey writes, in addressing the Secretaries—

I am aware that you need a large share of faith, under all the dispensations of God's providence, with which your Mission in this Colony is exercised, to enable you still to go on, in the great work of sending the Gospel to the miserable children of Ham. Sense would have said, long ago, "Give up the post, and labour elsewhere;" but you have been enabled, hitherto, to go on, in humble dependence on an Almighty Arm; and have sent out one Labourer after another, into this unhealthy place. Many of these Labourers have been summoned, at an early period of their residence here, to their eternal home: and some have been ready to say, *Joseph is not, and Simeon is not! all these things are against me!* yet you, my Dear Sirs, have been upheld under all trials; and, I doubt not, will still be upheld by Him who hath said, *Be still, and know that I am God! I will be exalted among the heathen: I will be exalted in the earth.*

CONVERSION AND DEATH OF DUDIDUDI, A YOUNG NEW-ZEALANDER, WHO DIED AT RANGHEEHOO, AUGUST 14, 1827.

FURTHER encouragement has been granted to the Labourers in New Zealand, by the gathering of another soul into the garner of heaven. A brief notice of the death of this Young Man occurs at p. 128 of our last Number: the particulars which follow have been collected from different communications.

Mr. John King, who is stationed at Rangheehoo, writes—

A Young Man of the name of Dudidudi, who was taken captive in war, and brought here by his master, lived with Mr. Hall some time; and when he removed to Port Jackson, Dudi came to live with me. Besides reading and writing, he had learned some prayers and hymns, some questions and answers on the principles of religion, and a few portions of Scripture, which proved to be very useful to him when lying on a bed of sickness.

When he was taken ill, and appeared to be in a decline, he laboured as long as he could: when he could work no longer, he said it was not right for him to eat, and asked if he should go to Rangheehoo; that is, leave the Settlement, and retire to the native village. I told him, that as he was an old servant of Mr. Hall's, and had wrought for me ever since while able, and had also behaved quietly, I could not turn him out of doors when sick and unable to work; and that he was not to be ashamed to ask for any kind of food that we had, which might be palatable to his taste. With this answer he was well pleased; and said, he could make me no recompence; and if he went to Rangheehoo, he should be put into a hut at some distance from the village, and have nothing but fern-root and water; and, when dead, perhaps be thrown down the rocks into the sea.

Dudidudi continued nine or ten months in this state of debility. When he had become incapable of

labour, he endeavoured to improve himself in reading and writing; and began, at length, to be diligent in the use of the means of grace. Mr. King says—

When reduced so low as not to be able to walk to our Place of Worship on the Sabbath, or to walk into our houses without help, I attended him; and often found him in a praying frame of mind, and ready to hear God's Word and to join in prayer and praise. I asked, if he ever prayed to his New-Zealand God, and what was his name: he said, "I have no New-Zealand God. I left them all at my native place, and have forgotten all their names: they are no gods, they cannot save. I am only a slave at this place, and have no New-Zealand God. I pray to Jehovah and to Jesus Christ." He said, Jehovah was a good and a loving God—"Did you always think so?" "No: I thought formerly he was a very angry God: and that all that the Missionaries said about God and Jesus Christ was false, and I would not believe: I followed my own sinful ways."

Mr. Shepherd says of him, a few days before he died—

He asked me whether it was necessary for a man to believe in Christ, some considerable time previous to his death, in order that he might be received into heaven: I answered in the negative; and observed that we had instances of persons believing and being saved when about to die. He again asked—"Is the prayer of one who lies down, as acceptable to God as the prayer of him who kneels?" I replied, "The prayer of the heart alone is acceptable to God; and, when we cannot kneel, we can pray with the heart as we lie down, consequently it is acceptable." He then repeated the substance of some of his prayers which he adressed to God, which is as follows—"Give me, O Lord, Thy Spirit to cleanse my heart—take from me all darkness, and enlighten my mind—wash me in the blood of Jesus Christ Thy Son, that I may go to heaven when I die!" I then explained to him some of the principal doctrines of the Gospel; and prayed with him, that God would cleanse and sanctify his soul, and prepare him to dwell for ever with him in glory.

Of the state of his mind for some *time previous*, Mr. King, who had him constantly under his eye, thus speaks—

He confessed his ignorance and darkness of heart, and prayed God to teach him, and enlighten his understanding by His Good Spirit: he lamented his sin and guilt, and prayed for pardon through Jesus Christ. He said, his heart was unclean, and he often prayed God to wash his soul in the blood of Christ, and make it clean by His good Spirit, to give him a new heart and a right spirit, and to guide his soul in the right way to heaven. He had seasons of fear and doubt, lest he was wrong and his prayers not offered aright; and then his heart was dark and gloomy: but he entreated God's Good Spirit to teach and lead him, and not permit Satan to lead his soul astray. At other times he had peace within, was cheerful and happy, and spoke with calmness and composure. He suffered much for some time; but, toward the close, he said, "Though the pain is great, I do not mind it: it is but little; for my soul is in health, which is the substance: my bodily pain will soon be over." He spoke nearly the sense of, my *light affliction, which is but for a moment, worketh for me a far more exceeding and eternal weight of glory.*

A War Expedition had proceeded from the Bay of Islands to the River Thames: the return of the survivors had taken place a few months before, and to this period Dudidudi referred as that of his more decisive religious impressions: had he been in health at the time of the Expedition, he must, according to the custom of the country, have attended his Master, in order to pound his fern-root and cook his food. In whatever way the return of the warriors was made to influence his mind, whether in awakening gratitude for the dangers which he had escaped or consciousness of the sinful temper and habits of his countrymen, Dudidudi seems to have set himself, from this time, to seek the Lord with all his heart. That He was found of him, may appear from what has been already stated; and will be fully confirmed by what passed at the closing scene.

On the Sunday preceding his death, Mr. Shepherd visited him, and says—

I found him in a very comfortable state of mind. I asked him what he thought of God, and the place whither he was going: he replied, that the pain which he felt prevented his thinking as he would; however, he said that he thought of God. I asked him what he thought of God: he replied, "I think that God is good, and that He is a God of love. He gives to us all the things which we enjoy. He gave His Son to die for the world." I asked him by whom he expected to be saved: he replied, "By God." I observed to him, that we are all sinners, and that God cannot but punish sinners: he replied, "Yes; but God gave His Son to die for sinners."—"How, then," said I, "do you expect to be saved from hell?" he replied, "By believing on Jesus Christ." —He observed, "I am not afraid to die, for God loves me." I asked him whether these were his former views of God. He replied, "No. When I formerly heard you speak of God, my heart disbelieved and despised what you said. While I was at the House of Prayer, my heart was thinking of my sport and other evil things." I asked him how long he had had different views of God: he told me that it was from the return of the Warriors from the River Thames. I asked him how he came to alter his views relative to God: he told me that he heard Mr. King address the Natives on the certainty of the wicked going to hell, and his heart was filled with fear lest he should go thither—that he prayed in his heart that God would save him—and, when he returned home, he prayed that God would heal his soul. I asked him how he felt after his prayer: he replied, "My heart felt light, and I believed that God would save me by His Son." I exhorted him to believe in Jesus, and assured him that the love of God to sinners is very great, and that He is willing to save sinners: he replied, "I am sure that God will save me; and I pray that God would give me His Spirit to cleanse my heart." I then told him that I would pray with him: he replied, "Stay longer. Continue your conversation, and we will pray by and bye." I accordingly acceded to his request. His heart seemed to be constantly lifted up to God in prayer, saying—"Give me Thy Spirit to cleanse my heart, that I may go to heaven when I die!"

Of the same day, Mr. King says—

The Sunday before he died, I went to him early in the morning. Before I could speak, he addressed me with a calm and cheerful countenance, and said, "I am not afraid to die now, though I have been afraid many times; but I will wait patiently, and bear the pain until God shall be pleased to take my soul, which is enlightened and joyful, for God is loving to me." I said to him, "Fear not. Believe in Jesus: pray to Him, and resign thy soul into His hands: He will receive it." He said, "Last night, through pain of body, I forgot to pray before I had taken a little sleep; and when I awoke, my heart began inquiring, 'Where is Jesus? where is Jesus Christ, who died for me?'—then my soul rejoiced and praised God, and prayed Him to forgive me my sin and forgetfulness; and I shall soon be in heaven." Several times during the day he spoke with feeling; and, with apparent pleasure, expressed his thankfulness to us all for our daily attention; and told Mrs. King, his heart leaped for joy at seeing me in the morning. He told the Natives living with us, and who in general waited upon him, to behave well and attend to what we told them, for his soul was going to heaven: they were surprised to see him cheerful, and his mind so composed in the prospect of death.

On Monday, the Rev. Henry Williams visited Dudidudi; when the following conversation passed—

"What do you think concerning God and Death?" "I have so much pain, that I am not able to give you a correct account of my thoughts"—"Whither do you think that you shall go when you die?" "To heaven"—"How do you expect to get to heaven?" "I believe that God will take me to heaven"—"How can you look for that, seeing that you are a sinner?" "Jesus Christ came into the world, and died for sinners; and I believe in Jesus Christ"—"What do you think of your former state?" "I was once rebellious. I was a swearer, sabbath-breaker, and adulterer; a lover of play, and hater of good."

Mr. Williams thus speaks of his visit—

I was rejoiced at witnessing what I did. He was very feeble; but related when his first religious impressions took place,

after the return of the last fighting party—that he was then afraid to die—that he saw no hope, but in that Saviour of whom he had frequently heard—that he had prayed to Him, and felt his heart rejoice. He inquired of us to know if he was right—if he should go to heaven. We assured him of the love of Jesus—that He came down from heaven, to gather to Himself, and to purify from all sin, all persons from among every people who should flee to Him. He said, he was happy: that he knew he should soon die, but that he cared not for his body, only for his soul. I spoke to the Brethren as to his baptism; but, as that subject was new to the Youth, I proposed returning the day but one after; when, if it should be considered proper, he should be baptized. I have no doubt but that he is a brand plucked from the burning. This is unexpected to me, for I did not know that there had been one making inquiries. The day of the Lord is, I trust, at hand; when *He shall say to the North, Give up, and to the South, Keep not back;* and when Satan's yoke shall be broken from off this people's neck. I hope this will stir us up to greater diligence, in revealing the glad tidings of the Gospel of Peace.

Dudidudi died, as we have seen, the day after Mr. Williams visited him. We should recommend, in all cases of sick converts, that the mind should be early led to the subject of baptism, and that the ordinance should be administered without delay wherever satisfactory evidence of sincerity appears; as it may be expected, that obedience to this solemn appointment of Christ will not only be attended with a blessing to the convert, but with a salutary impression on the minds of his countrymen.

The death of this Young Man seems to have variously affected those around him. Mr. King says—

Mr. Shepherd and myself made a coffin: Waikato helped to plane the boards; and several other Chiefs came to look on, and see us bury the corpse. They paid attention while we told them that Dudi was not dead, but asleep; not gone to hell, but to heaven; and that he prayed day and night to Jesus to take his soul thither. Our Natives, who heard his prayers, confirmed the same, saying, "Dudi did pray day and night: we never have seen such a man, for he prayed always, and his soul is gone to heaven." We committed his body to the dust, in hope of the resurrection to eternal life. We sung a hymn at the grave, spoke to the Natives who were present, and closed with prayer.

He had no relations. His master visited him several times during his illness, to see if he had any fish-hooks, axes, or any thing else for him. The blanket which he had on, he wanted; and would have had, had it not been one that I had lent him. While Dudi was able to work, he gave his wages to his master. Some of our Natives laughed at him and his prayers, and called him a dog at different times; though, in other respects, they in general behaved well to him: but Dudi was not to be laughed out of his soul's salvation. When he was dead, most of them wished to die like him, for his end was peace.

Mr. Shepherd adds—

Since the death of Dudidudi, Tonga, a Native who constantly waited upon him and often laughed at his prayers, now prays, of his own accord, every night before he goes to bed: several others do so, occasionally; and we hope and pray that much good may arise.

BRIEF MEMOIR OF NATHANIEL TAJKHAN,

A CONVERTED HINDOO, WHO DIED IN NOVEMBER 1826.

THIS brief but highly-interesting and satisfactory Memoir was furnished by the Rev. William Bowley, Church Missionary at Chunar; and is taken from the Society's "Missionary Intelligence" published at Calcutta.

Conversion from Cuveerism.

Tajkhan, was an Invalid Sepoy of about 60 years of age, and was by birth a Mussulman: but, for the last four or five years previous to embracing Christianity, he had renounced that faith for the tenets of Cuveer; and, in consequence, had abstained from animal

food and from all strong drink, and was so diligent in his new profession, that, in a short time, he made some proficiency in the doctrines of that Hindoo Sectarian. His conversion to Christianity happened soon after preaching had commenced in a School Room in the Chunar Bazaar, about the latter part of February 1826. Being informed by some of his comrades, that the Gospel was preached in Hinduwee by a Missionary in the Bazaar, Tajkhan attended; and, as he afterward expressed himself, the very first Discourse that he heard went a great way toward his conversion. He now anxiously looked for the preaching evenings; and, by the time that he had heard the third or fourth Discourse, his mind was quite changed, and he unbosomed his thoughts to some friends and also to a Native Christian, and received some Tracts with the Hinduwee Gospels to peruse.—The Divine Spirit soon convinced him that he was a lost sinner, and needed just such a Saviour as is revealed in Christ Jesus.

He now saw that Cuveerism was no more than high-sounding words, without any transforming influence for the better upon the life: it puffed him up with a high notion of his own importance. In fact, he perceived it to be a species of Atheism; as is the case with the GENERALITY of the Hindoo Sects differing from gross idolatry.

Having satisfied himself as to the Divinity of the Christian Religion, and the all-sufficiency of Jesus Christ to save sinners to the uttermost, he embraced Christianity; and was baptized on Whitsunday, the 14th of May 1826, by the name of Nathaniel Tajkhan, in reference to his guileless simplicity.

Patience under Persecutions.

No sooner had Tajkhan given himself wholly to Christ, than he was called to be a sufferer for righteousness' ke. His submitting to Baptism was the signal for his being made the object of persecution. When he renounced Mahomedanism for Cuveerism, so far from being a sufferer, he was rather raised in the estimation of his neighbours: but it was not so when he laid aside the delusion of Cuveer for the sublime truths of the Gospel; for both Hindoos and Mussulmans united against him. Poor Nathaniel was now said to be out of his senses; and his sufferings arose chiefly from his associates in the Army. He was said to have entailed disgrace upon his household—was become a Kafir from the religion of his forefathers—was an outcast from society; and every opprobrious epithet, which they could think of as most galling to the natural feelings, was now heaped upon him; but he was supported under all his trials by the Saviour whom he had embraced, and he was therefore enabled to bear up with Christian patience and forbearance, and he made it his aim to overcome their evil with good. After persevering in this manner for a while, his persecutors were shamed to silence; so that his most bitter enemy became his greatest admirer, and was himself a solicitor, through Nathaniel, for the Gospels that had wrought so great a change in him, and he ever after became his friend.

On hearing of his patient suffering under persecution, we are prepared to hear of his

Regularity in Religious Ordinances.

This part of Nathaniel's Christian Conduct was conspicuous to all: for from the time that he heard preaching in the Bazaar till he left Chunar to go to his village, he was a constant attendant, when his public duties and health permitted; and though he resided half-a-mile from the Church, yet neither the heat nor the rain could keep him away from Public Worship. He was equally as regular in Family Religion; nor did his military duties prevent him wholly from reading and praying with his wife, at least once a-day: and, as his presence was seldom required after he came off his post, he used then to return home to seek the Lord in Family Duties. The same spirit that taught Nathaniel to set so high a value on public and family worship, influenced him to prize the Communion of the Body and Blood of Christ, of which he became a regular and worthy participator.

Nor did his religion rest here: for, although he was a stated attendant on the public and social ministrations of the Word, yet was he also A CONSTANT SEARCHER of the Scriptures himself. From the day that Nathaniel heard the Gospel, such a relish for the Word of God was given to him, that he became proverbially attached to the Gospels; and he was, as regularly as his duties would permit, seen with his Hinduwee New-Testament under his arm, coming toward the Church of an afternoon, to read and have his difficulties explained. He was frequently heard to bless God that he was favoured with this boon, ere

his sight was quite eclipsed with age: being determined to make the best use of his remaining vision, he was seldom seen but he was perusing his book; and it was very remarkable, that, while some Native Christians and others were engaged in discoursing on abstruse points of doctrine, and in unprofitable disputes, Nathaniel has been noticed sitting by them intent upon the Oracles of Truth, drawing water from these wells of salvation for the sanctifying of the soul; and even when on his post, a Religious Tract was his usual companion.

But the limits of Nathaniel's profession did not stop here; but, like the disciples of old, having found the Messiah, the Anointed of God for the salvation of sinners, he manifested

Ardent Zeal for the Conversion of others.

The first thing which Nathaniel did in this way, was to labour for the conversion of his partner in life. What anxiety did he express for her salvation! He laboured night and day to bring her to the knowledge of the only Saviour. While she employed herself in spinning, he used to sit by her reading the Catechism and the Gospels; and he could find no rest, so long as he thought that she remained an alien to the commonwealth of Israel. Sometimes his hopes were raised respecting her; and, at others, depressed—according as she was influenced by the power of the Word, or by the devices of the enemy, who is ever found ready to stir up his emissaries against the Truth. He frequently brought her to my house, to hear the Word from me, and that she might join us in Hindoostanee Prayer. He continued thus till he saw his labours crowned with success; when she was baptized, in September following.

Wherever Nathaniel could get a person to attend to reason, he was always found willing and able to render an account of his faith; and he always found occasion to rejoice in such cases, inasmuch as the Divinity of Christianity was confirmed to him by the Divine Aid which he experienced to stop the mouths of gainsayers: hence he was never found reluctant to speak, when a suitable opportunity presented itself to make known the Saviour. Having a long string of relations, it was for the purpose of bringing them to the knowledge of the Truth, that, though he was ill with asthma, he obtained leave of absence and went to

his Village.

Visit to his Relatives, and Death in the midst of them.

Poor Nathaniel frequently spoke of his relations at his native village, who were sitting in darkness without God and without Christ in the world: he, therefore, embraced the earliest opportunity of visiting them; and, in November, left Chunar, purposing, God willing, to return by Christmas. What I am further about to state has been communicated by his wife and brother, who returned to Chunar after his decease.

In his way, having previously supplied himself with Tracts and Single Gospels, he distributed of these to any who could read; and, at his own village, he gave the Headman some. To all, he declared that he had embraced the Christian Religion; and therefore would neither eat nor drink with any of his friends, lest he should be accused of taking their caste; and he exhorted them to act as he had done, by renouncing their false ways, and believing in Jesus Christ for the salvation of their souls.

Not many days after his arrival, he was taken ill at the village of his son-in-law: thence he was removed to the village where his brothers were; where he survived but ten days. His wife said that during the whole time his book was his life; that he gave Single Gospels to most of his friends; and his complete Testament he reserved for his brother, who could read well. At every interval of his cough, he used to read and speak to his brothers; and lamented that he was not spared for THEIR sakes. On presenting his Testament, he told his brother to remember that the half of his soul was in that book—to prize it, as he prized him—that it would be the means to him of comfort in time, and his guide to eternal happiness—that it was the Book of God, and he had found it so to his own soul; and continued—

You are all in an awful delusion, and I came home to deliver you from it; but alas for you that I am called away! Now I am dying—take heed you do not bury me among Hindoos or Mussulmans; but inter me remote from all; and communicate the news to my Spiritual Guide, who will cause a tomb to be erected over my remains.

Thus was this dear man called to his rest, remote from his Christian Brethren, while engaged in propagating the Gospel among his Heathen Relations.

One Heathen, on hearing of Nathaniel's death, said—"He became in the most strict sense of the term a NEW

CREATURE from the time that he embraced Christianity!" Here is one more testimony to the power of the Gospel in the heart and life of a convert from Heathenism. May the Lord, in mercy to perishing myriads, raise up hundreds and thousands of the same mind and spirit, to the praise and glory of Christ our Redeemer! Amen!

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Committee of the Loughborough Branch Bible Society have circulated an able and temperate Appeal in behalf of the Parent Institution, the design of which is thus stated—

The object of the following pages is to recall to the remembrance of the friends of the British and Foreign Bible Society those plain facts connected with its Origin and Progress, which so clearly mark it out to be THE WORK OF GOD.

Such a statement is rendered necessary at the present moment, by the conduct of its opponents. So unwearied have been its enemies, in ransacking all its transactions and dragging forth to light the errors which it has committed during the space of twenty-three years, and keeping the public mind incessantly occupied upon some point of attack or other, that there is some danger of our forgetting the real grounds on which the Society stands—whence it has sprung—what it has done—its true character—intrinsic worth—and the immense importance of its present exertions to the best interests of mankind.

In our dealings with men, we not unfrequently find, that an inadvertent offence, some slight ground of disgust, is enough to obliterate a long record of continued acts of kindness. Thus has it fared with the British and Foreign Bible Society. There are those, who have taken grievous offence at some of its proceedings; who have, in consequence, aimed to destroy the Society; and who seem to think and speak of it, not merely as if no preponderating good, but as if no good at all had been effected by it: so that, could they consign the Institution to that grave which they have so assiduously prepared, nothing would remain in their minds on the subject, but the remembrance of, what they term, its evil deeds; and the mere shadow of a name, which for a time dazzled mankind, but deceived and mocked their expectations. In this state of things, it appears advisable to publish a simple detail of those great and certain facts, which mark the Origin and Establishment of the Society; which certify its character and usefulness, and vindicate its claims to the unfeigned regard and support of the Christian World.

While we recommend the whole Appeal to our Readers, we shall extract two

CONCLUSIVE DEMONSTRATIONS OF THE SPECIAL BLESSING OF GOD ON THE SOCIETY—

1. *In the Vast Extent of the Bible Union.*

There now exist, in different parts of the world, 3965 Bible Institutions. There are in Great Britain, connected with the Parent Society, 2066: in the Colonies, and other Dependencies on Great Britain, there are connected with the same Society 86; in Ireland, connected with the Hibernian Bible Society, 232; in Scotland 160: in Great Britain therefore, its Colonies and Dependencies, there are 2546 Bible Institutions. Further, there have been formed on the European Continent 825; in Asia 14; in Africa 4; and in America 578; making the above total of nearly 4000 Bible Societies. These Societies comprise, probably, not less than 400,000 Members, gathered out of all classes of the community, from the highest to the lowest, in all their different shades of character and variety of circumstances, and out of a large number of the nations of the world; having little connection with one another, yet all combined to promote one common object, and that object one from which the natural man is averse—the spreading of the Word of God!

What now, it may well be asked, could have produced such a union, but the power of God—the effectual operation of Him, who has the hearts of all men in His hands; and who, in accomplishing His purposes, can as easily pro-

duce the same mind and give the same impulse to a multitude, as to an individual? Some particular concurrence of circumstances may combine one single nation, or some special individuals of different nations, in one concentrated effort; but such a combination of individuals of many nations, and of all ranks and professions among them, was never witnessed, but in the Bible Society.

For consider: the combination is not a conspiracy: it is not a secret union for a secret purpose, the mysterious nature of which seems to give an importance and character to its members, which is cement enough to unite them together; but it is an open and avowed union, the principles and laws of which are known to all the world.

Further, it is not an union which will secure the selfish purposes of party and peculiar denomination. How strongly this will operate to preserve large masses of mankind in firm adherence to each other, we all understand: natural principles will explain the phænomenon. But the union exhibited in the Bible Society is an unnatural union. Its enemies characterize it aright, when they term it a heterogeneous mixture, which cannot hold together. Nevertheless, it has held together, because maintained by a power not within itself: and the very fact of the combination and its continuance is an evidence of that power, which maintains it.

For, again, as the union is, on common principles, unnatural, and unknown to experience, so the object itself is one in which common men can find no interest. The direct tendency of the dispersion of the Word of God, without note or comment, is to supersede the views, and thoughts, and opinions, and vain contrivances, and inventions of men; and to exhibit God to his creatures in that plain and simple form, in which He has been pleased to reveal Himself. Now what natural man loves to be dispossessed of his own things? Search the records of history, and you will find, that, while the Word has ever been dear to the Child of God, it has been, and is, the aversion of every Unbeliever. Every natural man, whether he be Gentile or Jew, avowed Infidel or nominal professor of any description, Pharisee, Papist, or profligate, every natural man turns away from the Word. Yet, not a few natural men are *constrained* to unite in promoting this object; and, so long as the Lord hath purposes to answer by the dissemination of His Word, they will be maintained in the union.

2. *In the Mighty Work already achieved.*

Consider what these Societies have been able to effect in the extensive prosecution of their common object.

What is *the number of copies of the Scriptures* which have been put into circulation by their united efforts? There have been issued by the Parent Society in Great Britain 4,303,395 copies; of which 3,948,512 have been in the Five Languages spoken in the United Kingdom. The Society has purchased and issued abroad 936,233 copies; and, in addition to this number, has granted about 53,800*l.* to Societies and confidential Agents in various parts of the Continent, for the distribution of Bibles and Testaments in the French, German, Swedish, and Danish Languages; the produce of which grants cannot be estimated at less than 270,000 copies; making the number of copies issued by the Society, at home and abroad, not less than FIVE MILLIONS AND A HALF! In addition to this must be added 1,969,218 copies printed and circulated by Foreign Societies on their own account; which will raise the whole amount of copies of the Scriptures, either in whole or in part, which have been printed and issued by Bible Societies since the year 1804, to the extraordinary number of SEVEN MILLIONS, FOUR HUNDRED AND SEVENTY-EIGHT THOUSAND, EIGHT HUNDRED AND FORTY-EIGHT COPIES. Of this number 7,000,000 at least must have been actually brought into circulation; and thus a larger supply secured to mankind in Twenty-three Years than issued from all the presses of the world during the preceding century. Who then can question, whether the Society is an instrument which God has raised up? Or who can calculate the blessings which it has been the means of conferring upon mankind?

Consider the *Languages and Dialects* in which the Society has, immediately or by its connections, put forth the Holy Scriptures, or integral parts of them. This is not the least extraordinary part of its history. In the year 1800, the number of Translations made of the Scriptures, either of parts of them or of the whole, into the various languages of the world, amounted to about 70: of these, some had never been

printed, others contained only a few fragments of the Inspired Writings, and others were in languages which had ceased to be spoken: the whole number, however, with all these deductions, did not exceed 70. Now, of those Versions, which had been before printed, the Society has re-printed 42; of 5 others of this class it has printed new translations: but it has printed or aided the printing and circulation of the Holy Scriptures in 57 languages and dialects, in which no part of the Scriptures had ever been printed previous to the existence of the Bible Society; and it is now engaged in carrying on, or promoting the translation of the Scriptures in 45 other languages and dialects, into none of which had any part of the Scriptures been previously rendered. Without then employing any extravagance of language, surely it may well excite our astonishment, that, previous to the establishment of the Bible Society, during the period of nearly 1800 years, we should be able to number up not more than 70 languages and dialects, into which any portions of the Scriptures are known to have been translated; and that during a space of 23 years from the first formation of the Parent Society, the entire Scriptures, or parts of them, should have been printed in 57 new languages and dialects; and translated, preparatory to printing, in 43 other languages: in a word, that much more should have been effected, in the short space of 23 years, toward the universal dissemination of the Word of God in all the languages of the earth, than was effected previously from the beginning of the Christian Era. Previously, the Scriptures were not circulating in 50 languages—now, they are circulating in above 100: previously, no translations had been effected, ancient or modern, in more than 70 languages—now, the Word appears in above 140. What now can account for such a stimulus having been given to the minds of men, in the pursuit of this object, but the providential arrangements of the Lord, who, to accomplish His own purposes, has caused it so to be? No inferior cause will explain it. For be it remembered, these are not the works of a knot of men, closely united together by special circumstances and common interests; but they are the fruits of labours carried on by many bodies and individuals, acting in concert indeed, but distinctly and separately—in England —on the Continent—in Russia—in India—in America; and what power but that of the Lord, could combine all these persons together in one work, and that work the Translation of His Holy Word?

How is it possible, then, to avoid the conclusion, which presses upon us, that the Bible Society, let its duration be what it may, is the work of God? No one can arise from the consideration of these various facts—no one can reflect on the origin of the Society—can regard the concurrent providential dispensations which have accompanied its progress,—and then look at the results which have been brought out of the whole, without acknowledging that it is of the Lord. *Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.*

We entirely concur in the following remarks—

These are special reasons why, at the present moment, the Society ought to receive your decided countenance and zealous assistance. The Society has been strongly attacked, both from without and from within. That open enemies to the Truth should assail it, is perfectly natural: that many, who cleaved to it with flatteries, should in time betray the hollowness of their attachment, can excite no surprise: but that some real and sincere friends should have been roused, in the heat of controversy, to the expression of a bitter spirit toward the Institution, is a cause for deep lamentation. It specially, therefore, becomes those, who can see the course that events are taking in the world, firmly to unite; and, by a decided declaration of their minds, to put an end at once to the hopes of all, who, by continual harassing, would either impede the Society's operations, or, by opposition, destroy it altogether. That the Society has erred, we acknowledge; but this can surely be no surprise to those, who know that its immediate conductors are men. The Society, however, has amended its errors: and, in so doing, has given the true evidence of its sincerity and honesty: and we freely confess that should any one ask us, "At what time could you have most confidently entrusted your funds to the care of the Society?" we should, without hesitation, reply, NEVER SO CONFIDENTLY AS AT THE PRESENT MOMENT.

CHURCH MISSIONARY SOCIETY.

Publication of a Monthly Paper.

The publication of this Paper began with the present year: it is thus spoken of by the Committee—

The Committee of the Church Missionary Society have deemed it expedient to publish a Monthly Paper, for the purpose of more widely diffusing Missionary Intelligence, and in the hope of exciting an enlarged interest in the great object of the Society's labours. The information which it is intended that this Publication shall contain, will be comprised under the following general heads:—1. Foreign Intelligence—2. Notices of the Home Proceedings of the Society and its Associations—3. Acknowledgments of Contributions from Associations and Individuals.

In adopting this measure, it is the more particular design of the Committee to provide regular intelligence for a class of persons between the Weekly-Penny-Subscribers and the Monthly-Shilling-Collectors or Annual-Guinea-Subscribers. The Proceedings of Associations, as they will appear at large in the Monthly Paper, will be omitted in our pages; the totals of Contributions from Associations and regular Collectors will be continued at the end of our Numbers; while the Monthly Paper will record the particulars of the Contributions.

Regulations relative to Publications.

The Committee have adopted the following Regulations, in reference to the Publications circulated by the Society—

Annual Subscribers of a Guinea and upward, and *Benefactors of Ten Guineas and upward*, will receive the Annual Publication.

Collectors of One Shilling per Week will receive the Monthly and Quarterly Papers; and either the Annual Publication or the Missionary Register, at their option.

Collectors of Two Shillings and upward per Week will receive all the Publications.

Monthly Subscribers of One Shilling, or Collectors of that amount monthly and under 2*l.* 12*s.* per annum, will receive both the Quarterly and Monthly Papers.

Weekly Subscribers of a Penny, or of an equivalent amount monthly or annually, will receive the Quarterly Papers.

The different Contributors are all entitled to receive these respective Publications, if they wish to do so: but the Committee beg to suggest, that they would serve the interests of the Society by exercising a judicious economy in requiring these Publications; more particularly in not multiplying copies in the same family, where different members of the family may be entitled to them, further than the wish to possess copies for their personal and future use may lead them. The Committee would venture further to suggest, that such Members as may be disposed to purchase the different Publications at the low prices fixed on them, instead of receiving them gratuitously, would assist in relieving the expense of Publications, which must unavoidably be heavy. In no case, however, would the Committee suggest any measure which should tend to withdraw attention from the Society's Publications: on the contrary, they beg earnestly to press on all the Members the importance of a diligent perusal of them, for the cherising of an intelligent interest in support of that great object in which the Society is engaged; as, in proportion as they become conversant with the awful state of the Heathen World, and the measures which are in progress for bringing it to the saving knowledge of Christ, the Prayer of Faith is likely to be quickened, and the promised blessing to be consequently bestowed.

The Committee must depend very much on the kindness of the Secretaries of the respective Associations for carrying these arrangements relative to Publications into full effect: and it is hoped and believed, that those friends of the Society will co-operate zealously with the Committee in making the most economical and yet efficient use of its Publications, by taking care that full returns of contribution be made for them.

NATIONAL-EDUCATION SOCIETY.

SIXTEENTH REPORT.

Progress during the Year.

The Committee have the satisfaction of stating, that 110 New Schools have been received into Union; and that, in these New Schools, provision is made for the education of about 10,000 children: the number of Schools in Union reported

last year was about 2200. The Returns do not enable the Committee to speak with accuracy as to the whole number of children receiving education; but, from the general complexion of those Returns which have been received, they have reason to believe, that the total is fully kept up to the standard which was before reported. That total was stated at 330,000, in the Report of the last year, on as careful an estimate as could be formed; and, as an addition of 10,000 has been made in the course of the present year, they deem themselves fully justified in coming to the conclusion, that certainly not less than 340,000 children are at the present moment receiving the blessings of a sound religious education in schools which are actually united to the Society; and this, in addition to the many thousands more instructed in other schools established since the commencement of the operations of the National Society, which are mainly conducted on its principles and have been formed by means of its influence.

Small Weekly Payments recommended.

The Committee observe, with regret, that the managers of several schools, in different parts of the kingdom, complain much of a partial failure of their funds, arising from the difficulties of the times. The Committee are of opinion, that, in many instances, the institution of Small Weekly Payments from the children is calculated to have the effect, not only of supplying a fund for assisting in the support of the school, but also of engaging parents to send their children with greater regularity; and they are disposed to recommend the adoption of this plan, where the circumstances of the school render it expedient.

State and Progress of the Central Schools.

The manner in which the several classes acquitted themselves, at the last Examination, particularly the distinctness of their enunciation, the accuracy of their reading and spelling, and the promptness and intelligence with which they answered questions on the subjects of their reading, gave very general satisfaction. The number of Boys receiving education there has been, on the average of the present year, 350—of Girls, 188; both numbers not varying materially from those reported last year: but the Committee have great satisfaction in observing, that the average attendance of the children of both schools, as well on Week Days as on Sundays, has been greater, in proportion to the number on the lists, than in former years; a circumstance which they deem highly creditable to the conductors of the school, and one of the best proofs of the careful and efficient discipline maintained therein.

The assistance of the Central School to other Schools has continued to be freely offered, and has been as extensively accepted as in formed years: 21 Masters and Mistresses have been received for instruction from schools in the country: 41 schools have been supplied with permanent Masters or Mistresses, and 24 with Assistants or Monitors for a limited period—thus making a total of 96 Schools, which have been assisted with permanent or temporary teachers during the course of the year.

Returns of Sunday Schools in England and Wales.

The Committee have always been aware, that many Schools existed throughout England and Wales, although not in Union with their own Central School, conducted on the general principles of the National Society. In the 14th Annual Report they were induced by some rough calculations to suppose, that at least 50,000 children were receiving Education in such schools: another method has, however, been adopted, of approximating to this interesting result. At the Annual Meeting of the Society of Secretaries in June 1825, the idea was suggested to the Committee of obtaining "a return of the number of schools throughout the kingdom, in which the children are educated according to the principles of the Established Church, and are taken every Sunday to Church or other Place of Worship under the Establishment." In consequence, the subject was taken into consideration by the General Committee; and, finally, certain questions were circulated for the purpose of obtaining the proposed Returns. The Committee desire to render this public acknowledgment for the Royal Letter and Indulgence, by which they were enabled to accomplish this object free of all expense. The number of Letters of Inquiry sent out amounted to 12,000; of which more than 8000 have been returned.

The following is a Summary of these 8000 Returns; which have, of course, no reference to Sunday Schools not connected with the Establishment:—

Total Schools, 6172—Total Scholars, 415,978—Schools taken to Church, 6090—Schools not taken to Church, 82—Schools using the Books of the Society for Promoting Christian Knowledge, 5204—Schools using those Books and others, 860—Schools not using that Society's Books, 108—Schools wholly adopting the National System, 1788—Schools partly adopting that System, 1043—Schools not adopting the National System, 3341.

Pecuniary Grants.

The total number of Grants has amounted to 74; and the whole sum thus expended in the course of the year is 6848*l.* These Grants have, in some instances, been as low as 10*l.* and 20*l.* In every instance, the Committee have anxiously endeavoured to proportion their assistance to the real exigencies of the case.

Of the larger of these Grants, 13 were of 100*l.* each, 6 of 150*l.* each, one of 160*l.*, one of 180*l.*, four of 200*l.* each, one of 250*l.* to Mile-End Old-Town, one of 300*l.* to Tilderley in Lancashire, one of 400*l.* to Hull, and one of 500*l.* to the Eastern Division of St. Mary-le-bone.

State of the Funds.

The Net Income of the Year, including a Legacy of 1000*l.* (less Duty 100*l.*) by the late Bishop of Durham, was 2312*l.* 18*s.* 5*d.* The Expenditure amounted to 1335*l.* 4*s.* 6*d.* The Grants were paid, as before, out of the balance remaining on the King's-Letter Account.

The Committee, in adverting to the State of their Funds, have to mention, that the disposable balance, now remaining in their hands, does not much exceed the sum of 5000*l.* They have always professed the desire of establishing their credit with the public, not by funds accumulated, but by funds expended usefully and discreetly for those purposes for which they were provided: it appears, from the statement now made, that, probably, before another year shall have elapsed, they will have carried their claim to this merit to its utmost extent, by exhibiting an exhausted exchequer. But they confidently look to their poverty as the *means of future* wealth; being satisfied that the conviction of the blessed effects of this Society is now so rooted in the public mind, as to ensure to it continual patronage and unfailing support.

BRITISH & FOREIGN SCHOOL SOCIETY.

Appeal in Behalf of Chinese Females.

On the following "Address to the Ladies of Great Britain on behalf of the Chinese-Female Population," a Separate Subscription has been grounded, to enable the Society to accomplish the object in view. We understand that some zealous British Ladies are chiefly engaged in this attempt; and we cannot but heartily wish success to their endeavours.

An Appeal was made a few years back to the Christian Ladies of this Island, to exert themselves toward the moral improvement of British India; whose Native Females were universally suffering from the natural restrictions, the cruel rites, and general degradation which prevail in some arbitrary, though varied forms, wherever the light of the Gospel has not obtained. Where this is enjoyed, it will shew, that all, having gone aside from the dictates of a spiritual law, require the crucifixion of the Perverse and Sinful Affections of the Mind, and not self-inflicted torture of the body—and that He, whom we had offended, is ready to make us all, whether *male or female, Barbarian, Scythian, bond or free, new creatures in Christ Jesus;* and establishes those laws of just subordination and of reciprocal kindness, which are for the truest well-being of society.

Obstacles of rather a formidable nature presented themselves in the way of meliorating the condition of British India: how far they have yielded to the Christian Endeavours adverted to, we learn from the animating accounts received from Mrs. Wilson, through the medium of various Periodical Publications.

We have now to present a case somewhat different; but it will be seen to be of equal urgency. We have not, indeed, the murderous rites to recount, which were presented in connection with the plea for British India; though infanticide is no uncommon occurrence in China: but we have to speak of the mental destitution of nearly FIVE TIMES

the number of Indian Females, whose silent pleadings were kindly heeded by British Christians. Chinese Boys are almost universally taught to read—Girls are not.

It has been urged with regard to China, that nothing can be done for this proud Empire, because access cannot be obtained to China Proper: now the fact is, Dr. Morrison tells us, that "there are tens and hundreds of thousands of Chinese who dwell under Christian-Protestant Governments; and under Malayan Governments, which do not prevent Christian Instruction being given to the Chinese." Were appropriate methods used to communicate Christian Knowledge, it is fair to expect the blessing of the Almighty; and it is not too much to hope that these emigrants, who thus received Divine Truth out of China, would, on their return home to their native country, carry with them and diffuse gradually the knowledge which they received.

The late Dr. Milne was very urgent on the subject of instruction to the Chinese Youth, in and about Malacca. We quote passages of a Letter from him, dated Anglo-Chinese College, Malacca, May 5, 1821, addressed to the Secretary of the British and Foreign School Society—

I tried, in 1815 and 1816, to introduce writing in sand, and monitors, and division into classes, into two Chinese Schools; but, from want of a perfect knowledge of the System, and from the great press of other more weighty labours, I could not ensure the results, which would have followed a more regular attention. It has been my most earnest wish that we had some one here, perfectly versed in it, to learn the Chinese Languages; and to teach your System to a few lads, whom we could send out to our several Mission Schools. I am not certain whether it would not be an object, and one of the greatest which you have yet tried, for your Society to send out some person of rather studious habits to this place for five or three years, to attempt to introduce your System on this side the Ganges. I would recommend the subject to your most earnest consideration.

Had I the pen of a ready writer, many arguments might be adduced to urge the subject on the attention of your Committee. There is, however, one, which is equal to a thousand. Say China contains 150,000,000 souls—Cochin-China, Corea, Loo-choo, Japan, and other places connected with China, tributary to it, 60 or 80,000,000 more; which, perhaps, is rather a large estimate: then we shall have a fourth of the human race. Now the introduction of your System into China would, in time, secure its introduction into almost all the other countries above named; and its adoption in our Chinese Schools here would, I conceive, be the readiest way to secure its entrance into China, as most of our Teachers return to their own country after a few years' residence abroad. I would then ask your Committee, where have you objects which merit more serious and deliberate attention? and would not even an attempt to introduce such a System be worth risking a few hundred pounds, and especially where there is a probability of its adoption, (on the most discouraging view of the case,) to a certain extent, from the commencement?

To improve the wretchedly-bad System of Education which prevails through all the nations that I have specified, and to impart to them, generally, in the space of 100 or 50 years, the ability of reading the Holy Scriptures, is an object for which your Society might even go a little beyond its plan. A case of such uncommon magnitude will justify a departure from the ordinary rule. Let the Individual be fully versed in the plan. Let the System appear in the most perfect and advantageous form to these Nations.

Mr. Millar has, within the last month, received a communication from Mr. Moore, a native of China by birth; who was several years in this country, and was fitted for the instruction of the Chinese, upon the British System, by the British and Foreign School Society in London. He tells Mr. Millar, that there is a Society established in Malacca, for the education of both sexes; and that they are in great want of a Female Teacher. The formation of this Society was unknown to the London Missionary Directors when they sent out Miss Newell, in April, in compliance with the request of Dr. Morrison. This Lady hopes to make herself useful in Schools, but she is not acquainted with the British System; and should she have become an efficient Mistress before the arrival of the Lady whom we hope to send through the solicited liberality, we are sure, in the extensive field above described, that that Lady need not interfere with pre-occupied ground, and that the co-operation of two Ladies, similarly circumstanced, will serve to make the labours of each more productive of good, by means of mutual encouragement and advice.

It may be difficult to overcome prejudices among the Natives against Female Education: but they will gradually subside; and we shall hope soon to witness the triumph of these exertions, in the delightful appearance of a state of so-

ciety, rewarding the benevolence of the British Ladies.

It is proposed that a Subscription be raised, for the express purpose of promoting the Education of Chinese Females, by sending out a well-qualified Mistress to the Station which may be deemed most eligible. The Funds so contributed will be received by the Committee of the British and Foreign School Society. It is computed that about Six Hundred Pounds will be required for the outfit, passage, and support of a proper person to superintend a School for Training Native Teachers: such further contributions as may be received will be applied to carry on the proposed object of Native-Female Education, which is now earnestly recommended to the Christian Public.

A Lady from Glasgow has been selected as a Teacher; and is now in attendance at the Central School of the British and Foreign School Society, perfecting herself in the British System, and also studying the Chinese Language. Malacca will probably be the place of her destination: this Station holds out many advantages, being the seat of a British Resident—a Missionary Station, including the Anglo-Chinese College—and containing an extensive Chinese Population.

Western Africa.

Liberia.

Address of the Colonists to the Free People of Colour of the United States.

Of this Address it is said in an American Publication—

In the last African Repository is published an Address from the Citizens of Monrovia (Colony of Liberia) in Africa, to the Free People of Colour in the United States; inviting them to partake of the freedom, prosperity, and happiness, which they themselves enjoy. Its spirit is admirable: and the facts which it presents are clear and convincing. How, after reading it, any Free Person of Colour in the United States can prefer his present degradation to the privileges of that Colony, we cannot conceive.

A few extracts are subjoined—

The burden is gone from our shoulders: we now breathe and move freely; and know not, in surveying your present state, for which to pity you most—the empty name of liberty, which you endeavour to content yourself with in a country that is not yours; or the delusion which makes you hope for ampler privileges in that country hereafter. Tell us—Which is the white man, who, with a prudent regard to his own character, can associate with one of you on terms of equality? Ask us—Which is the white man who would decline such association with one of our number, whose intellectual and moral qualities are not an objection? To both these questions we unhesitatingly make the same answer—There is no such white man—

We solicit none of you to emigrate to this country; for we know not who among you prefer rational independence and the honest respect of his fellow-men, to that mental sloth and careless poverty, which you already possess, and your children will inherit after you in America. But if your views and aspirations rise a degree higher—if your minds are not as servile as your present condition—we can decide the question at once; and with confidence say, that you will bless the day, and your children after you, when you determined to become Citizens of Liberia—

But we do not hold this language on the blessing of liberty, for the purpose of consoling ourselves for the sacrifice of health or the suffering of want, in consequence of our removal to Africa. We enjoy health after a few months' residence in the country, as uniformly and in as perfect a degree, as we possessed that blessing in our native country; and a distressing scarcity of provisions or of any of the comforts of life has, for the last two years, been entirely unknown, even to the poorest persons in this community. On these points there are, and have been, much misconception, and some malicious misrepresentations, in the United States—

People now arriving, have comfortable houses to receive them, will enjoy the regular attendance of a physician in the slight sickness that may await them—will be surrounded and attended by healthy and happy people, who have borne the effects of the climate; and who will encourage and fortify them against that despondency, which alone has carried off several in the first years of the Colony—

Away with all the false notions that are circulating about the barrenness of this country! They are the observations of such ignorant or designing men, as would injure both it and you. A more fertile soil, and a more productive country, so far as it is cultivated, there is not, we believe, on the face of the earth: its hills and its plains are covered with a verdure which never fades: the productions of nature keep on in their growth through all the seasons of the year. Even the natives of the country, almost without farming tools, without skill, and with very little labour, raise more grain and vegetables than they can consume, and often more than they can sell—

Cattle, swine, fowls, ducks, goats, and sheep thrive without feeding; and require no other care than to keep them from straying. Cotton, coffee, indigo, and the sugar-cane are all the spontaneous growth of our forests; and may be cultivated, at pleasure, to any extent, by such as are disposed. The same may be said of rice, Indian-corn, Guinea-corn, millet, and too many species of fruits and vegetables to be enumerated. Add to all this, we have no dreary winter here for one half of the year, to consume the productions of the other half. Nature is constantly renewing herself; and constantly pouring her treasures, all the year round, into the laps of the industrious. We could say more on this subject, but we are afraid of exciting too highly the hopes of the imprudent: such persons, we think, will do well to keep their rented cellars, and earn their twenty-five cents a day at the wheelbarrow, in the commercial towns of America; and stay where they are. It is only the industrious and virtuous that we can point to independence, and plenty, and happiness, in this country—

Not a child, or youth in the Colony, but is provided with an appropriate School. We have a numerous Public Library and a Court-House, Meeting-Houses, School-Houses, and Fortifications sufficient, or nearly so, for the Colony in its present state—

Truly we have a goodly heritage; and if there is any thing lacking in the character or condition of the people of this Colony, it never can be charged to the account of the country: it must be the fruit of our own mismanagement, or slothfulness, or vices. But from these evils we confide in Him, to whom we are indebted for all our blessings, to preserve us. It is the topic of our weekly and daily thanksgiving to Almighty God, both in public and in private, and He knows with what sincerity — that we were ever conducted by His Providence to this shore. Such great favours in so short a time, and mixed with so few trials, are to be ascribed to nothing but His special blessing. This we acknowledge. We only want the gratitude which such signal favours call for—

Nor are we willing to close this paper without adding a heartfelt testimonial of the deep obligations which we owe to our American Patrons, and best earthly benefactors — whose wisdom pointed us to this Home of our Nation; and whose active and persevering benevolence enabled us to reach it. Judge, then, of the feelings with which we hear the motives and the doings of the Colonization Society traduced—and that, too, by men too ignorant to know what that Society has accomplished, too weak to look through its plans and intentions, or too dishonest to acknowledge either.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Publications of the Society's Press at Malta, from January 1825 to December 1827.

THE following abstract, by Mr. Jowett, of the productions of the Society's Press for its first three years was promised at p. 60 of the Survey:—

ITALIAN.	*Copies.*	*Distrib.*	*On hand.*
Abdool Messia	1000	358	642
Select Stories (Two Edit.)	1500	824	676
First Six Centuries, abridged from Milner	500	466	34
Conversion of Augustine	1000	988	12
Augustine's "City of God"	500	500	..
Meditations	1500	645	855
Life of Swartz	1500	1268	232
Hale's Rules	1000	901	99
Hale's Antidotes against the Calamities of Life	500	132	368
Milner's Ch. Hist., 1st Cent.	500	147	353
Scripture Promises	250	202	48
Early Rising (from Law)	500	102	398
Law & Babington on Educ.	500	133	367
L'Amico dell' Uomo: Jan. to Dec. 1826	750	646	104
L'Amico dell' Uomo: Jan. to Dec. 1827	1000	223	777
Image Worship, (Milner V. III. Cent. 8. Chap. 3.)	1000	..	1000
	13,500	7535	5965

GREEK.	Copies.	Distributed.	On hand.
Short Stories	1000	1000	..
ShortHistofThreeCent.	1500	1232	268
Nine Dialogues	1000	877	123
Meditations (Two Ed.)	2000	1120	880
Nature and Grace	1000	996	4
Hale's Rules	1000	836	164
Life of David	1000	644	356
Baxter's Call (abridged)	1000	744	256
Commentary on Acts	1000	246	754
Church at Ephesus	1000	364	636
Ditto at Athens	1000	494	506
Ditto at Thessalonica	1000	533	467
Converted Jailor	1000	523	477
Abdool Messia	1000	334	666
Tract on Education	1000	219	781
Philanthropos: Jan. to Dec. 1826	1000	925	75
Philan. Gazette: Jan. to June 1827	500	450	50
	18,000	11,537	6463

ARABIC.	Copies.	Distributed.	On hand.
Primer	1000	1000	..
Primer, and Sermon on the Mount	1000	1000	..
Primer, Proverbs, & Lokmann's Fables (2 Ed.)	5500	1215	4285
Primer, & Script. Texts,	500	500	..
Sermon on the Mount,	2000	2000	..
St. Peter's Epistles	1000	1000	
St. John's Epistles	1000	1000	..
Green's Questions	1000	975	25
Dialogue between a Traveller & Yourself,	1500	1450	50
Dairyman's Daughter,	1750	755	995
Prayers for Morning & Evening, for every day in the week	500	421	79
Life of William Kelly,	1750	1164	586
Dr. Watts's First Catechism for Children	2000	1232	768
Life and Death of Rev. Pliny Fisk	500	150	350
The End of Time	500	..	500
Acts, the Second Chapt.	1000	1000	..
Address to Children	500	..	500
	23,000	14,862	8138

SUMMARY.

Languages.	Total of Copies priated.	Total of Copies distributed.	Total of Copies remaining in Depository.
Italian	13,500	7535	5965
Greek	18,000	11,537	6463
Arabic	23,000	14,862	8138
Total	54,500	33,934	20,566

India within the Ganges.

CALCUTTA.

BIBLE SOCIETY.

Remarkable Instance of Benefit from even imperfect Translations of the Scriptures.

At the Anniversary of the Calcutta Bible Association, held in January of last year, the Venerable the Archdeacon, who was in the Chair, stated a fact which had recently occurred; and which strikingly shews the benefits that may result from the circulation of the Word of God, even though it be in the form of a translation executed in a very imperfect manner:—

About twenty years ago, when I was stationed at Chunar, a Native Roman-Catholic used to visit me for religious instruction. There was not, at that time, any translation of the Scriptures to be put into his hands: I, therefore, selected some of the most important passages of the Bible; and, according to the best of my ability, dictated a translation of them—very imperfect, it is true—to the poor man, who wrote it on a number of pieces of loose paper. I soon lost sight of him, and heard nothing of him for many years; but have been lately informed, by the Rev. Mr. Wilkinson, of Gorruckpore, that, a short time ago, he had been called to visit this same man when upon his death-bed. On entering into conversation with him, he was surprised by the extent of his acquaintance with Scriptural Religion, and the propriety of the feelings which he expressed in reference to the solemn situation in which he was then placed. He asked an explanation; when the poor man produced the loose slips of paper, on which he had written my translations. On these it appeared that his soul had fed through life; and, through them, he died such a death that Mr. Wilkinson entertained no doubt of his having passed into glory.

CHURCH MISSIONARY SOCIETY

Testimonies to the late Rev. Abdool Messeeh.

The Auxiliary Committee thus speak of this venerable Missionary in their last Report—

He had laboured in the service of the Church Missionary Society upward of 14 years, during the whole of which period he had uniformly adorned the doctrine of God our Saviour, and greatly endeared himself to many Christians of all classes in society. By patience and meekness under persecutions and reproaches for Christ's sake, and by persevering endeavours to return good for evil, even his enemies had become at peace with

him; while, by his labours to make known the Gospel, multitudes of his countrymen were brought to acknowledge the superiority of the Christian Religion, and about 100 of them to embrace the profession of it: many of these departed this life before him—some have returned to their old errors—and some remain walking in the truth. While the Committee justly regret the loss, which the Cause of the Gospel has suffered in the removal of so valuable a fellow-labourer, they would offer their hearty thanks to the Father of Lights, from whom every good and perfect gift doth come, for manifesting so signally the power of his grace in the conversion, holy life, and triumphant death of this true Servant of Christ.

At the Meeting at which this Report was delivered, held on the 1st of June, M. Gisborne, Esq., in addressing the Meeting, bore an honourable testimony to this exemplary man—

I will now briefly call your attention to another topic, as one of high encouragement to us; though, at first sight, it may appear to bear the very opposite character—I mean the death of the Rev. Abdool Messeeh. We seem to ask in vain for one who shall speedily supply our loss. We cannot turn to Europe or to the European Missionaries among us, for one to supply the place of a NATIVE MISSIONARY, who, for sixteen years, has given full proof of experimental acquaintance with the principles which he professed. But the same Power that raised him up remains to work for us: it is His own work: we commit it cheerfully to Him, and He will not desert it.

Let us view the subject as it regards the departed Saint himself, and how glorious is the picture! It is not necessary to go in detail through his history, with which you are probably all acquainted. You may remember him as having been about twenty years ago a rigid Mussulman, and you have since seen him a Christian Minister. You may have heard that he was then a Trooper in the service of a Heathen Rajah, and you have since known him a Soldier of Christ. It is just sixteen years ago, that, on Whit-Sunday 1811, he was baptized in the Old Church of this place, and clad in the Christian Armour with which he stood in the evil day: he then publicly took that shield of Faith, which he has found effectual to quench all the fiery darts of the Wicked One: he then openly professed to take for a helmet the hope of that Salvation to which he has now attained. We trust he has obtained the Crown; and that, in re-union with Martyn and with Brown — with Martyn, the honoured instrument of his conversion—with Brown, who had the privilege of initiating him by the sacred rite of Baptism into the fellowship of Christ's Church, of buckling on him as it were that armour in which he has since been more than conqueror through Him that loved him—in re-union with those spirits of the Just made perfect, in the full participation of the unutterable bliss emanating from the presence of his glorified Saviour, we trust he is now realizing those heart-stirring words of the inspired Psalmist, *As for me, I shall behold His face in righteousness, I shall be satisfied when I awake in His likeness.*

Baptism of a School Girl and her Parents.

It was noticed, at p. 79 of the Survey, that a Hindoo and his Wife had been greatly influenced by the spirit and conduct of their little Daughter, and had become Candidates for Baptism: both the Child and her Parents have been baptized, as will appear from the following extract of a Letter dated the 25th of August—

Mrs. Wilson has been permitted to see the fruit of her labours, in the conversion of a little Hindoo Girl, who has been the means also of bringing her Father and Mother to the knowledge of the truth; and all three were baptized on Sunday morning, the 1st of July, in the presence of Mr. and Mrs. Harington and many others: the Girl's Hindoo name was Harroo, but she received at baptism the Christian Names of Mary Anne. This Girl had been a constant attendant in one of the Native Schools, about three years ago: at which time her father was absent, as bearer to a gentleman who went to Rangoon. After she had been about a year at school, she objected to join her Mother in the usual poojahs and worship of idols; but, in all other respects, was truly exemplary, and a most diligent, obedient child. On the Father's return, the Mother told him of their Daughter's objections to join them

in idol-worship; at which he was greatly enraged, and forbad her attending school any longer. The child obeyed; but, in a few months she pined away, and fell off in health and spirits: yet often remonstrated gently with her parents, and told them what she had learnt of the True God. About a year ago, the Father and Mother accompanied their child to Mrs. Wilson's house, entreating her to receive their Daughter again, and also to impart to THEM such instruction as she had bestowed upon their child; requesting, also, that Mrs. Wilson would allow them to reside on the Mission Premises, and the Father begged to be employed. Mrs. Wilson consented; and they became constant attendants on Christian Worship, twice a-day; and the Daughter seized every spare moment to read to them out of the Scriptures: the Father proved a most useful trusty servant; and the Mother conducted herself in a quiet, modest manner. A few months ago, they requested to be baptized; and, after some trial of their conduct, they were received into the Church on the 1st ult. The Daughter, now twelve years of age, is likely to prove one of Mrs. Wilson's best Teachers; as she has very good abilities, and is very active.

LADIES' NATIVE-FEMALE-EDUCATION SOCIETY.

From the Third Report, delivered at the Annual Meeting, held, on the 17th of May, at the Episcopal House in Chowringhee, we shall extract such information as may not have been already anticipated in our pages.

Number and State of the Schools.

In the last Report it was stated, that, in consequence of the expectation of aid to be derived from the Church Missionary Society, the operations of the Society would be extended to the stations under this Presidency generally, wherever a prospect of efficient superintendence should offer.

After stating various particulars relative to Mrs. Perowne's Schools at Burdwan with which our Readers are already acquainted, and expressing their great concern at the unavoidable suspension of them in consequence of her departure *for Eng*land, the Committee add—

A School which was established at Tallygunge by the Rev. Mr. Tweddle, has also been taken under the patronage of the Society. Schools at three other stations have been established, in expectation of aid, when required, from this Committee. They are, at present, maintained by friends on the spot.

In Calcutta, the same number of Schools has been maintained as was stated last year, and the same number of children continue to attend, viz. in Thirty Schools about 600 Girls, of whom about 400 are in daily attendance. Their respected Superintendants inform the Ladies' Committee that—

The effects of novelty being now at an end, we hope that we may look upon our work as tolerably well established. It would be difficult to ascertain the motives, which induce parents to send their children to our schools; but they have seen our disinterested labours among them for more than five years, and are well acquainted with our plans of instruction: no rewards are held out to induce the children to attend; and it seems but justice to them to state, that the Natives around us seem to give us daily more of their confidence. The character of the books which we use, the nature of the examinations, and the general order and state of the schools, are all open to the inspection of the friends of the children entrusted to our charge.

Many more schools, with the prospect of being well attended, might have been established; but as no dependence can be placed on the Native Teachers without vigilant superintendence, it was not judged advisable, even had the funds admitted of it, to extend the Committee's sphere in Calcutta.

During the last three months, the small-pox has prevailed to a great degree among the Natives in Calcutta; and the Schools have, in consequence, suffered interruption: in the neighbourhood of one school, the disorder prevailed to such an extent that the school was shut up: eight children died. Another school-house was burnt during those conflagrations, so common and so productive of misery at this season; but the children are again in attendance, and the schools are going on as usual.

Interesting Notices of a poor Blind Girl.

An Account of the Fifth Examination of the Schools appeared at pp. 436, 437 of our last Volume: in reference to the Blind Girl there mentioned, the Committee state—

It will be gratifying to the friends of the Society to learn that the poor Blind Girl, referred to in the account of the Examination, has made such progress as

to be considered a First-class Scholar. Being in rather distressed circumstances, a friend allows her one rupee a month; and she is led daily by her little sister to three different schools, where she instructs the younger children in committing Watts's Catechism to memory, and in learning to sing Hymns. She now, therefore, derives comparatively temporal comfort from the instruction which she has imbibed; and, if it were only in respect of the occupation of mind supplied, what happiness does this poor Blind Girl enjoy, compared with what she was capable of little more than a year ago!

Preparation for the Central School.

The preparations made toward commencing building the Central School were stated in last year's Report. On the 18th of May, the Foundation-Stone was laid by the Lady Patroness: since then, the building has been in progress, under the inspection of Mr. C. K. Robison, and is now about to be roofed in. It is expected to be ready for occupation before the end of the year.

Mrs. Wilson has begun to collect the Scholars of several schools in one place near the Central School, with a view to habituate them to assemble in greater numbers, and her success has been equal to her expectations: less objection has been made to go a greater distance from home for instruction, and there is every hope that the Central School will answer the purpose for which it is intended.

Laying the Foundation-Stone of the Central School.

It is stated in the Appendix to the Report—

The Right Hon. Lady Amherst, Patroness of the Ladies' Society for Native-Female-Education, having been requested to lay the Foundation-Stone of the Central School, the ceremony was fixed for Thursday Morning, the 18th of May 1826; and the spot chosen was the eastern corner of Cornwallis Square, Manicktollah Street, district of Simlia, Calcutta. Her Ladyship and Suite reached the place about a quarter after six o'clock, where all was found duly prepared, and the Stone lowered in the presence of a large company of respectable European and Native Gentlemen, among whom were the Hon. Mr. and Mrs. Harington, Rajah Budinath Roy, Baboo Radhacant Deb, and many others.

A Brass Plate, with an appropriate Inscription, having been enclosed in the Foundation-Stone, and the Stone laid in the usual manner, the Archdeacon of Calcutta, after using the Collect "Prevent us, O Lord, in all our doings," offered the following Prayer—

O Almighty God! who hast instructed us by Thy Word that, *for the soul to be without knowledge it is not good*, accept us in this our endeavour to supply instruction to the ignorant, and to impart light to those who sit in darkness. Vouchsafe Thy blessing to those who are, or hereafter may be, engaged in the conduct of this design: endue them with Thy Holy Spirit: enrich them with Thy heavenly grace: enable them, by a holy and edifying example, to manifest the excellency of the principles which they teach; and so, in all respects to demean themselves, as to give no offence in any thing. Grant to those who may receive instruction here, that they may give diligence to improve their opportunities, and with sincerity of heart yield themselves to do Thy righteous will. Bless our King—the Governor-General of India—the Supreme Council—and all who are any way engaged in the administration of the affairs of this country: direct all their consultations, and prosper their endeavours, to the furtherance of Thy glory, the good of Thy Church, and the safety, honour, and welfare of our Sovereign and his dominions. Comfort with Thy Grace all who, by their influence, or their contributions, or their prayers, have assisted in the promotion of this design; and grant to us all, that, when the earthly house of this tabernacle shall be dissolved, we may obtain a house not made with hands eternal in the Heavens, through His alone merits and mediation, who hath taught us thus to pray—

Our Father, &c.

Declining State of the Funds.

The Committee regret to state that the Income of the Society has fallen off greatly during the last year. The amount of Donations and Subscriptions, last year, exclusive of the magnificent gift of Rajah Budinath Roy, was 13,587 Sicca Rupees: this year, they amount to 8711.

Appeal for enlarged Support.

That some diminution should take place, after the first excitement of novelty had ceased, was to be expected: it seems inseparable from human nature,

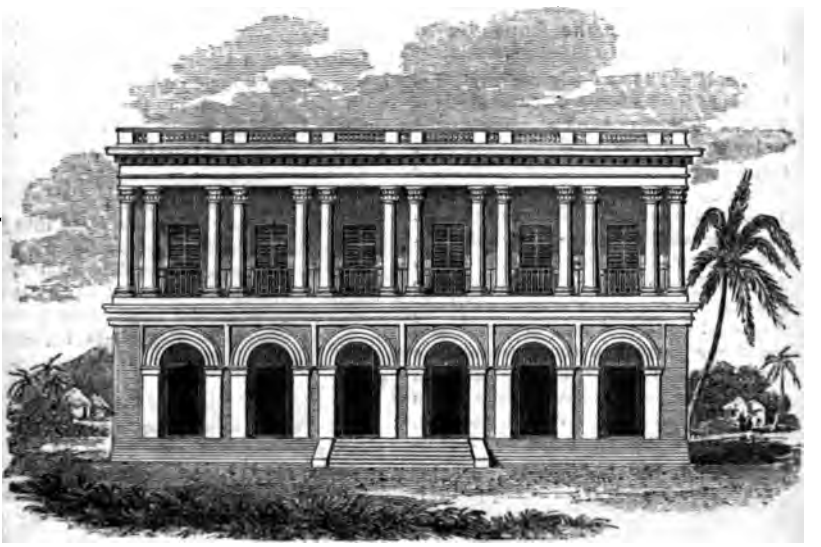
in its present state, that, when many are associated for a common object, some should conclude, that the performance of their particular part is of little importance, and that their failure will scarcely be perceived in the general result: this unreasonable assumption, every reflecting mind will see, would, in its consequences, lead to the abandonment of every scheme of benevolence: for why should any one individual assume this ground rather than another? and if all should act upon this principle, what would become of the general result.

The progress of Native-Female Education depends, therefore, on all, who have the opportunity, contributing, according to their ability, their due proportion to this object.

It is quite obvious, that there is nothing in the System prevailing among the Natives of this country, to raise the Female Character. However remote from the observation of Europeans, generally, the principles of their religion, so called, may lie, the effects of it are visible; among other particulars, in the abject condition to which Hindoo Females are reduced, and in which they have remained for so many centuries. It is as obvious, that the means adopted by the Ladies' Society are suited to raise the character of Native Females; and, if only persevered in, cannot fail, under the Divine Blessing, by raising their mental and moral character, to improve also their temporal condition. As Women are found to be actuated by good principles, the bondage in which they are now held will be gradually relaxed: suspicion, the bane of domestic happiness, will find no place: and opportunities will be afforded after marriage, as readily as now in early age, of further improvement; and the advancement of the females of this country to their original rank in the scale of being will then be rapid.

In the mean time, sacrifices are called for, in order to the helping on of this blessed consummation. Individuals are found among our own country-women fully adequate to the task, and willing to forego present ease and domestic enjoyments, and to encounter privations and humiliation of various kinds, in order to impart the necessary instruction to the lowly Native Female. It seems a small matter, then, for those of their sex, whom Providence has favoured with the superfluities of life, to spare a little of their abundance toward supplying the unavoidable expenses attending these labours of love; and the Ladies' Committee earnestly call upon their Country-women to reflect on the honour which they may confer upon themselves, as well as the happiness which they may contribute to extend to, at present, a degraded portion of their own sex, by taking part in the labours of this Society.

We annex A VIEW OF THE CENTRAL SCHOOL, taken from a Lithographic Elevation published by the Architect.



ESTABLISHED CHURCH OF SCOTLAND.

PROPOSED EXERTIONS FOR THE PROPAGATION OF THE GOSPEL IN INDIA.

Memorial of the Rev. Dr. Bryce to the General Assembly.

In 1825, the Rev. Dr. Bryce, Senior Clergyman of the Church of Scotland in the Presidency of Fort William, addressed a Memorial to the General Assembly of the Church of Scotland, urging the Assembly to adopt measures, as a body, for the Propagation of the Gospel in India, in imitation of the Church of England.

Leaving Native Education in the zealous and able hands in which it is now placed, Dr. Bryce, under the persuasion that the alleged want of success among the Natives arises from the Gospel having been addressed almost exclusively to the lower classes, thus opens his own plan to the General Assembly—

Your Memoralist would urge upon the Church of Scotland, to attempt the effect of addressing the better-informed Natives at this Capital, in their own language, and from under the roof of an Established Christian Temple, and under the sanction and countenance of an Established Ecclesiastical Authority; and your Memorialist ventures to assure your Venerable Court that there exists, at this moment, that desire of instruction, on the part of many intelligent Natives of this Metropolis, which promises, even at the outset, an intelligent and respectable audience to your instruments.

Your Memorialist need only remark, that the feelings and prejudices of the better-informed and more respectable classes of the Native Population of India lead them to regard, with high respect, every thing connected with the Established Institutions of the country, in order to persuade you of the manifold advantages that might result from the measure which your Memorialist would urge on your adoption

Your Venerable Court must be aware of the policy, hitherto very properly pursued by the Government of British India, of withholding any such direct countenance and support from the schemes of Religious Improvement, as would alarm the Native Population of the country; but one of the most eminent advantages held out by the Ecclesiastical Establishments, now in India, in connection with the Churches of England and Scotland, appears to your Memorialist to be, that the sanction and support of Constituted Ecclesiastical Authority may, at length, be afforded to these schemes, without that direct interference, on the part of Government, which might create suspicion; yet with all that effect, which, from the peculiar feelings and prejudices of the Natives, would secure to these attempts respect and attention.

Your Memorialist must leave it to your Venerable Court to adopt the measures by which the Church of Scotland at home may best avail herself of the footing which she has obtained in India, toward the Religious and Moral Improvement of its Natives; but your Memorialist would respectfully suggest, that many of the anticipated advantages might be obtained by the maintenance of two or more Probationers or Clergymen of our Church, at this Presidency—to be placed by your Venerable Court under the Ecclesiastical Kirk Session of St. Andrew's Church—to be educated under their eye in the Native Languages of the country, and employed under their authority, when duly qualified to preach from the pulpit of St. Andrew's Church to such Native Congregations as might attend their Ministry.

Pastoral Letter of the General Assembly to the People of Scotland.

The Memorial of Dr. Bryce was the means of calling the attention of the General Assembly to the state of India. The subject was taken into serious deliberation; and, in consequence, the Assembly addressed to the people at large a Letter, under the following title:—

To the People of Scotland, the Letter of a Committee of the General Assembly of the Church, relative to the Propagation of the Gospel in Foreign Parts, and, more immediately, in the British Provinces of India.

Of this Letter it is said in a Calcutta Paper—

"It is, we believe, generally known, that Rammohun Roy accompanied Dr. Bryce's Memorial with his testimony generally in favour of the views and suggestions which it held forth. This learned

and intelligent Native Gentleman did not regard the directly addressing his countrymen, from the pulpit of an Established Place of Worship and under the sanction of Established Ecclesiastical Authority, as so likely to produce all the good effects expected from it by Dr. Bryce; and, on looking to the Letter of the Assembly, it will be seen that that Venerable Body must have adopted Rammohun's suggestion, as they have made Education the primary object in view—and look to the employment of the Clergyman who may be sent out, in preaching the truths of Christianity to Native Audiences, as consequent to their labours as Teachers of Youth.

We cannot conceive the hint of Rammohun Roy to have been at all necessary, to guide such a body as the General Assembly of the Church of Scotland to a wise conclusion on this subject. The advantages of Education, conjointly with the exercise of the Ministry, as the most efficient means of propagating Christianity, are ably and warmly urged in the Letter of the Assembly. We extract the following outline of the plan on which the Assembly purposes to begin its operations—

It would be desirable to establish, in the first instance, a Central Seminary of Education, with Branch Schools in the surrounding country, for the benefit of the children of the Native Population—under the charge of a Head Master, who ought to be an Ordained Minister of our National Church; and not less than two Assistant Teachers from this country, together with a certain number of additional Teachers to be selected by the Head Master from those Natives who have previously received the requisite education.

The Head Master (being, as already said, a Clergyman) ought to embrace opportunities as they occur, to recommend the Gospel of Christ to the faith and acceptance of those to whom he finds access. With this view, he ought to court the society of those Natives, more especially, who have already received a liberal education; and, if encouraged by them, ought to put into their hands such Tracts, illustrative of the import, the evidences, and the history of our Christian Faith, as may be sent to him for that *purpose, under the* authority of the General Assembly; and ought also to preach, from time to time, in the hearing of such persons, or others who may be induced to attend him, either in the Hall of the Seminary over which he presides, or in such other convenient place as may be afforded him.

We cannot but concur in the remark of a friend on this subject—

I am glad to find that the General Assembly has adopted a plan, which, if properly carried into execution, cannot fail to be productive of much good: but I am sorry to perceive, that, in this plan also, an undue preference is given to the rich and learned above the poor and illiterate.

This defect, however, will cure itself. Half-enlightened and half-hearted men will, at times, be found in posts of service for which they are utterly disqualified: but the Church of Scotland will find, what the Church of England finds, that both her Conscience and her Regulation suffer, unless her representatives are enlightened and devoted men. Such men will soon find, that the state of the Natives of India requires that a Missionary should be a PERPETUAL PREACHER—*in season*, and *out of season*—to the learned and the unlearned—to the rich and the poor—in the Church or the private abode—in the crowded and tumultuous mela, or to the groupe by the way-side: everywhere, but with wisdom, the Minister of Christ who is deeply imbued with the love of his Master, will labour to spread among the teeming population of India the savour of His Name. The effect of these labours has been, by some persons, greatly undervalued; but were the many hundreds of true converts which have been the fruit of this toil reduced to tens or to units, the duty would remain the same, and the heart of every zealous Missionary would continue to respond to its call.

The Kirk Session of St. Andrew's Church in Calcutta have reprinted the Assembly's Letter; and have

distributed with it a Circular, from which we make the following extract—

In requesting your countenance to an Institution, emanating from so highly respectable a quarter, and having in view so truly benevolent an object, we do not think it necessary to use many words. The Ministers of the Established Church and the People of Scotland have not, in times past, been backward in their endeavours to promote the Propagation of Religious and Moral Knowledge over the Heathen World; but the present is the first occasion, on which these endeavours have been combined in A GENERAL AND NATIONAL UNDERTAKING: and hence, for the first time, we are in possession of the guarantee, the high character of the Ecclesiastical Establishment of Scotland, that the means employed in this undertaking will be distinguished for every thing, which the pious and rational Christian can desire to be brought to the task; and that the Funds, placed by the liberality of the People of Scotland and of her Sons in India at the disposal of her Committee, will be devoted, with the greatest fidelity and discretion, to the accomplishment of the end in view.

KURNAUL.

CHURCH MISSIONARY SOCIETY.

Discussions of Anund Messeeh with his Countrymen.

OUR Readers will have learnt from pp. 100, 101 of the Survey, that this Native Teacher, who had laboured for several years at and near Delhi, is now placed at Kurnaul, about 70 miles to the north of that city. The following communications respecting him will shew that he is treading in the steps of his departed countryman, Abdool Messeeh. The Rev. Henry Fisher, Chaplain at Meerut, under whose superintendence Anund labours, thus speaks of him—

In order that you may form a fair judgment of Anund's state of mind and usual mode of proceedings, I shall occupy the remaining portion of my Letter with a few extracts from memoranda, communicated to me by my Son, of conversations with Anund, previous to his departure for Kurnaul. You will probably remember, that our beloved Bishop had particularly recommended that a mode of instruction should be arranged and acted upon, either by me or my Son at Delhi, with a view to the future Ordination of Anund. This will explain to you much that you will meet with in the following extracts from my Son's communications.

We subjoin these memoranda—

I had given to Anund a passage of Scripture, upon which I desired him to write his sentiments. He brought his manuscript this morning. He had mistaken my directions; and, instead of the 42d and 43d verses of the xxiiid of St. Luke, had taken the 22d and 23d. However, I was much pleased with what he had written. He had thus thrown together a few thoughts on Pilate's appeal to the Jews, that he had found no fault in our Blessed Lord—

Pilate mentioning this three several times, proves how fully convinced he was, himself, that Jesus Christ was faultless. Oh! what a consolation to us! Unless this had been the case, we could have had no good hope: HE was without sin—therefore He was able to bear OUR sins. Every man, who is BUT a man, has his own sins to answer for; and therefore could not have given satisfaction for the sins of another man! Christ is God! HE can satisfy the Father.

Anund then said—

As I was coming through the city this morning to see you, I passed by a spot, where a very old Pandit regularly and daily attends to read the Shaster to a vast number of Hindoos, who gather respectfully around him. Seeing them thus engaged, I drew near; my heart full of the subject on which I had been thinking and writing. As soon as the old Pundit saw me, he closed his book, and courteously addressed me. "To what are we indebted," said he, "for the favour of this visit from you?" I made a suitable reply; and, after a short pause, addressed the Pundit—"Sir," said I, "will you tell me what of all things in the world, in your opinion, will bring a man the greatest good?" He hesitated a while; and then said, "Four things are of especial use to man, from the practice of which the greatest good will arise." "What are they?" All were very attentive to our conversation—"1st, To read the Shaster: 2d, To bathe in the Sacred River: 3d, To visit Holy Places; and, 4th, To distribute Alms." To this I replied—"I cannot see what possible good can arise by reading the Shaster; so full as it is of idle, ridiculous tales, and some of them gross and impure. What good can be derived from bathing in different Streams? they may indeed cleanse the body, but cannot purify the heart: are we not conscious of remaining the same sinners, after these washings, as we were before? And as to visiting Holy Places, as

you call them, how are they holy? they are dedicated to men of like passions with ourselves, and many of their lives will not at all bear investigating. Doubtless it is highly proper and benevolent to distribute Alms; but, if no one can enjoy blessedness but those who are charitable in this sense, how many thousands of men must for ever remain destitute of it, who have nothing to give!" "Oh," said the Pundit, "YOU cannot, of course, expect to reap any good from a perusal of the Shaster: having forsaken the good customs of your forefathers for a new unheard-of way, YOU can never expect any good." Most of the bye-standers seemed delighted with their old Pundit, and began to praise his great wisdom; turning to each other, and exclaiming, "How good! how fine!" At last, a meek-looking Mahajun (Shopkeeper) exclaimed, "Suppose we hear what the Man has to say?" The Pundit consented. "I will tell you, then," said I, "what alone is good, and the chief good to man—to believe in the Holy Saviour." "What do you mean by that?" "I mean the Lord Jesus Christ." "Oh, if you call him the Holy Saviour, why are not Ram and Ganesa just as good? Christ was a great man, and so were they!" "I will tell you, and shew you in what they differ. Ram and Ganesa were mere men of this world; worldly in all their pursuits: all their actions were to gain for themselves a great name: as warriors, they conquered countries, and amassed great wealth, and were cruel. Jesus proved himself Divine by his pure and holy works, by his miracles of love and mercy, and by the gracious words which he spoke." Thus I endeavoured to preach unto them the Gospel. Having the subject on which I had been writing fully in my mind, I said, "His enemy being His judge, openly declared, *I find no fault in him!* What a testimony! Had it been that of a Friend, we might have suspected it; but, behold, his Enemy speaks! Bring hither your Ram and your Ganesa, and I will bring my Lord and Saviour Jesus Christ. Let us compare them: and then, if Ram be God, serve him; but if Jesus Christ be God, then serve Him!" The old Pundit was swallowed up with rage.

I gave Anund for his next subject the "Thief on the Cross," directing his mind to the chief points. The sun was very powerful to-day, the wind blowing hot and violent; so that when Anund reached my house, he seemed quite exhausted. After sitting awhile, he exclaimed—

Ah! Sir! your room to me, after passing through the burning sun, is just what Jesus Christ and His Gospel are to poor sinners—a *shadow from the heat—a refuge!*

He added, with much seriousness—

If this heat distress me thus, what must be the fire of hell!

Examined Anund's last Sermon, on 1 Cor. xiv. 1. *Follow after Charity.* He *then said—*

I went, this morning, to see my Wife's Brother. On these occasions I go as a man approaches to catch a strong and wary bird. I found him reading one of their books, in which there is a wonderfully fine story of a woman, who had a pair of bracelets made of the gum of a certain tree: she went to bathe in the Ganges, and was transported to heaven; and, so great was the virtue of the Sacred Stream, that the insects attached to the gum went thither also! "Ah, Brother," said I, "the waters of Gunga are very good to clean your body and wash your cooking things; but what possible good can they do to your spirit? Will the Judge quit an apprehended thief or murderer, because you have washed him in the Ganges? Take this poor wretch to the Judge Sahib, and say, 'You cannot condemn him: he has been washed in Gunga.' Will he obey you? How, then, will the Eternal Judge pronounce you clean, when you have only washed your body in the Gunga?"

Examined Anund's Sermon on Rom. v. 1. We conversed on the great doctrine of Justification. I endeavoured to shew him how it seems to include far more than mere pardon; viz. a title to eternal happiness in heaven—"A Judge or King may pardon a criminal, but this will not entitle him to sit with the King on his throne; neither does it entitle him to any reward, as if he had fulfilled every duty." Anund seemed to understand and feel this. He then gave me the following narrative—

I went out, the other day, to a pleasant spot about a mile from the city, on that rising ground to the westward. It is a very favourite place with the Natives; to which they are in the habit of continually resorting, in a cool day, to enjoy the fresh breeze. As I drew near, I saw assembled a vast number of people; and, in the midst of them, a very respectable man, who is in the service of the Hon. Company, and receives 250 rs. a-month: he was surrounded by numerous friends and attendants. As I approached closer, one man sneeringly exclaimed—"Here comes Eesa Messeeh!" "Nay," said another, correcting him, "his name is Anund Messeeh." I made my salaam, and sat down; and we entered into conversation. They asked me why I had rejected my caste, by eating and drinking with the Sahib-Logs. "Could you not have retained all your ancient customs: and so, while you indulged your own fancies, kept your friends? You might have obeyed your Christ in your heart, if you liked; and no one could have known or would have cared." This led to a long conversation about meats and drinks, which cannot defile the soul. I endeavoured to convince them of this; and to justify my hope and conduct, while I pointed out the folly and worthlessness of theirs. A great deal was said more than I can repeat, for our discussion lasted till the evening. As we rose to depart, one among them exclaimed, "See, he has not only disappointed us, who expected him to be left without an answer; but, to our amaze-

ment, he has left us without the power of reply. How wisely have the Sahib-Logs given him his name—Anund Messeeh (Joyful in Christ). Behold, he is joyful!" We returned together to the city, walking and talking with great cordiality. I carried my BOOK under my arm; and I humbly and joyfully thought of my Blessed Lord, when he came down from the mount and great multitudes followed Him.

Mr. H. Fisher adds—

We read together the Second Chapter to the Ephesians; being led to it by some remarks which he made on his past life—the deep grief which the remembrance thereof always occasioned—and the heaviness of the yoke which he bore when an idolator. He spoke most beautifully and feelingly on the contrast between his sins and the free mercies of Jesus Christ.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—The Rev. Evan Evans, late Missionary at the Paarl, South Africa, who had returned home (see p. 41) for the benefit of his health, died at Llanidloes, Montgomeryshire, on the 29th of January, about 36 years of age: leaving a widow and four children: it is stated—

Mr. Evans embarked, with Mrs. Evans, for Africa, in the decline of 1816. He laboured for some time at Bethelsdorp, but the people at the Paarl having earnestly solicited a Missionary, he removed to the Paarl in November 1819; and continued his labours at that place and in the surrounding country, with a considerable measure of encouragement and success, highly esteemed and beloved by the people, until the summer of 1826, when the disorder which has brought him to an early grave began to assume a serious form.

Mrs. Jane Smith, widow of the late Rev. John Smith, Missionary at Le Resouvenir, in Demerara, in whose trials she deeply participated, died in peace and joy, at the house of a friend at Rye, in Sussex, on the 10th of February, in her 34th year.

WESTERN AFRICA.

Church Miss. Soc.—On the arrival of the Rev. Messrs. Betts and Gerber with Mr. Boston and Mr. Heighway, arrangements were made, at Special Meetings held on the 19th and 20th of December, for the most effectual application of their labours to the benefit of the Colony; Colonel Denham acquiescing in the appointments proposed. Mr. Gerber was to divide the Ministerial Duties of the River District with Mr. Metzger, before stationed there. Mr. Boston was to act as Catechist, under Mr. Davey already in Ministerial Charge of the Mountain District. Mr. Betts was to proceed to Kent, in charge, as Minister, of the Sea District; and Mr. and Mrs. Heighway to York, in the same District —Mr. Heighway to act as Catechist, and Mrs. Heighway as Mistress of the Girls' Schools: the Rev. J. G. Wilhelm, the Society's Senior Missionary, was to be liberated, on account of his infirmities, from the charge of the Sea District to which he had lately removed; and was to settle in Freetown, in care of the Native Congregation at Gibraltar Town, while he would render such help to the Occasional Duties of Freetown as his health might allow. The Rev. Messrs. Davey and Haensel were to preach alternately on Sunday Mornings at Freetown. It will have been seen from the Obituary of Mr. Heighway, in an early part of this Number, that he had but just reached his Station when he was called away from his labours—The health of Mrs. Weeks was in such a state, at the last dates, that her return home seemed inevitable.

Fernando Po—Captain Owen, under date of the 16th of November, sends to the Rev. Thomas Davey the following brief, but very interesting notices, of the New Settlement which he is forming on this Island—

This is the sixteenth day since we began clearing our Establishment at Clarence. The situation is delightful; so far as we can judge. The Natives are very well behaved, but shew great anxiety after iron. We cannot pick up a word of their language, except the numerals: they have a religion of some kind; and commence the day with prayer, or some noise, made by a priest or fetiche-man. Every foot of ground is forests. We have sometimes about 2000—men, women, and children—with us. I have written home for my wife to come out, as we cannot contemplate any difficulty; but meet with an excess of good will, with great timidity. Their number and good discipline, however, render them formidable: but fire-arms are their dread. God's providence and mercy have attended us hitherto: we have had continual rains, and none sick. The quantity of food, in yams and palm wine, in overflowing abundance. It is a fine field for Missions.

Mr. Davey writes from Sierra Leone, on the 12th of January—

The accounts from Fernando Po are very encouraging. Another vessel has just arrived from thence: it is spoken of as being very healthy, up to the time of that vessel's leaving in December. Many additional artificers and labourers are about to go down. Orders have been received to make a very great reduction in the Military Department of this Colony, which has already commenced.

MEDITERRANEAN.

Church. Miss. Soc.—From Syra (see p. 61) the Rev. John Hartley visited Tino; and thence proceeded to the Island of Egina, the present seat of the Greek Government. Dr. Korck joined him there, in the early part of January. Opportunities of usefulness among the Greeks were opening before them—The severe illness of the Rev. Christian Kugler, at Caïro, was mentioned at p. 63: in September, he proceeded to Alexandria. Mr. Mueller reached Caïro on the 25th of that month, on his return from Syria. Mr. and Mrs. Krusé and Mr. Lieder joined Mr. Kugler at Alexandria in November. Mrs. Krusé was not in good health; and Mr. Gobat, who remained with Mr. Mueller at Caïro, was suffering from ophthalmia.

American Board—Mr. Brewer's visit, with Mr. Hartley, to the Greek Islands was noticed at p. 58. Mr. Gridley had, in June,

entered on a journey from Smyrna, with the view of spending the summer in Cappadocia. Mr. Brewer wrote to him to apprise him of the altered state of public affairs, and to advise his immediate return: of his journey it is said—

His leading objects were—to acquire the Turkish Language, which is spoken by perhaps half the Greek population of Turkey—and to ascertain, as far as possible, the State of Education among the Greeks, and the nature of the School-books which were needed, and could be most readily introduced. His journey to Cappadocia occupied 21 days, and he proposed to remain until the autumn; and thought it possible that he might return by way of Sebar, Tokat, Angora, and Constantinople.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. John Steward (p. 104) arrived at Calcutta; and visited Burdwan, where it was intended (see p. 90) that he should supply the place of Mr. Perowne; but, his strength not appearing adequate to the active labours required at that Station, he was to proceed to Madras to assist Mr. Sawyer—The Rev. John Latham and Mrs. Latham landed at Calcutta, in good health, on the 28th of October: at p. 95 we stated Mr. Latham's appointment to Benares; but his designation was, in the first instance, to Calcutta; though it is probable that Mr. Adlington's state of debility may lead the Auxiliary Committee to fix Mr. Latham at Benares. Two other Missionaries, however, the Rev. Ralph Eteson and the Rev. Charles Friend, are on the point of sailing for Calcutta, in order to proceed to Benares—The Rev. T. Norton and his family (see p. 118) landed at Madras on the 5th of August; and were detained there upward of two months, for want of a conveyance to Allepie—The Rev. P. P. Schaffter arrived at Madras on the 30th of September; and proceeded, early in October, to join Mr. Barenbruck at Mayaveram—the Rev. J. C. T. Winckler removed, with his family in August, from Palamcottah to Tutecoryn: see p. 110.

CEYLON.

Church Miss. Soc.—Mr. and Mrs. Faught and Miss Stratford (see p. 118) landed at Trincomalee on the 2d of August, and were to proceed over land to Colombo.

NEW ZEALAND.

Church Miss. Soc.—In the beginning of November, the Labourers were in good health and the Natives friendly. Mr. Richard Davis had visited Port Jackson in the Society's Schooner, the Herald. On the 6th of November, there were 11 Male Europeans and 9 Female labouring in the Mission; who had 27 Male and 13 Female Children: there were, at that date, 111 Native Scholars; 75 Male and 36 Female.

UNITED STATES.

Presbyterian Church.—It appears from the Minutes of the last Session of the General Assembly, that there are now connected with that Body, 16 Synods, 89 Presbyteries, 1214 Ministers, 218 Licentiates, 229 Candidates for the Ministry, 1887 Churches, and 135,286 Communicants, of whom 12,938 were received the last year—Adult Baptisms during the year, 2965: infants baptized, 10,229: total 13,194.

Colleges—We extract from an American Publication the following Table of the number of Graduates, at several of the principal Colleges, in five successive years—

	1823.	1824.	1825.	1826.	1827.
Waterville College	3	3	3	7	14
Bowdoin College	31	13	37	31	32
Dartmouth College	34	28	26	37	36
Vermont University	8	9	13	13	14
Middlebury College	17	24	16	19	15
Williams College	7	15	19	24	31
Amherst College	3	17	23	32	23
Harvard College	37	67	58	53	47
Brown University	27	41	48	27	33
Yale College	73	68	60	100	79
Union College	67	79	62	71	68
Hamilton College	34	17	23	28	23
Columbia College	29	22	21	24	34
Princeton College	36	47	38	29	28
Dickinson College	19	24	19	14	22
University of Pensyl.	23	14	14	8	15
	448	488	488	517	514

It is remarked on this Table—

If to 514, the number of Graduates of the present year, be added those of Rutgers College, 5—of Geneva College, 3—and of Washington College, 10—all of which are new Institutions, or newly organised, and located in the midst of the others—we shall find a balance of 15 Graduates in favour of the present year. The whole number of Colleges in the United States is more than 50: the whole number of Graduates, annually, may be 750 or 800.

Miscellanies.

A SCHOLAR OF THE NATIVE-FEMALE SCHOOLS IN CALCUTTA.

(With an Engraving.)

THE accompanying Engraving is taken from a Portrait of one of the Scholars attending the Schools in Calcutta; she is represented in the Native-Female Dress, which is called a "Sarrie:" the Sarrie is a long piece of white muslin, folded round the body and thrown over the head and shoulders. The book in her right-hand shews that she is a scholar: the sight of a girl with a book in her hand, however common in England, was till lately very unusual in India. In her left-hand she holds one of the work-bags sent out by Ladies in England as rewards for the best-behaved Girls.

Missionary Register.

APRIL, 1828.

Biography.

OBITUARY OF THE REV. MARTIN STOWE,

(DOMESTIC CHAPLAIN TO THE LATE BISHOP HEBER,)
WHO DIED AT DACCA, IN BENGAL, JULY 18, 1824.

MR. STOWE followed Bishop Heber to India as his Domestic Chaplain; and arrived at Calcutta, with his Sister, on the 25th of March 1824, a few months after the Bishop. On the 15th of June, he left Calcutta with the Bishop, on his Lordship's Visitation of his extensive Diocese. On the 3d of July the Bishop reached Dacca, which was to be his first station; and was followed, the next day, by Mr. Stowe, who had been detained by an attack of dysentery: this attack had a fatal issue. The particulars, which we have collected from the lately-published Journal and Correspondence of the Bishop, present the Writer, himself, in the most endearing light; and, while they exhibit the instructive example of his dying friend who was but just entering as it were on his Sacred Office, thus recall feelingly to remembrance his own departure, in less than two years, to his eternal rest, before he had accomplished the Visitation in which he was so laboriously engaged.

On the 10th of July the Bishop wrote to Mrs. Heber—

Poor Stowe has had a very severe recurrence of dysentery: he complained of it, in some degree, on Saturday; so that I left him wind-bound in the pinnace, rather than expose him to the chance of a wetting by taking him on in the jolly-boat to Dacca—an expedient to which I myself resorted on that day, in order to be in time for Church on Sunday. On Sunday Evening he arrived; but so ill, that we had some difficulty in getting him out of his cabin, to Mr. Masters's house.

Dr. Todd, the principal Surgeon in the station, has considered Stowe as in some danger; but, to-day, his opinion is more favourable. Pray tell his Sister, (though I hope it is almost needless) that he has, and shall have from me, as great attention and tenderness as a brother can shew. I sit in his room as much as I can, with my books and writing. I read to him, when he is able to attend; and we converse from time to time: while he has more liking for the tea, egg-wine, &c. which I make for him, than for what his nurse prepares.

In subsequent Letters, the Bishop thus expresses his alternate hopes and fears—

July 13.—I have staid longer in Dacca than I intended, owing to the sad and severe illness of my poor friend Stowe; who, two days before we arrived, imprudently exposed himself to the two worst poisons of the climate, by wading through a marsh while the sun was yet high: he has been twelve days ill, and is yet in a very precarious state.

July 16.—All I can say to-day is, that the two surgeons do not think matters worse. I have prayed with poor Stowe every day, at his request, since his illness began: indeed we had always read the Psalms and Lessons together, on board our boat. On Sunday, by his own anxious wish, he received the Sacrament. He is now quite calm, and resigned to God's will; which must, of itself, be a favourable circumstance for his bodily restoration.

July 17.—You must prepare poor Miss Stowe for the worst, if that can be called the WORST, which will be to her brother, I hope and believe, a gate of everlasting happiness. He is yet in the full possession of his intellects; and so strong, considering all that he has gone through, that I have been persuaded with difficulty to cease to hope. I shall feel his loss very deeply. I do think, if he lives, with his good talents, good intentions, and the additional motives which the recollection of the approach of death, and gratitude for his deliverance, may give him, he will be a most valuable servant of God in India. Nor is it a trifling circumstance of comfort to me, that, if he lives, I shall think that my nursing, and his unbounded confidence in me, will have been, under God, the chief means of tranquillizing his mind, supporting his strength, and saving him.

In a Letter of the 18th the Bishop thus affectingly describes the final scene:—

All is over! My poor friend was released a little after twelve last night. The light-headedness, which, in dysentery, I find, is always a fatal symptom, increased during the day; though he continued to know me, and to do and take whatever I desired him. Between nine and ten, he had a severe return of spasm; after which he sunk into a tranquil doze, till he passed off without a groan.

On the 14th and 15th he altered much for the worse; and it was on the evening of the latter day, that he was first convinced that his end was drawing near, and begged me to be with him when the hour came: you will not doubt that I kept my promise, though he was not conscious of my presence.

As he was fully sensible of the approach of death, so he was admirably prepared for it. From the very beginning of our journey, we had prayed and read the Scriptures together daily: on the last Sunday which he saw, we had received the Sacrament together. I trust I shall never forget the deep contrition and humility, the earnest prayer, or the earnest faith in the mercies of Christ, with which he commended himself to God.

On Thursday, he had an awful mental struggle; but confessed his sins, and cried for mercy to Jesus Christ with a simplicity, contrition, and humility, which I shall never forget, and I trust always be the better for. By degrees, his fears became less, his faith stronger, and his hope more lively; and he told me, at many different times in the following thirty-six hours, that God's goodness was making the passage more and more easy to him, and that he felt more and more that Christ had died for sinners. When his strength was gradually wearing away, he said, "If I lose sight of the Cross, though but for a moment, I am ready to despair; but my blessed Lord makes His mercy and His power more and more plain to me."

The laudanum which was given him in the course of Friday conjured up some evil dreams, of which he complained a good deal. Being very much worne out myself, I had gone to lie down for an hour or two; leaving him asleep, under the care of one of the surgeons. He wakened, however, soon after, and called earnestly for me; and when I came, threw his arms round my neck, and begged me not to leave him. After we had prayed a little together, he said, "My head is sadly confused with this horrid drug; but I now recollect all which you told me, and which I myself experienced yesterday, of God's goodness in His Son. Do not let them give me any more; for it prevents my praying to God as I could wish to do."

He spoke very often of his "poor, poor Sister;" and said, "God, who is so good to a sinner like me, will not forget her." He asked, which you will not doubt that I promised for us both, that we would be a sister and a brother to her. He said, not long before his light-headedness came on, on Saturday Morning, "Tell Mrs. Heber, that I think of her, and pray for her in this hour." After his hallucination commenced, he rambled very much about our voyage; but, whenever I spoke to him, it recalled him for the moment; and he listened, and said "Amen" to some of the Church prayers for the dying. "It is very strange," he once said: "every thing changes round me. I cannot make out where I am, or what has happened; but your face I always see near me, and I recollect what you have been saying." The last articulate words which he uttered were about his Sister. Even in this incoherence, it was comfortable to find that no gloomy ideas intruded—that he kept up some shadow of his hope in God, even when

his intellect was most clouded—and that his last day of life was certainly, on the whole, not a day of suffering. After death his countenance was singularly calm and beautiful. I myself closed his eyes.

The Bishop adds, that one lesson had been very deeply imprinted on his heart by the scenes of the last few days. Considering the life of his friend to have been, prevailingly, both blameless and useful, he says—

If his life offered so many painful recollections, and called forth such deep contrition when, in the hour of death, he came to examine every instance of omission or transgression, how careful must we be to improve every hour and every opportunity of grace; and so to remember God while we live, that we may not be afraid to think on Him when dying! And, above all, how blessed and necessary is the blood of Christ to us all, which was poor Stowe's only and effectual comfort!

In a Letter of the 19th, the Bishop pourtrays his own affectionate character while he sketches that of his friend—

Poor Stowe was buried yesterday, in the cemetery which I had consecrated just a week before. All the Gentlemen of the station, as well as the Military Officers, attended, unsolicited; and his body was borne to the grave by a detachment of European Artillerymen. Mr. Parish read the Service; and I went as Chief Mourner. Sincerely as I have mourned, and do mourn him continually, the moment perhaps at which I felt his loss most keenly was on my return to this house. I had always, after airings, or other short absences, been accustomed to run up immediately to his room, to ask about his medicines and his nourishment, to find if he had wanted any thing during my absence, and to tell him what I had seen and heard: and now, as I went up stairs, I felt most painfully that the object of my solicitude was gone; and that there was nobody now to derive comfort or help from my coming, or whose eyes would faintly sparkle as I opened the door. I felt my heart sick, and inclined to accuse myself, as usual, of not having valued my poor friend sufficiently while I had him, and of having paid during the voyage too little attention to the state of his health: yet, from the hour I knew that he was seriously ill, thank God! I can find nothing of wilful neglect to reproach myself with; though some things I might have done better, if I had not myself been in some respects unwell, and if I had not been constantly occupied with business and correspondence: but I hope I did what I could, during the few last days; and, when his danger was told me, I gave up every thing to him, and neither read nor wrote, nor paid or received visits, nor even went out of his room for a moment except for very short and hurried meals.

It will be long before I forget the guilelessness of his nature, the interest which he felt and expressed in all the beautiful and sequestered scenery which we passed through, his anxiety to be useful to me in any way which I could point out to him, (he was indeed very useful,) and, above all, the unaffected pleasure which he took in discussing religious subjects—his diligence in studying the Bible—and the fearless humanity with which he examined the case and administered to the wants of nine poor Hindoos, the crew of a salt-barge, whom we found lying sick together of a jungle fever, unable to leave the place where they lay, and unaided by the neighbouring villagers. I then little thought how soon he, in his turn, would require the aid which he gave so cheerfully.

A day or two afterward, the Bishop adds—

Mr. Todd has absolutely refused to receive any fee for his attendance upon poor Stowe: his conduct has, throughout, been admirable: he seldom failed to call four and sometimes five times a day: he latterly always sat with Stowe, during the times that I was forced to leave him; and he and Mr. Patterson, by turns, sat up the greater part of the last three nights, to watch any turn which might be taken advantage of. Indeed it may be a melancholy comfort to Miss Stowe to know how much interest her brother's youth, recent arrival in India, and, perhaps, the manner in which his medical attendants spoke of him, excited in the whole station.

And thus ends my visit to Dacca!—a place, which, more than most others in India, I was anxious to visit; my visit to which was opposed by obstacles so

numerous; and at which I have passed, perhaps, the most melancholy and forlorn three weeks that I ever remember. God's will be done! I have acted, as I thought, for the best; and I now go on, though alone and sorrowful, with an entire trust in His providence and goodness.

The death of the Bishop, himself, which so speedily followed that of his Chaplain, gives peculiar interest to the following Letter to Miss Stowe, wherein he so feelingly urges those topics of consolation which the death of a real Christian should suggest to his surviving friends.

With a heavy heart, my dear Miss Stowe, I send you the enclosed keys. How to offer you consolation in your present grief, I know not; for, by my own deep sense of the loss of an excellent friend, I know how much heavier is your burden. Yet even the many amiable qualities of your dear brother, joined with that deep and Christian humility and reliance on his Saviour which he evinced in his illness, while they make our loss the heavier, should lead us to recollect that the loss is ours only—that, prepared as he was to die, it was his unspeakable gain to be removed from a world in which he had many sorrows—and, above all, that your separation from him will only be for a time, and until He who has hidden him from your eyes shall restore you to his society in a happy and eternal state of existence.

Separation of one kind or another is, indeed, one of the most frequent trials to which affectionate hearts are exposed: and if you can only regard your brother as removed for his own advantage to a distant country, you will find, perhaps, some of that misery alleviated under which you are now suffering. Had you remained in England when he came out hither, you would have been, for a time, divided no less effectually than you are now: the difference of hearing from him is almost all; and though you now have not that comfort, yet, even without hearing from him, you may be well persuaded (which there you could not always have been) that he is well and happy; and, above all, you may be persuaded, as your dear brother was most fully in his time of severest suffering, that God never smites his children in vain. His severest stripes are intended to heal; and He has, doubtless, some wise and gracious purpose both for your poor Martin and for you, in thus taking him from your side, and leaving you in this world, with HIMSELF as your sole guardian.

A mighty and most merciful Protector be sure He is; and one who always then deals most kindly with us when we are constrained to cast our cares on Him alone, and are most sensible of our utter helplessness. This was your brother's comfort: it should be yours; and thus may both he and you have occasion for unspeakable joy hereafter, if the mysterious dispensation which has deprived you of your BROTHER, serves to bring you to a closer and more constant communion with your GOD.

Proceedings and Intelligence.

United Kingdom.

ESTABLISHED CHURCH OF SCOTLAND.

LETTER OF THE GENERAL ASSEMBLY ON THE DUTY OF PROPAGATING THE GOSPEL.

WE noticed this Letter at pp. 169—171 of our last Number.* It was addressed, in April 1826, by a Committee of the General Assembly, in its name, to the People of Scotland. As it is now about to be acted upon in reference to India, and its statements and reasonings, powerful in themselves, derive authority from the quarter in which they originate, we here subjoin the document at large.

Obligation to Propagate the Gospel.

In communicating with you, Brethren, on this interesting subject, we do not think it necessary to say a word for convincing you of the obligation, which Christians are under, to employ such means, as may promise to be successful, for imparting to others a knowledge of the Way of Salvation through Christ;

* In part of the copies of the last Number the following typographical error occurs at p. 170—"The Church of Scotland will find, that both her *Conscience* and her Regulation suffer, unless her *representatives are enlightened* and devoted men." *Regulation is a misprint for Reputation.*

for that obligation, so far as we know, has not been denied or called in question.

Perhaps the utmost exertions of our Forefathers were not more than sufficient, for the work of their own emancipation from the errors and bondage of the Church of Rome, and for establishing themselves and their posterity in the possession and exercise of that *liberty wherewith Christ hath made us free:* but, from the time when we came into the world, we have enjoyed full security for our own rights and liberties in the Kingdom of Christ upon earth; and we have also become so intimately acquainted with the deplorable condition of more than one half of the Human Race, to whom the glad tidings of Salvation have never been made known, that we should be altogether inexcusable for any thing like indifference to their case.

Measures have, in consequence, been adopted by Religious Communities of various Denominations around us, and particularly by associations of good men in our own land, for imparting the light of the Gospel to those of our benighted brethren, to whom they can best and most effectually find access: and the General Assembly of our National Church, having felt that it became them, as a public and representative body, to take a part in this pious and benevolent work, have authorised us to apply to you for such contributions as may enable them to prosecute their object, in a way, which, through Divine Grace, may prove effectual.

In performing the duty which is thus assigned to us, we desire to speak to you with all plainness—for we have nothing to conceal; but with all earnestness—for our whole hearts are engaged in the cause which we undertake to advocate: and, whether they, whom we address, be of the class who are wise and learned, or of the more numerous body, who, in this respect, make less pretension, we trust, that, if they do but listen to us without prejudice, we shall not fail to satisfy their minds that we have the strongest claim to their aid and co-operation.

Use of Proper Means requisite to Success.

To the measure in question, there is but one objection which we can readily anticipate. It has been said, and, by some whom we address, it may still be thought, that what is proposed is IMPRACTICABLE. Respecting the Natives of India in particular, to whom, as our fellow-subjects, our labour of love may be regarded as peculiarly due, it has been asserted that their religious prejudices are so strong as to render any attempt to make them Christians altogether hopeless.

To this objection we may certainly reply — That their hearts are in the hand of God, who can change or turn them, even as He turneth the rivers of water; and that it is, therefore, presumptuous to deny the possibility of their becoming a willing people in the day of His power. But, while we know that nothing is impossible with God, we, at the same time, admit that He does not ordinarily execute His purposes without the intervention of natural means accommodated to the object in view; and, consequently, the degree of hope, which we are, in this case, warranted to entertain, must be more or less regulated by a consideration of existing circumstances, and of all the difficulties which we have to surmount. It is, therefore, with a distinct reference to such difficulties, that we desire to meet the question—Whether an attempt to propagate the Gospel in India be a hopeless task; or be, on the contrary, a measure which has a fair promise of ultimate success.

It has been asserted, that, in this case, Experience, in a great measure, forbids us to hope; for that great labour has been bestowed, both by Popish and Protestant Missionaries, without much fruit being reaped from it.

Popish Missionaries may have failed of success, because they were not at liberty to employ that instrument for the propagation of the Gospel, which seems to be the most natural. A late Papal Bull against Bible Societies leaves us in no doubt that they are prohibited from putting the Scriptures of Truth into the hands of those, whom they would convert to the faith of Christ. Even to the Education of the Young they do not appear to have been very well disposed; for they have, hitherto, had few Schools of any description in India. Yet it is to these means, as collateral aids to the preaching of the Gospel, that we, in a great measure, trust for the accomplishment of our object.

In the case of Protestant Missions, Schools for the Education of the Young

have become a regular accompaniment of all the other means employed; and, though it will require more time, than has been, hitherto, afforded, to develope fully, to the public eye, the practical advantage of this improved system, there are circumstances which will entitle us to expect from it the happiest results.

The Gospel of Christ and its evidences are, no doubt, adapted to the capacities of all men: but, though its leading truths may be both comprehended and received by any mind which makes a fair use of its powers, it is not the less certain that they address themselves to the understanding; and that, in this case, a just exercise of the understanding is greatly facilitated by the removal of those prejudices against pure and undefiled Religion, which are encouraged by Idolatry in all its bearings; nor can it be doubted that an education, calculated to enlighten and invigorate the mind, is an important means of promoting this blessed effect.

Good Prospect in respect of the Education of the Young.

It will, accordingly, be seen, from the General Assembly's plan of procedure (of which a copy is hereto annexed*) that Schools for the Education of the Young form a great part of their more immediate object; and it becomes, in consequence, an interesting, though subordinate, question—Whether, in this department, we may hope for success.

To this question we cannot hesitate to answer in the affirmative. But, in proceeding to state the grounds of our opinion, we feel that there is a strong call for caution and delicacy, in weighing both the import and the warrant of every word which we shall employ. Our opinion must be founded on facts and circumstances, with which very few, either of our own number or of those whom we address, have the advantage of being PERSONALLY acquainted. We therefore desire to keep in mind the possibility that such things may be misrepresented; and, for that reason, will make no material averment, which is not verified, either in its minute or its more general import, by evidence of such a kind, as cannot be rejected upon any principle, that would not go far to put an end to belief founded upon testimony: we shall even be scrupulous of resting upon the evidence of Missionaries themselves, where it is not corroborated by other testimony; not because we doubt their title to credit, but because it is possible that some of those whom we address may regard their testimony as partial, in respect of their being deeply committed in the cause to which it relates.

Under this pledge we desire to assure you that the Natives of India shew themselves WILLING to have their children educated by Teachers from our land, in all that can tend to the cultivation of their minds.

That many Schools, under European Tuition, are already established in India—that the children attending them are proportionally numerous—that they receive, in these schools, an education very nearly similar to what is imparted to people of the same rank or condition in our own land—and that they appear to profit in a corresponding degree by the education which they receive—are facts attested by such a variety of consistent evidence, as seems to us to forbid their being called in question: and, though nothing more particular could be stated, we should conceive it to be out of doubt, that the Youth of India may be educated to that important effect which alone we have in view.

But we will not withhold from you the satisfaction of reading a passage on this subject, from the Fifth Report of the Calcutta School-Book Society, established in 1817; because it seems very nearly impossible that what is there asserted—if it had at all admitted of contradiction—should have been published under the immediate eye of those who knew the whole truth. "Among the advantages now possessed," says the Report, "this will strike the Friends of General Education with the sincerest pleasure, that, ample time having been allowed for the experiment, European Teaching is found to be highly acceptable to the Natives. What was before speculation, is now matter of fact. It is no longer doubtful, whether the Natives will receive help from us: it is ascertained that they gladly avail themselves of our aid: they flock to the schools: they advance in their learning: they prove, to a demonstration, that, if the European will condescend to labour for their good, the Native will gladly receive the aid offered."

So far as regards the hearty concurrence of the Natives, this evidence may

* *See p. 170, of our last Number.—Editors.*

even be regarded as stronger than it appears at first view; when it is considered, that, among the Members and Directors of that School-Book Society, the language of which we have quoted, no inconsiderable number are themselves Natives, labouring, alone with their European Brethren, for the good of the ignorant and uneducated.

For this fact we are indebted to a "History of Calcutta Institutions," lately published by Charles Lushington, Esq. one of the Secretaries of Government at Calcutta (*History of Calcutta Institutions*, p. 158*) — and, with two more facts derived from the same source, we would seal the evidence of the spirit which thus prevails among the Natives. Mr. Lushington informs us (p. 45), that a rich Native of Benares had himself established a school, and engaged to allow 200 rupees per month for its support, but had died without executing the necessary Deeds of Trust to the Committee of the Church Missionary Society; and that his Son had spontaneously confirmed his father's endowment, by making over, to the Committee, landed property sufficient to cover the disbursement. He also acquaints us (p. 165), that even the Native Princes of India begin to be favourably disposed toward this great work: two of them, he informs us, have effectually manifested their approbation of it, by liberal donations to the Calcutta School-Book Society.

It was stoutly maintained, that, in India, the Education of the Female Sex, in particular, was altogether a visionary project: yet experience has made it evident, that, in that country, just as much as elsewhere, this portion of the human race may receive all the education which it is our wish to impart to them. The success of those who laboured in this department has even led to the establishment of a Society, under the patronage of the Lady of the Governor-General, for the special purpose of Female Education; and our confidence in all the details which have reached us, on this subject, is much enhanced by the peculiar circumstance which we formerly noted—That these details have been published—not in our own country, or in Europe, where an imposition might, for a time, have been practised—but in the very midst of the people who have witnessed the procedure, and upon whose minds, therefore, a gross imposition would not be attempted.

But, while the Native Youth of both sexes appear more than willing to receive the elements of general education, it is peculiarly gratifying to know that the object of their most eager desire is the acquisition of the English Language (Ibid. p. 38). Of all the auxiliary means, that we can imagine, of preparing their minds for the Faith of the Gospel, and of permanently establishing the Redeemer's Kingdom in the Eastern World, this appears to us the most likely to prove efficient: not only will our language prove a key by which they may find admission to those treasures of knowledge, by which they can be so advanced in the scale of intellectual improvement as to be ashamed of their idolatrous rites—they will find, more particularly, in the English Version of the Sacred Scriptures a standard to which they can at all times resort—to which even future generations may resort—for correcting such errors as may have been unavoidably committed in any of the recent translations of the Bible into Eastern Languages.

It may, perhaps, be thought, that, after all, the advantage gained by such education affords, at the best, but a very distant promise of accomplishing our great object; because, in all that has been said, we have made no reference to direct and immediate instruction in those things which are Spiritual and Divine.

On this point, we are not willing to leave entirely out of view, that, if our labour serve to promote even the temporal and worldly prosperity of our fellow-men, it must not be regarded as altogether vain. But let it not be supposed that the promise of more precious fruit is either very doubtful, or very distant, in its present aspect.

We have no desire to conceal, that, to a certain extent, there appeared a disinclination, on the part of the Natives, to the instruction of their children in the Principles of our Religion; nor can it be matter of wonder, that parents, who are themselves votaries of idolatrous worship, should be so disinclined. As little have we a desire to conceal, that they, who have in their hands the Government of India, have most wisely and discreetly prohibited all offensive interference with the religious opinions

* From this most respectable publication we shall make no scruple of continuing to quote, because we cannot imagine to ourselves any higher authority in such a case.

of the Natives: indeed, every motive forbids it: the slightest apprehension of an authoritative religious interference would tend, more than any thing else, to counteract our labour for their good. But that, which Authority could never have accomplished, has been, in a great measure, effected by more honourable means. The extraordinary exertions, which have been lately made to educate the children of native parents, in a way calculated to promote their temporal prosperity, have so engaged the confidence of those concerned, as to remove the scruples of many about the Christian Scriptures being employed as a school-book; and the indiscriminate avidity of the youth themselves to learn our language effectually reconciles them to the use of every extract from the Bible, and every Religious Tract, that are presented to them in English. The consequence is, that the Scriptures and other Religious Books are now introduced in a great majority of the schools: portions of Scripture are committed to memory; and some of the children, when examined, have evinced a familiar knowledge of the Gospel History (Ibid. pp. 40, 41, 44, 62). Is it possible that these exercises and these acquisitions should have no effect in preparing their minds to listen, with more advantage, to those who shall preach to them the Faith of the Gospel?

If what is asserted be true (and we know no reason for doubting its truth), that, already, there are at least 40,000 Native Children receiving instruction in the various schools established by Protestants in India—what an earnest is this of the good which may result from continued and persevering labour in the same pious and benevolent work! The benefit already in the course of being imparted to such a number of our fellow-creatures, who, in common with ourselves, have souls to be saved, will not, we are convinced, be lightly thought of by those whom we address. Yet what are 40,000, compared to the whole number of Native Children in the British Provinces of India! Millions instead of thousands are waiting for the boon, which you, along with others, have it in your power to bestow.

The field for cultivation seems, in this view, inexhaustible; and, yet, there are circumstances tending to encourage a hope, that, within a shorter period *than our minds could otherwise* imagine, it may be, in all its borders, brought to yield precious fruit. For the system of education, adopted, embraces one object which tends to enlarge and multiply its powers in a degree that is incalculable. Besides the Schools which are intended for the instruction of the great mass of society, there are Seminaries of Education for a more select number; who may there be qualified to become the future Teachers of their countrymen, not only in the arts and sciences of the civilized world, but in the things which belong to their everlasting welfare. Without such institutions, it is obvious that not only the propagation, but the maintenance, of the Gospel in India would be for ever dependent on such foreign aid, as could be very little adequate to the extent of the work: but, by the institution and progressive multiplication of such Seminaries of Learning as those to which we now refer, it is impossible to say with what rapidity the great work of education may ere long proceed; or how soon a great spiritual harvest may, under the blessing of God, be reaped, by the establishment of the Redeemer's Kingdom over the extensive regions of Asia.

Education subservient to the Success of Preaching.

Yet let it not be inferred, from our having said so much about Schools and other Seminaries of Education, that we, for a moment, lose sight of the more direct means of accomplishing our object, by the Preaching of the Gospel to the Heathen World. We have been anxious to develope the importance of the Auxiliary Instrument which we mean to employ, that the prospect of benefit resulting from it might be more clearly discerned; but it is, in subserviency to the success of Preaching, that we would, in this case, devote our labour to the Education of the Young. By reference to the plan of procedure, which has already received the sanction of the General Assembly, it will be seen that the Head Master of the very first seminary of learning, which it is proposed to establish, is to be an Ordained Minister of our National Church, with a view to his both preaching to the Natives, and circulating, among them, Religious Tracts, illustrative of the import and the evidences of our Christian Faith. Nor is this to be regarded as any thing more than the COMMENCEMENT of a plan for Religious Instruction, which is to be

gradually enlarged, in proportion as the requisite funds are supplied, and opportunities of usefulness are multiplied.

Alleged Discouragements considered and answered.

While we thus submit to you the SYSTEM upon which it is proposed to act, and our GROUNDS OF HOPE that much may be done for the propagation of the Gospel in India, we have no wish to forget any thing, that has been alleged, of a DISCOURAGING nature.

It has been asserted, with seeming confidence, that the character of the Hindoos is unchangeable — that they are now what they have always been, and will never cease to be the same. But the time seems to be gone by, when this presumptuous language could be much listened to; for it is beyond question, that the character of that part of the Hindoo Population, with which our countrymen are most conversant, so far from being unchangeable, has been very lately undergoing a very material change. Is it a small change, that many of the most wealthy individuals have lately profited by a liberal education in all the literature and science of the civilized world; and that a considerable number of this class have, in consequence, renounced Idolatry, and seem to be comparing and weighing the claims of other Systems of Faith and Worship? Or can it be regarded as a small change, that even the lower classes are now eager to obtain all the knowledge which we can impart to them of a temporal and worldly kind, while many of them are also reconciled to a perusal of our religious books? (Lushington: pp. 222, 223. Hough's Reply to Dubois: p. 201. Townley's Answer to Dubois: pp. 100, 101.)

No, Brethren!—while we contemplate these things, we will not suffer our minds to be discouraged. Though we must regret that those Natives in the higher ranks of society, who abandon the rites of Idolatrous Worship, do yet hesitate to embrace the Christian Faith, we are far from thinking that the change, which their mind and opinions do undergo, is a matter of small importance, either in itself, or with a view to its probable and ultimate result. When men are brought to believe in One God, we have good hope of their being also brought to believe in Jesus Christ whom He hath sent: in addressing ourselves to the understanding of such men, we feel that we are placed on vantage-ground: the faith, which they already profess, supplies us with such arguments for that which we desire them to embrace, as it should be difficult for a consistent mind to resist; and such as we may, on that account, hope will be, through Divine Grace, rendered effectual. Nor is it a matter of small importance that we acquire, in the meanwhile, the full co-operation of such men in the great work of imparting, to their native brethren of every rank and condition, an education which may enable them, also, to rise superior to those idolatrous prejudices which so effectually oppose themselves to Divine Truth.

But, in addition to the aid of enlightened Natives, is there no assistance to be hoped for from our own Countrymen in India? The answer to this question, whatever it be, must prove an interesting part of the case.

We have been told that the character of many among our Countrymen in India is not the least among the many obstacles which oppose the progress of our religion; and that it has been matter of doubt among the Natives of India, whether the Europeans acknowledge and worship a God. (Dubois' Letters: pp. 83, 84.)

In reference to this charge, we regard it as much to be lamented, that, for too long a period, our Countrymen went to India without having there the natural accompaniment of such outward signs or symbols of their Religious Worship, as the Natives may have reasonably expected to behold: nor can it be doubted, that a miserable lack of the outward means of grace, in respect of the administration of Religious Ordinances, must have left them, during that period, more naked and defenceless, than they ought to have been, against the power of temptation. But, blessed be God! there has been a happy change. The Ordinances of our Holy Religion are now regularly administered among them; and we rejoice to say that the salutary effect is manifest. If there were no other evidence of it, the most scrupulous mind might be convinced of the pious and benevolent spirit, which prevails among no inconsiderable number of our Countrymen in India, by perusing the account which has been recently published, and to which we have repeatedly referred, of the numerous Societies which have been lately instituted by British Residents in that country, for almost every pious and

charitable purpose, and especially for the intellectual and moral and religious improvement of the people by whom they are surrounded. That co-operation, therefore, within the immediate sphere of our labour, which these circumstances entitle us to expect, would render us doubly inexcusable, if we did not exert every power that we possess for the accomplishment of our benevolent object.

It is scarcely possible, indeed, to deny, that the British Dominion in India, and that intimate converse with the Natives to which it admits us, afford us very peculiar advantages for communicating to them both the benefits of General Education and a just acquaintance with Divine Truth. Perhaps we may venture to say, without hazard of contradiction, that, from the dissolution of the Roman Empire, downward to the present day, no other people or nation have enjoyed similar and equal advantages for imparting the light of the Gospel to those who sat in darkness.

But, among other arguments employed to discourage us, we have been told that an attempt to propagate the Gospel in India is likely to end in the subversion of our Empire in that country.

We would not, UNNECESSARILY, debate the question—Whether any such danger can, with reason, be apprehended from imparting the knowledge of Divine Truth to men who are willing to receive it. And we are truly happy to think, that we may hold ourselves relieved from the obligation to offer any argument on this point, in consequence of others, who are better entitled, having practically pronounced an opinion and judgment, which ought to put the question at rest.

The men in whom the Government of India is more immediately vested, both at home and abroad, CONCUR in the measures which are employed for the accomplishment of our object. The Local Government (or that which is established abroad) has made, from time to time, liberal contributions in aid of the Native Schools, or of the Societies by which they are maintained (*Lushington*: pp. 45, 148, 165); and has, at length, taken a more decided part in the great work of Education, by the appointment of a "General Committee of Public Instruction"—"a measure," says Mr. Lushington, "by the operation of which, the advantages hitherto anticipated by the establishment of Institutions and Associations for the encouragement of literary pursuits among the Natives are likely to be realised and consolidated. For though this Committee," adds he, "cannot of course exert any authority over private schools, they are at liberty to communicate with and encourage all persons, Natives and Europeans, who may be engaged in the management of such institutions."

Nor is there any thing in these proceedings, on the part of the Local Government, beyond what was to be expected, after the sanction which had been given, by the Legislature of the United Kingdom, to the employment of prudent means for "the introduction of useful knowledge, and of religious and moral improvement, among the Native Inhabitants of the British Dominions in India." It is well known that the Act of Parliament, by which the Charter of the India Company was renewed in 1813, declared it to be THE DUTY OF THIS COUNTRY to adopt measures that should tend to the accomplishment of that important object, and accordingly made provision for permission being granted "to persons desirous of going to and remaining in India for the above purpose."

Every authority, indeed, which the Constitution of our Government recognises, has been successively interposed in favour of this pious and benevolent undertaking. In 1819, our Gracious Sovereign was pleased, by his Royal Letter, to appoint Collections to be made in all the Churches of England and Ireland, in aid of the Society, in England, for Propagating the Gospel in Foreign Parts, and for the special purpose of enabling that Society to use "their utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian Faith, in such parts of the Continent and Islands of Asia as are under British Protection and Authority;" the result of which is understood to have been, that, before the end of 1819, about 48,000*l.* had been collected, and that this sum is now in the course of being applied by the Society in India.

The duty, which was thus wisely and graciously discharged by our beloved Sovereign, in reference to England and Ireland, naturally devolved, in our country, on the General Assembly of the Church: and, in the successive Assemblies of 1824 and 1825, a plan of procedure (to which we have already referred) for giving efficient aid to the

great cause of the Education of Youth and the Propagation of the Gospel, more immediately in the British Provinces of India, was deliberately considered and unanimously approved; in the hope that the pious and benevolent spirit, by which the people of Scotland have been long distinguished, will prompt them to make such contributions toward the requisite pecuniary fund, as shall enable the Representative Body of our National Church to proceed with effect in this interesting work.

Our expectations of such pecuniary aid must, no doubt, be limited by the population and wealth of our country: but we have strong hope, that, on the grounds which have been stated, you will not regard this as an ordinary case of contribution, for such a charitable purpose as those to which your aid is so often solicited. The magnitude of the object, and the corresponding expense which must be incurred, call for a proportionate sacrifice toward its accomplishment. It is essential that there be a fund, which shall not be at once expended, but shall be sufficient to meet future and even unforeseen exigencies: for the purpose of constituting such a fund, liberal Donations, not to be again repeated, are in the first instance expected. Yet these cannot supersede the necessity of such moderate Annual Contributions, as may go far to discharge the annual expense. The subscription papers, to be circulated, will be, accordingly, accommodated to both objects. And the Collections to be made, at all the Parish Churches and Chapels of Ease throughout Scotland, will afford an additional opportunity for men of every rank and condition manifesting their good-will to the pious purpose, by a contribution proportioned to what their circumstances admit.

It would not become us, as a Committee of the General Assembly, to say much about THEIR claims to your confidence, in the conduct and management of what they have, in this case, undertaken. You know that the Annual and Representative Assemblies of our Church are composed, not of Clergymen only, but also of respectable Laymen, connected with every branch of the State, and almost every department of society. If their discretion and fidelity, in such a case, may not be relied on, it is to be feared that our country cannot readily afford better security, to those who may distrust the pledge which is offered. But whatever might be farther said upon this point, we leave, as it becomes us, to others—to the wisdom of those whom we address. The Assemblies of the Church have full confidence in you; and it is by their conduct, rather than their words, that they will endeavour to justify their claim to the confidence which they expect you to repose in them.

Motives and Encouragements.

We have said nearly all that we can believe to be necessary. For, in taking leave of the subject, and of you, we feel that there are Motives and Encouragements, arising out of the work itself to which we exhort you, that will have a more powerful effect on your minds than any words or arguments which can be employed. It seems impossible, that, in this case, we should not have one common feeling; for it is a feeling which has its origin in the law of our nature. Having our own hope in Christ and His Salvation, it would be altogether unnatural that we should not have a desire to communicate this blessed hope to those, who, with ourselves, have One Common Father—whom One God hath created. Is it possible, that we can rely on the merits of Christ as a Saviour, for the exercise of that mercy and grace, by which alone we can be delivered from everlasting misery and made partakers of everlasting happiness, without an earnest desire to make known the Way of Salvation through Him to others who partake of our common nature? Or is it possible, that this benevolent desire should not be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us? Is it possible, that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking, and the more special promise imparted to us by our Heavenly Master, in reference to this most blessed work, that He will be with us alway even unto the end of the world, should not effectually encourage us in such labour of love? Or is it possible, that the assurance, which is given us, of the ultimate and universal prevalence of the Redeemer's Kingdom, should not establish our minds in the use of all wise and righteous means for hastening that happy time when the knowledge of the Lord shall cover the earth?

In the full confidence, Brethren, that, in this case, the expression of your hearts is in unison with ours, we commend you

to Him that is able to do for you exceeding abundantly above all that you ask or think.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1827.

State of the Funds.

Receipts.	£.	s.	d.
United Kingdom	38,033	3	9
France	10	14	9
Gibraltar	55	6	0
West Africa	19	15	0
South Africa	206	10	7
Malta	23	7	9
Madras	389	15	6
Ceylon	95	6	6
Australasia	415	14	8
West Indies	1398	8	11
British America	902	1	4
For Chapel in Barbadoes	702	3	8
Legacies	495	1	10
Dividends	387	17	6
A Friend, on Annuity	100	0	0
Total,	£. 43,235	7	9

Payments. Missions—	£.	s.	d.
Irish	2873	14	4
Continental	447	3	10
Gibraltar	334	14	9
West-Africa	846	4	11
South-Africa	3418	12	0
Mediterranean	868	0	9
South-India	2085	0	6
Ceylon	7278	2	9
Australasia	4523	9	11
Polynesia	1062	11	0
West-Indies	12,844	6	1
British-America	3884	16	9
Labrador	93	10	0
Advances to be repaid	732	4	6
Widows and Children	294	0	0
For Returned Missionaries	516	9	4
Publications	2403	14	10
Salaries, Interest, House Expenses, Postage, Carriage, Annuities, and Incidentals	2580	13	3
Total	£. 47,087	9	6

Urgent Plea for Increased Funds.

The amount received falls below that of the last year. This deficiency the Committee lament: and they would press upon the Collectors and Official Characters and Friends, respectively, the necessity of actively renewed and zealous exertions to increase the funds of the Society during the ensuing year; not only to meet the present exigency, but also to enable the Committee to embrace those widely-extending fields of Missionary Occupation, so astonishingly opening before them, and offering such peculiar and irresistible claims upon them as Christians and as Englishmen. . . . Noble examples of effort and contribution, both at home and abroad, have, *of late, been offered* by other Societies, to meet the depreciated state of their different funds or to enlarge their spheres of action; and their exertions have been crowned with the most distinguished success: these examples, the Committee have confidence, will be cheerfully followed. They feel it, however, to be their duty to impress on the friends of the Society in every place, that the present Missions cannot be maintained in full and efficient activity, ncr new openings embraced, to which the attention of the Committee has been most pressingly, and affectionately, called, unless renewed exertions are made in all the Auxiliary and Branch Societies.

The Committee have not, in the course of the year, so greatly increased the number of Missionaries as in some former years, or engaged in many new enterprises: they felt that, greatly as the liberality of their friends had increased, the enlargement of the work abroad had raised the expenditure quite up to the level of the receipts—a circumstance which will render it impracticable greatly to extend our enterprises, by planting the Gospel of our Saviour in new places, however desirable the experiment and favourable the opening; except, as the Foreign Stations become more able to meet their own expenses, and the Funds at Home, by the blessing of God, experience a considerable increase.

Missionaries sent out in 1827.

To *New Zealand*: Mr. and Mrs. Cross —*Van Diemen's Land*: Mr. and Mrs. Schofield — *West Indies*: Mr. John Wood, Mr. and Mrs. Vigis, Mr. Losthouse, Mr. and Mrs. Pugh, Mr. and Mrs. Brownell, Mr. and Mrs. Rule, Mr. and Mrs. Hornabrook, Mr. T. Johnston, and Mr. St. Denis Bauduy—*British America*: Mr. W. Smith, Mr. W. Webb, Mr. W. Smithson, Mr. Michael Pickles, and Mr. John Tomkins.

Missionaries employed by the Society.

Ireland, 22—Sweden, 1—France, 5—Gibraltar, 2 — West Africa, 3 — South Africa, 12 — Mediterranean, 3 — South India, 6—Ceylon, 21—Australasia, 11—Polynesia, 2—West Indies, 55—British America, 47. Total, 190.

Members of the Society at Mission Stations.

France, 114 — Stockholm, 7—Gibraltar, 50—Gambia, 43—Sierra Leone, 94—South Africa, 361—Malta, 38—Zante, 8 — Madras, 130 — Negapatam, 38 — Bangalore and Seringapatam, 65—Ceylon, 452 — New South-Wales, 121 — Van Diemen's Land, 36—Tongataboo, 3

—West Indies, 28,484— British America, 4846. *Total*, 34,892.

Increase of Scholars.

The returns of the numbers of children in the Mission Schools are not complete; but the number actually reported amounts to from 16 or 17,000, being several thousands more than were given in the Reports of last year, and affording the most pleasing proof of the prosperity of the Schools in general, and of the rapid advancement of youthful instruction.

Encouragement from Success.

Such is the general outline of the character, state, and prospects of the different Missions connected with the Society. They occupy upward of 100 Principal Stations, in different parts of the world; on which, usually, a considerable number of other places are dependent, and receive more or less of the attention of the Missionaries and of the subordinate Labourers who act under their direction. Their general prosperity calls for the special acknowledgments of the friends of the Society, by whose liberality they have been supported, and in whose prayers they have been offered to God, the Author of all good. The labourer abroad has not spent his strength for nought; nor have zeal and charity glowed in vain at home.

Happily, the blessing of God, shed abundantly upon the labours of all the Missionary Societies, without distinction, and upon the preaching of Christ by His servants of every name, has refuted all the predictions of failure, which formerly were resorted to in order to chill their exertions. In unity of spirit and in the bond of peace, without contention and without rivalry, joying in one another's triumphs, and sympathizing in one another's difficulties, *the Messengers of the Churches* have spread themselves over an immense space; and cultivate, in every variety of climate, the long-neglected minds of men in almost every state of society, and under every profession of false religion: and, in every place, God has caused them to triumph by Christ, and to manifest the savour of His adorable name; a savour, too, of life unto life, to Jew and Greek, Barbarian and Scythian, bond and free. Thus, in our day has it been even demonstrated, that the conversion of all nations to the obedience of faith is not only possible, but even certain, provided the Church of Christ distrusts not the spiritual weapons of her warfare, and constantly recognises His hand in this work, whose work in so exclusive a sense it is.

Tribute to the Memory of the late Joseph Butterworth, Esq. M.P.

The Committee feel that they do but express the sentiment of the whole Society, while they record their grateful testimony to the excellent character and public usefulness of their departed and venerated friend. To the Cause of Missions, and to the concerns of this Institution, he especially devoted himself. His counsel, his influence, and his exertions, were all consecrated to its service: it was identified with his joys and hopes; and he surrendered, without regret, the engagements of public life, in the anticipation of having a larger portion of time to devote to its extension and success. That purpose He, who determines the ways of men, did not permit him to live to execute; but, by that affecting expression of his interest in objects connected with the salvation of men, he at once shewed the deep and solemn regard which he maintained for things of eternal moment, and left to us an edifying instance of perseverance in these benevolent cares to the end of life. The Committee, who laboured with them in the regular management of these Missions, can never forget the warmth of his zeal and the prudence of his counsels. Knowing that the work was of God, and that it had His glory and the accomplishment of His designs for its objects, and deeply affected with the vice and wretchedness of man in every part of the world, he was the first to lead to new and hopeful enterprises of Missionary Zeal, and the last to doubt whether the effort would be crowned by the blessing of God or be supported by the liberality of His people. The loss of such a man while life seemed still to promise years of usefulness, is a subject of sincere regret; but his example lives —his example of faith in God; of love to the family of Christ, however distinguished by names and forms; and of charitable exertion in the holy cause of extending the Kingdom of Christ, and of filling the world with its truth and saving influence. Happy are the living who thus connect themselves with interests which know no limit but eternity: and happy are the dead, the fruit of whose prayers, and liberality, and efforts, is following them to that pure world,

where the extended plans of Heaven in the redemption of our race are clearly known, where they are adoringly contemplated, and in which they all terminate.

Victorious Issue of the present Conflict between Good and Evil.

Never did the Powers of Light and Darkness present themselves in a contest so wide-spread and so determined. It is no longer to a sleeping world that we call; but to a world awake for good or for evil. The aggressions made on the territories of the Common Enemy have roused his vigilance: the torches of truth have been carried into the recesses of Pagan, Popish, and Mahomedan Darkness; and the world is in a state of hope and fear. It is in this condition of things that the Church is becoming more eminently Militant; and is taking up her more advanced posts, in which more is to be done, and perhaps more is to be suffered. But the noblest ambition is roused—the ambition of blessing men; of turning the world's darkness into light and its tumults into peace. The prospect is sublime; because the effects connect themselves so little with visible agency, and so much with God.

A few Societies, composed, for the most part, of persons little and unknown — contributions flowing in from ten thousand channels, but with a stream small and noiseless, having their hidden sources, for the most part, among the pious poor—men sent forth simply to preach Christ, to establish Schools, to translate the Scriptures, to converse with meekness, and to persuade by example; scattered over vast continents and distant islands; few among the many myriads of aliens from God and Truth: here is no array of power, no consultations of worldly policy, no march of crusading armies; yet the slumber of ages is disturbed, the chain of the captive breaks, the clouds of error dissipate, the light of universal day dawns, and the demons of idolatry and superstition retire before it, or brandish a feeble, though malignant, defiance.

Invisible as the secret and far-working power is, such a power is there; and it is the power of God. Invisible is that influence, which, spreading over the expanse of the waters of the ocean, rolls them in their bed, and heaves them in submissive tides upon their shores; yet who recognises not an Unseen Agency, *and* who bows not before its Majesty? So the Spirit of God has gone forth over the hearts of men; and the first gentle heavings of feeling and opinion are but prelusive of that mighty flowing in of Nations to the Church of God, predicted by the Prophet, at the sight of which she shall *fear and be enlarged*, and with prostrate awe acknowledge that this is the great work of God. If God then be for us, who shall be against us? In His name we have gone forth, and have not returned empty: in His name let us go forth again, to the prayers and the labours of another year; and doubt not, but steadfastly believe, that He who has never deceived our trust, will fulfil that word unto all His servants in which He has caused them to hope. To Him be glory for ever. Amen!

ANTI-SLAVERY SOCIETY.

THE Committee have just issued a Circular, which gives the following Summary View of the present

STATE OF THE ANTI-SLAVERY QUESTION.

Inefficiency of the Parliamentary Resolutions of 1823.

The sanguine hope, which the Parliamentary Resolutions of the 15th of May 1823 excited, that EARLY, EFFECTUAL, and DECISIVE measures would be taken to meliorate the condition of the Slave Population of the British Colonies, and to raise them to "a participation in those civil rights and privileges which are enjoyed by other classes of His Majesty's subjects," has been most painfully disappointed by the result. Year after year has passed away, without the adoption of those effectual and decisive measures for this purpose, to which the Government and the Parliament were then solemnly pledged. No adequate remedy has yet been provided for the great and acknowledged evils of Slavery. Five years have been wasted in fruitless negociations with the men who feel interested in upholding those evils; and the prospect of their removal seems, at the present moment, as distant as when the pledges in question were first given.

Neither in Trinidad, which it was proposed should furnish a model of reform to the other Colonies, nor in any of the Colonies which have no Legislative Assemblies of their own, has the unquestionable power of the Crown been adequately exerted to give effect to its own declared purposes. In all of them, the reforms hitherto enacted have fallen far below the promise originally held out to the public. Consequently, in these Colonies, though wholly subject to the legislation of the Crown, there is as yet little abatement of those evils of the system, which first excited the attention of Parliament. Even that measure of giving the slave a right to purchase his own freedom at a fair appraisement, by the fruits of his industry, which

Earl Bathurst stated to be an indispensable part of the proposed plan of improvement, and from which, he added, neither the Parliament nor People of this country would be diverted, seems now about to be abandoned, in deference to the selfish and ignorant clamours of the planters. It forms the law of only one Colony, Trinidad; and, even there, it has been rendered nearly inoperative.

In the other Slave Colonies, having Assemblies of their own, the state of things is still less satisfactory; and it is now perfectly clear, that, without the direct intervention of Parliament, there is not the smallest hope of seeing His Majesty's recommendations there carried into effect: those Assemblies, with one concurrent determination, have either rejected them entirely; or have adopted, in lieu of them, such partial and ineffective measures as serve only to elude and defeat their object. In none of these Chartered Colonies have adequate means of instruction as yet been provided for the slaves. In none of them, but two, has an end been put to Sunday Markets. Sunday Labour has been no where precluded, by giving equivalent time in lieu of Sunday to the slave; who is still forced to toil, either for his master or for his own subsistence and that of his family, during seven days of the week. The testimony of slaves is not yet admitted in the King's Courts to any beneficial purpose. The sacred institution of marriage is still almost entirely neglected. Families are still allowed to be separated by sale. No real and effective rights of property have been conferred upon the slaves. The power of redeeming themselves by the fruits of their own industry at a fair appraisement, is still withheld from them. Nothing effectual has been done to prevent the abuse of the master's power of punishment. The practice of flogging females, and the use of the cart-whip in the field, are obstinately retained. Independent guardians have not been appointed to watch over the execution of the laws for the protection of the slaves. The presumption of law is still, except in one Colony, in favour of the slavery and against the freedom of all who have not a white skin. The administration of justice is most defective; and the laws generally are harsh, oppressive, and unequal, denying to the slaves even the common rights of humanity, and to the free people, whether black or coloured, any fair participation in the civil and political privileges of British Subjects.

In proof of the above statement, it is only necessary to refer to the Official Documents laid on the Table of Parliament, of which an abstract will be found in the last seven Numbers of the Anti-Slavery Monthly-Reporter, viz. No. 29—34.* The existence of the flagrant evils which have been specified as characterizing the system of Colonial Slavery, it is true, has been disputed; but their reality is most unquestionably proved, in opposition to all contrary assertions, not only by direct testimony, but by the very nature of the reforms recommended by His Majesty's Government, with the consent of the West-India Body at home, and still more by the determined resistance of the Colonists abroad to the adoption of them: if the evils proposed to be redressed had not had a real existence, the Colonists would have been eager to adopt the proposed enactments, (which, in that case, would cost them nothing,) in their own vindication.

It is certainly discreditable to the national character, as well as criminal in itself, that such a state of things should exist in any part of the British Dominions— that nearly a Million of the King's Subjects should be suffered to continue in a condition of life thus degraded and oppressed; outcasts from the pale of the British Constitution, and even from that of humanity itself: and effectual means cannot too soon be taken by Parliament to remedy this tremendous evil, by carrying into effect, not any new or rash measures which have not been fully considered and matured, but the very measures to which, with the general concurrence of the West-Indian Body in this country, the Government and the Parliament have been actually pledged for the last five years.

It is surely time that the work of reform, so long and so distinctly promised, should not be confined, as hitherto, to mere ineffective recommendation: but that Government should do that in the Unchartered Colonies, which yet remains undone there; and that Parliament should do that in the Chartered Colonies, which the Colonial Assemblies have been called upon in vain to do for themselves, and which, if it should be left to them, will never be done at all.

Apprehended Increase of Bounties on Slave-grown Sugar.

But, notwithstanding the continued refusal of the Colonies to comply with the recommendations of the Government, it is understood, that it is not the intention of His Majesty's Ministers to call for the intervention of Parliament, or even to deprive them of the fiscal protection which their produce has been hitherto receiving; but that, on the contrary, it is intended, by re-instating the sugar bounties on their former footing, to increase the already large sum, which is annually transferred from the pockets of the British Public into the Pockets of the Growers of Sugar by Slave Labour.

The marked encouragement thus given to the produce of Slave Labour, in preference to that of Free Labour, is, doubtless, one great cause of the failure of the hopes of the Nation on the subject of Colonial Reform.

This injurious policy commenced in 1815, in favour of West-Indian Sugar; and has since been made to embrace, by an unhappy partiality, the only Slave Colony possessed by His Majesty to the eastward of the Cape of Good Hope, the Mauritius; while the sugar grown by free labour, in all other parts of the British Dominions, is loaded with additional duties for the sole benefit of those who hold 825,000 of their fellow-subjects in cruel bondage.

* See also for further proofs, if necessary, Nos. 5, 7, 11, 16, 18, 19, 21, and 26.

Such a course of proceeding is wholly inconsistent with those principles of sound commercial policy, which have been recommended from the Throne, and recognised and sanctioned by Parliament. It is both unjust and oppressive toward more than 80 millions of our Asiatic Fellow-subjects, whose interests are sacrificed to a few hundreds of West-Indian and Mauritius Sugar-Planters. It is attended with serious injury to the British commercial and shipping interests connected with our Eastern Empire; and it is highly prejudicial to the whole population of the United Kingdom.

The extensive distress which has prevailed among the labouring classes of this country is admitted to have arisen from a want of adequate employment; and, for this evil, some effectual remedy is now anxiously sought by Parliament: but what remedy is likely to be more effectual for alleviating its pressure, than that of obtaining a freer vent for the products of British Industry among the swarming population of His Majesty's Asiatic Dominions? This easy and practicable source of relief, however, is, in no small measure, precluded by our refusing to admit the produce of those dominions into the markets of Great Britain, on fair and equal terms.

The impolicy and injustice of thus preferring to the clear claims, both of our own population and of our fellow-subjects in the East, the interests of the Growers of Sugar by Slave Labour, are too obvious to be insisted upon. But there is a consideration of still deeper importance, which should induce the people of this country earnestly to press this subject on the attention of the Legislature; being, indeed, the very consideration, which chiefly prompted the very numerous and numerously-signed Petitions respecting it, addressed to Parliament in the last and preceding Sessions.

The consideration here alluded to, is the obvious tendency of bounties and protecting duties on slave-grown produce to perpetuate and aggravate the worst evils of that system of Colonial Slavery, which the people of this country justly regard as an institution essentially inhuman, impolitic, and unjust—a flagrant violation of the laws of God and the rights of man.

The regulations which go to encourage the produce of Slave Labour, and proportionably to discourage that of Free Labour, while they manifestly tend to involve this country in the guilt of upholding Slavery, are wholly and directly at variance with the Resolutions, which, in concurrence with the almost universal voice of the British Nation, Parliament adopted in May 1823, for mitigating and ultimately extinguishing the condition of Slavery throughout the British Dominions: for it is unquestionable, that no mere Resolutions or Declarations, no mere Recommendations or even Enactments, can have any material effect in abating the malignity of Colonial Slavery, while we distinguish the Slave Holder by peculiar favours, and indemnify him by a high bonus for the Waste of Negro Life, which the forced culture of sugar, as *conducted* in our Colonies, must ever occasion.

It is, therefore, matter of the deepest concern, that the advantages hitherto given to the Growers of Sugar by Slaves, instead of being wholly abolished, as, from the many hundreds of Petitions on the subject, might have been hoped, are to be continued, and, we are told, even increased, in favour of those who hold 825,000 of his Majesty's unoffending subjects in bondage; and that this costly and pernicious indulgence is to be shewn them, at the very time that they are manifesting a determined resistance to the benevolent recommendations of His Majesty to improve the condition of their bondsmen. And does it not form an additional objection to the continuance, and still more to the increase of this odious and unpopular impost on the people of Great Britain, for the exclusive benefit of those who hold their innocent fellow-subjects in Slavery, that the necessity has been felt of effectual retrenchment in every other branch of the national expenditure?

If the proposed changes in the sugar duties have been correctly stated to the public, their design and effect can only be to favour, at the expense of the British Public, the interests of the growers of that article by Slave Labour, to the injury of all His Majesty's subjects who raise it by their own Free Labour.

The bonus thus given to the Growers of Sugar by Slaves, will amount to a very large sum: on the existing scale of duties and drawbacks, it is estimated at about 600,000*l.*; and if the former bounties, as has been threatened, shall be restored, it will amount to double that sum.

But whether the sum, which is to be divided annually among the Growers of Sugar by Slave Labour, be 600,000*l.* or 1,200,000*l.*, to such an appropriation of their money the people of this country will ever entertain objections of the gravest kind: nor will they perceive any essential difference between a Parliamentary Vote of that sum to the Growers of Sugar by Slave Labour, and a Fiscal Arrangement which shall secure to them the same amount in some other way; for, under whatever complexity of arrangement the transaction may be disguised, its real effect is the same.

Waste of Negro Life occasioned by Bounties and Protecting Duties.

It is maintained, indeed, by those who hold their unoffending fellow-subjects in bondage, and under the influence of their representations by some persons of high name, that the comfort and well-being of the Slave Population in His Majesty's Colonies require the continuance and even increase of the bounty and protecting duty on slave-grown produce; because, they argue, whatever lessens the profits of the Planter and deteriorates HIS condition, must of necessity abridge the comforts and increase the privations of the Slave.

Such a position, however, is founded in the most complete misapprehension of the real effect of such an arrangement; arising, probably, on the part of some, from their confounding the case of Free Labourers working voluntarily for wages, with that of Slaves compelled to work by the lash.

It is not denied, indeed, that high prices and increased profits tend to the benefit of the Free Labourer as well as of the Capitalist who employs him; but the result is altogether different in the case of Slaves, who receive no wages, and who are DRIVEN to their work by the whip: they stand in the same relation to the Planter in which his machinery stands to the Manufacturer, and are equally liable with such machinery to be worne down by the increased action, which is the infallible effect of an increased demand for the article produced.

That the factitious rise in the price of sugar, for example, which is caused by monopoly, or by bounties tending to enhance the Planter's profits, instead of being beneficial is most injurious to the Slave, may be established not only by reasoning, but by facts drawn from the Official Documents furnished to Parliament by the Colonists themselves.

Of these facts, one of the most striking is the increased Waste of Slave Life, which occurs in every Colony, where the superior fertility of the soil increases the profits of Slave Labour, and adds to the quantity of the article on which the bounty operates.

On this point, as well as on the commercial part of the question, very full and ample details will be found in the Second Report of the Anti-Slavery Society, pp. 16—33; and in the Anti-Slavery Monthly-Reporter, Nos. 17, 22, 24, and 26. On the present occasion, therefore, it may be sufficient merely to advert to the confirmation which the positions there maintained derive from the following facts; to which many more of the same kind, drawn from a comparison of the production and mortality of all the Slave Colonies, might easily be added.

The Bahamas, from the poverty of the soil, produce no sugar nor any other article of exportable produce entitled to protection in the British Market; but the Slave Population has there increased more rapidly than in any other Colony, namely, at the rate of from 2 to 2½ per cent. per annum.

The Colony of Barbadoes, containing 80,000 slaves, produces on an average only about 280,000 cwt. of sugar annually, being only about 3½ cwt. for each slave; and there we have a small increase of the Slave Population, amounting to from ¼ to ½ per cent. per annum.

The Colony of Trinidad, containing a population of only 23,000 slaves, makes annually nearly as much sugar as Barbadoes, namely, 275,000 cwt. being at the rate of nearly 12 cwt. for each slave; but the decrease of the slaves in that island amounts to the enormous rate of 2¾ per cent. per annum.

Now, if it were true that the greater prosperity and the higher profits of the Planters tended to promote the greater comfort as well as increase of their Slaves, then the Slaves of Trinidad would be much better off and would increase faster than those who cultivate the inferior soil of Barbadoes, and still more as compared with those who cultivate the Bahamas; but the fact is directly the reverse of this assumption.

The decrease in Trinidad, yielding 12 cwt. of sugar for each slave, is 2¾ per cent. per annum; while in Barbadoes, yielding only 3½ cwt. of sugar for each slave, there is a small increase of from ¼ to ½ per cent.; and in the Bahamas, where no sugar at all is grown, there is an increase of from 2 to 2½ per cent. per annum.

It does not appear that the extraordinary Waste of Negro Life which takes place in Trinidad can be satisfactorily accounted for, except by the strong temptation to an undue exaction of Slave Labour, which is held out to the planters of that Colony by the superior productiveness of their soil, and by the consequently superior share they are enabled to obtain of the peculiar advantages granted to slave-grown sugar, and which go to indemnify them for the loss of their human stock!

An attempt, indeed, has been made by the Planters of Trinidad to account for this large decrease among their Slaves, by alleging a great disparity of the sexes as the cause of it: but this allegation is contradicted by the Population Returns of 1825; by which it will be seen that the sexes are nearly equal, the male slaves amounting to 11,908, and the female slaves to 11,209.

And while the Negro-Slave Population in Trinidad is thus rapidly wasting away, though the sexes are nearly equal, it appears that a body of Free Negroes brought thither, in 1816, from the United States of America and the shores of Africa, with a much greater disproportion of the sexes, have, since that time, increased at the rate of 2½ per cent. per annum, so as to form a singular and instructive contrast with the rapid decrease of the Negro Slaves around them.

The same Parliamentary Document, which has made known the last-mentioned fact, contains a further proof that the Waste of Negro Life in Trinidad is really owing to the undue quantity of labour which the Planters are tempted to exact. Mr. Mitchell, an experienced Sugar Planter, who had resided 27 years in Trinidad, certifies, that the reason why the Free Labourers of Trinidad, though ready to work for hire on sugar estates, FROM SUN-RISE TO SUN-SET, (a reasonable period of labour surely in that climate!) will not submit to the toil of the Slave, is this—that the Slave, in many instances (meaning the period of crop, which lasts from four to five months), is forced to work EIGHTEEN HOURS OUT OF THE TWENTY-FOUR; "which constant labour, the Free Labourer," he says, "will not submit to, whose easy circumstances render him independent."

Is it possible, that, in such a climate, the exaction of eighteen hours labour in the day, without even the rest of a Sabbath to recruit the exhausted frame, should not produce misery and death?

In Trinidad, also, it is to be remembered, that the LEGAL condition of the Slaves is superior to that of the Slaves in the other British Slave-Colonies. It may, therefore, be fairly ascribed to the irresistible influence of those powerful temptations to undue exaction which high prices and high profits

present, that, with a more favourable code of laws, the Slaves should there decrease more rapidly than in any other Colony in the West Indies, while the Free Negroes around them are increasing in an equally rapid ratio.

These are some of the considerations, which seem to require that every effort should be made to induce Parliament to take into its own hands the work of melioration, which has been so lamentably retarded by being referred to the Colonists; and to fulfil, at length, the just expectations of the public, by carrying into complete effect, in every Slave Colony belonging to his Majesty, those reforms which have been promised, continuing its vigilant intervention until the condition of Slavery shall cease in every part of His Majesty's Dominions: and, in the mean time, entirely to do away with all those Bounties and Protecting Duties which have been granted in favour of Slave-grown Produce, and which, while they increase the sufferings of the Slave, tend to involve the Nation in the guilt of aiding to uphold a system which it has recognised and denounced as inhuman, immoral, and unjust.

Continent.

GERMANY.

UNITED BRETHREN'S MISSIONS.

State of the Funds for the Year 1826.

Receipts.	£.	s.	d.
From Settlements of the Brethren,	1235	9	5
From Friends on the Continent,	1596	3	9
From Friends in Great Britain,	5728	6	6
From Friends in N. America...	866	8	11
Legacies.....	1415	5	3
Interest	74	0	9
By Course of Exchange.....	9	16	3
Total..... £.	10,925	10	10

Payments.	£.	s.	d.
Missions:			
Greenland.....	502	2	4
Surinam	182	19	2
Barbadoes	780	14	5
St. Kitts.....	756	14	0
Antigua	1446	11	6
Jamaica.....	1222	14	5
Labrador	53	13	9
Danish Islands	0	0	0
North-American Indians....	375	8	10
South Africa	748	6	5
	6069	4	10
Pensions:			
To 24 Married and 9 Single Brethren	1134	5	8
To 32 Widows.....	382	15	0
To 84 Children at Schools or Trades	1373	5	2
Missionaries still engaged in service in Europe.....	200	0	0
Sundries.....	592	7	11
Total..... £.	11,751	18	7

The Synodal Committee for the *Management of the* Brethren's Missions among the Heathen accompany the above statement with an account of the Missions, dated Oct. 21, 1827; but all the principal particulars appeared in the account accompanying the previous statement, and printed at pp. 247—250 of our last Volume.

JEWS' SOCIETY.

From different parts of the Nineteenth Report, we collect the following

Summary View of Labours among the Continental Jews.

NETHERLANDS. *Rev. A. S. Thelwall*, who is at present in England on account of his health, has principally resided at Amsterdam; where he was assisted by *Mr. Chevallier* — *Mr. J. C. Reichardt*, who accompanied Mr. Smith in a long Missionary Tour, is stationed at Rotterdam, preparing for further labours — *Mr. J. Stockfeld* is employed in Missionary Labours, residing chiefly at Horstgen, near Rheinberg, and paying frequent visits to Nymegen, Cologne, and other neighbouring towns: *Mr. Graf*, late of the Missionary Seminary, has been sent out with instructions to co-operate with Mr. Stockfeld — Your Missionary, *Mr. Wolff*, has also been spending a short time in Holland, previously to his final departure for Palestine: his intercourse with his Jewish Brethren has far exceeded his most sanguine expectations: he has also awakened, in the minds of Christians, something like a sense of their obligations to make some effort for the spiritual welfare of the Jews.

FRANCE. *Rev. J. J. Banga* was stationed at Bâsle. Your Committee consented to his permanent removal to Strasburg, early in the present year, in consequence of his own representations. At first, he was there repeatedly accosted by Jews, who recognised him, and promised to visit him: after some days, however, a change took place in their behaviour toward him. His report is certainly most unfavourable respecting the French Jews of Alsace: he says that the few laws, which might improve their moral and intellectual state, are all evaded by them. In a Letter dated March 28, 1827, he states, that, by the Custom Laws, he is prevented from maintaining efficient con-

nections with Germany—that the hostility of the Jews does not abate—and that his opportunities of circulating Bibles and Tracts are greatly limited: he, therefore, requests leave to remove from Strasburg, either to his former station at Bâsle, or to some place in the Grand Duchy of Baden: your Committee have consented to this measure; trusting that God will direct His servant, and overrule all this opposition of Satan to His own glory and the final benefit of His people Israel.

GERMANY. *Rev. Peter Treschow* resides at Neuwied on the Rhine, where he promotes the object of your Society by an extensive correspondence; and, during the summer half-year, makes occasional journeys for the same purpose — *Mr. J. D. Marc* has been, for some time, stationed at Frankfort-on-the-Mayne: he now resides at Offenbach, a few miles distant — The *Rev. Mr. Schmidt*, the Clergyman who is entrusted with the spiritual instruction of the Jewish Inmates of the Abbey of Dusselthal, receives a salary from your Society—*Mr. J. P. Goldberg* is chiefly employed in conducting a School for Jewish Children at Dresden, from whence he occasionally visits Leipsic, and other places: his Journals afford additional testimony to the large mass of evidence already laid before you, proving that the Jews in general have, in reality, no access to their own Scriptures, so encompassed are they with an impenetrable barrier of traditional falsehood and perversion: and hence your Committee are more and more deeply convinced of the great importance of attempting, by every judicious and practicable means, a general circulation of the Old-Testament Scriptures among them, in their original simplicity, unaccompanied by human comment—*Mr. J. C. Moritz* and *Mr. J. O'Neill* are stationed at Hamburg; where, in addition to the usual Missionary Work, a School has been established for Hebrew Boys and Girls, and is now carried on under the care of your Missionaries and their wives. Frequently your Missionaries have to lament the open and avowed infidelity of many of the Jews, who not only refuse to believe the New Testament, but likewise actually reject Moses and the Prophets: they continue, however, to *testify repentance toward God and faith in our Lord Jesus Christ:* amidst much apparent discouragement, there are occasional gleams of a brighter prospect. There is much to teach your Missionaries and your Committee a lesson of deep humility and unfeigned dependence on the blessing of the Almighty: they cannot lay before you many gratifying details of success; but they see enough to convince them that it is their positive duty to proceed: they believe that a door is opened, which no man can shut.

PRUSSIA. *Rev. Professor Tholuck* continues to render very important services to the Cause in which your Society is engaged: he has lately been appointed, by the King of Prussia, to an important and responsible situation at the University of Halle: this circumstance has, of necessity, occasioned his removal from Berlin; but it will not in the least interfere with the important duties in which he is engaged on behalf of Israel, as he will be equally able as before to execute those duties, and be the organ of communication with your Committee: he continues to act as your Society's representative and agent in Berlin and the Prussian Dominions generally; and occasionally visits your Missionary Stations — *Rev. J. G. G. Wermelskirch* has been for some time at Posen, in Prussian Poland: he has established a school there, in which your Committee have lately appointed *Mr. J. C. Hartmann* as his assistant. Mr. Wermelskirch visited England, early in last summer, to fulfil a matrimonial engagement; and returned to Posen at the latter end of July, in company with his wife: he immediately resumed his Missionary Labours, by preaching to a large congregation at a Public Service which he had happily been enabled to establish a short time before he set out for England; and which has since been fully and permanently established for the public instruction of the Jews, and others who are willing to attend, under the sanction of his Prussian Majesty. The journals of Mr. Wermelskirch sufficiently testify, that he is stationed in an important sphere of usefulness; being continually visited by Jews, and having opportunities of speaking to them of the things pertaining to the kingdom of God, both in public and in private: some seem to be brought under powerful convictions, while others soon turn away again, unmoved by the precious invitations of the Gospel. He appears to derive great encouragement from his public ministry on Saturdays: the attendance of both

Jews and Christians on the Service has been, "even," as he states, "in the coldest and most unpleasant weather, constant and large"—*Rev. J. G. Bergfeldt* was originally stationed at Posen, not having at that time received Ordination: since the appointment of the Rev. J. G. G. Wermelskirch to that station, and after his return to it last summer, Mr. Bergfeldt took a journey into Poland, where he was led to expect Ordination: he was accordingly ordained at Warsaw, according to the rites of the Lutheran Church, on Sunday, Nov. 26, 1826, after a long examination by the members of the Consistory. This solemn event opened to him a new field of labour in the vineyard of the Lord. Having continued for some little time to assist his brethren in Poland, he set out on a Missionary Tour, on the 9th of January 1827: your Committee have since received his journals, giving a detail of his proceedings at Czirmno, Gostynin, Kowall, Thorn, Dantzig, and Koenigsberg, with several intermediate places. He now labours, with some prospect of usefulness, among the Jews of Koenigsberg; where there are from 1200 to 1500 Jews, besides a number of Jewish Proselytes who require instruction—*Mr. C. G. Petri*, who has for the last year been engaged chiefly at Hamburg, has lately been instructed to remove to Detmold, as his future place of residence, from whence he will regularly visit the Jews throughout the Westphalian Provinces—*Mr. Richard Smith*, whose station is at Breslau, in Silesia, spent the greater part of the past year in making a tour, in company with Mr. Reichardt, as far as Constantinople; chiefly for the purpose of inquiring into the state of the Jewish Population. At Adrianople, they found that Mr. Wolff had already been there; and that the Jews of the place had raised a violent commotion by means of false representations to the Pacha: indeed, had not his removal been providentially ordered, there seems little doubt that he would have been cut in pieces by the Janissaries. Your Missionaries were much rejoiced to find, on their arrival in Constantinople, that the accounts which had already reached them respecting the open avowal of Christianity by many of the Jews in that capital, although in many respects circumstantially incorrect, yet were actually founded *in fact*. After a short stay in Constantinople, they returned homeward, still pursuing their inquiries. Mr. Smith arrived in England a short time since; and has subsequently been endeavouring, by an additional course of study, to render himself more thoroughly qualified for further Missionary Service amongst the Jewish People.

The Berlin Society, with its three Auxiliaries at Koenigsberg, Posen, and Detmold, still continues to enjoy the protection and support of the King and Royal Family of Prussia, who are very liberal contributors to its funds. Your Committee have, on former occasions, laid before you many interesting facts communicated to them respecting the labours of the Missionary, *Mr. Hændes*: for some time he has carried on the work alone; but recent intelligence mentions the appointment of a fellow-labourer in this cause, *Mr. Herman Ball*. The Missionary Journals, which have been forwarded to this country, are of a very interesting character; and, taking the very lowest estimate of success, they amply prove that the Word of Life has been spoken, the Doctrine of the Cross has been preached, in the ears of great numbers of Jews; and Christ the Lord has been, as it were, exhibited before their eyes in all the glory and excellency of His character—in all His suitableness to the misery of their moral and spiritual condition—in all His power and willingness to save the sinner.

Your Committee stated, in the Report of last year, that a large number of Jews had, outwardly at least, embraced the Christian Faith in the city of Berlin. Professor Tholuck continues to speak very favourably of many of these: he writes—

> As to those of the Proselytes in Berlin whom I formerly knew, I am happy to say that not one has become a backslider: although some have become somewhat lukewarm; and others, on account of their unsettled state as members of society, have been exposed to much temptation.

In the same Letter the Professor states, that, in Berlin, there is not so much want of Israelites desirous of instruction, as of Christian Ministers and Friends, who have time, inclination, and ability to instruct them, and to watch over their spiritual welfare. To supply this want has been the subject of very serious consideration to your Committee: they have been hitherto unsuccessful in their endeavours to provide a suitable Pastor for these Jewish Proselytes; who are literally as sheep having no shepherd—scattered in different parts of a

large city—destitute of those religious advantages and kind Christian counsels, which their circumstances especially require.

POLAND. About the period of your last Anniversary, *Mr. M'Caul* paid a visit to Posen, where he remained during the absence of Mr. Wermelskirch: on leaving Posen, he returned to his usual station at Warsaw. In compliance with the wishes of himself and his brother Missionaries, Mr. M'Caul has been requested to visit England as soon as possible; in order that your Committee may have an opportunity of conferring with him on subjects intimately connected with the future prospects of the Polish Mission—*Mr. Becker* has been principally associated with Mr. M'Caul, in his labours at Warsaw — *Messrs. Wendt* and *Hoff* continue to occupy their former station at Petrikaw; occasionally taking a Missionary Tour through the principal towns in the neighbourhood, where Jews reside in such numbers as to excite the undissembled regret of your Committee, that they are not able to send forth a larger company of zealous and faithful Missionaries into this extensive field of labour — The two Berditchef Proselytes, *Meyersohn* and *Goldenberg*, have likewise been received as Assistant Missionaries on probation. During the course of the last summer, Mr. Hoff took a journey of nearly 400 miles, in company with Mr. Meyersohn: he speaks of Lublin, in particular, as a desirable place for a Missionary Station, there being a population of about 10,000 Jews.

To the importance and general accuracy of the Judæo-Polish Translation of the Scriptures in which Mr. M'Caul is engaged, the testimonies, from your Missionaries in Poland, are most satisfactory. Mr. Wendt writes from Petrikaw—

The new Translation gives occasion to animated disputes. A Jew expressed his opinion yesterday, that a general distribution of the Hebrew Bible would much diminish the study of the Jewish Commentaries; but that that study will be quite put an end to by the New Translation, because the Jews find the Jewish in this translation much easier than the obscure language of the Commentators, and they will therefore be much more inclined to have recourse to the translation, than to a commentator.

A very general desire to read the Judæo-Polish Version of the Book of Genesis, which has been printed and sent to Poland, appears to have prevailed among Jews of all classes: and Mr. M'Caul states a most encouraging fact, with respect to the prospects now opened among the female part of the Jewish Population—

The Jewish Translation has opened a field of usefulness among Jewish Women, such as we have never had: there have been as many Jewish Females in the last four weeks, as we have had in all the five preceding years; and many men have come to ask for a copy of Genesis for their wives.

Your Committee have always regarded Poland as a most important Missionary Station, on account of the number of Jews who are settled in that country. For this reason they feel peculiarly thankful for the protection which is afforded to your Missionaries, in the exercise of their Ministry among the Jewish People, by the Emperor of Russia: it is well known that the late Emperor took a lively interest in the moral and civil improvement of the Jews, and gave a direct sanction to the labours of your Missionaries: your Committee have now to report, with gratitude, that the present Emperor has been graciously pleased to adopt the measures of his lamented predecessor; thus affording continued encouragement for the prosecution of the great work which has for so many years been going on in that country. The renewal was communicated to Mr. M'Caul, in answer to a Petition which he forwarded from Warsaw immediately on the accession of the present Emperor; and the answer was given through the Minister of the Interior, who acknowledges that he has received instructions to continue the protection heretofore granted, and has already made known the said instructions to all the Masters of Police, that they may lay no hindrance in the way of the Missionaries.

Death of a Converted Jew in Holland.

Toward the close of last year, Mr. Thelwall received a Letter from one of those converted Israelites with whom he had enjoyed much Christian intercourse, conveying the intelligence, that, within two months, he had lost five of his nearest relatives—an uncle, a father, a brother, and two aunts. Respecting his Father, he mentions several things which gave reason to hope, that, during the latter weeks of his life, a great change had taken place in his heart: but, of his Brother, he gives a most interesting account. He was taken ill only three weeks after the father's death; and the disease came on so rapidly, that he had a very early presentiment of his

own approaching dissolution: the convictions, under which he had evidently been labouring even in health, now became a source of severe internal conflict: for a time, his mental anguish was extreme. On one occasion he said—

You, my Dear Brother, can understand me—I am tormented with the Devil. Our dear Mother does not believe that there is one. There was a time when I did not believe it myself; but now I feel that he tortures my soul. I have deserved it. Oh, my Brother, what a sinner I have been!

The writer of this Letter says—

Then it was that I first felt freedom and boldness in speaking to him of our Saviour—in telling him of the love of God toward such sinners as humble themselves before Him—and in exhorting him to pray to the Lord Jesus to be delivered from the Wicked One.

He soon began to pray most earnestly; and seemed to be completely overwhelmed with a deep sense of sin: he confessed that he had long been under conviction. On the seventh day of his illness, after a violent paroxysm of the disease, he sunk into a kind of torpor, from which in a few hours he raised himself up, and, in the full possession of his faculties, to the surprise of all, he exclaimed—

Call my Mother, my Sister, and my Friends! I die in the faith of the Lord Jesus Christ—of the Triune God—the true Messias—the King of the World. He is revealed to me! In Him, Jews and Gentiles are one! Many of the Jewish Nation must yet come to Him! Proclaim in the Synagogue, how I have died! Say to all, and you (addressing an intimate Jewish Friend) listen to my voice, and say this to my other friends, that they must come to Him!

After this, he again expressed his deep conviction of his own sinfulness. The disease returned upon him with increased strength; and he became delirious nearly to the time of his departure, which took place on the following morning. In the intervals of composure, he declared his perfect knowledge of what he had said, and his firm acquiescence in the principles which he had then avowed. In this way he died.

State of the Proselyte Institution at Dusselthal.

The following are Extracts from the communications of the Rev. P. Treschow, who visited the Proselyte Institution for the purpose of making personal observation as to its state and circumstances:—

Mr. Bormann is an invaluable acquisition. He lives among the Proselytes as a father *among his children*, and is beloved and revered *by them: the spirit of* true Christian wisdom and charity in which he uniformly conducts himself toward them, the excellent order introduced by him into every branch of the Institution, and the watchful eye with which he notices every deviation from the established rule, almost entirely preclude occasions for complaint and discontent.

The workshops are in full activity: and I was delighted, not only to see the Proselytes cheerfully employed, but also to hear from their lips expressions of gratitude for the happy change which they have experienced from a wandering life to regular and useful industry.

Besides the regular Services, and Morning and Evening Prayers, the Rev. Mr. Schmidt catechizes the Proselytes four evenings in the week; and, from what I have seen and heard myself of his instructions to them, I can add my testimony to Count von der Recke's, with regard to the soundness and clearness of his doctrine, and the good progress which the Proselytes have made through him in the knowledge of Christian Truth.

Thirty Proselytes live in the house by themselves; of whom 16 are baptized, and the others are receiving Christian Instruction. Every Jew, who promises to work and to submit to the laws of the Institution, is received: some leave it, after a short trial; but others, held by the power of Divine Grace, remain and *taste the good word of God*, and become convinced of their lost state, obey the call of the Gospel, and *believe in Him who justifies the ungodly.*

Eight Proselytes were baptized on Whitsunday: several of whom came originally to Dusselthal with no other intention than that of working for a short time as journeymen, and were far from intending to become Christians. A few of these still remain in the Institution; others of them have left it to exercise their trade in other places; and all of them have continued to do honour to their profession by their Christian conduct.

Your Committee would close this notice of the Institution with a Letter received from Count von der Recke, its founder and patron, dated from the Abbey of Dusselthal, Jan. 4, 1827—

Your kind Letter of the 17th November last, containing the information that an unknown friend has presented my Institution with 50*l.*, arrived just at a time when an urgent payment was pressed upon me: and thus I have experienced, once more, how the Lord truly and mercifully provides for those who serve Him, putting their dependence entirely upon Him.

I rejoice in having to give you nothing but favourable accounts respecting my Proselyte Institution. The advantages of the method which I have adopted toward them are more and more apparent every day: those who are not quite in earnest about embracing Christianity, find it impossible now to remain long, as they gain nothing here toward the improvement of their worldly condition. Our number amounts generally to about 50; notwithstanding several left us in the course of last summer, to seek employment in the

trades which they had learnt here. There are many applying for admittance, to whom we would willingly extend our helping hand, if our space were sufficient. Pray help us in our work and labour, while it is yet day; that we may continue to shew to the Ancient Covenanted People, from whom salvation has come to us, the way which alone leads to life, that they may enter upon the path which shall conduct them to the True Canaan.

Instance of the Power of the Scriptures on the Conscience.

Mr. Treschow relates the following remarkable instance of the power of the Word of God in bringing conviction to the heart of a sinner.

A young Jew had been admitted into the Dusselthal Institution, where he frequently annoyed the assembled Congregation by his irreverent behaviour; but, last Sunday, when the Rev. Mr. Schmidt, in his Sermon, was led to speak of persons whose glory is in their shame, who boast even of the crimes which they have committed in cheating or defrauding their neighbours, this individual was visibly affected, turned pale, and fell into fits: he was carried to his bed-room. After the Service was over, he was visited by the Minister, on seeing whom he exclaimed, "I am lost—lost without remedy!" In the course of the conversation which ensued, he confessed his having cheated a Widow of 1000 dollars; and said that his whole life had been a series of crimes—adding, that, even here, he had continued in his wicked course, by assuming a false name, after having robbed a Sailor of his passport. The Minister did not palliate the guilt of the penitent; but, as he appeared to be of a contrite heart, set forth the atoning power of the blood and the death of the Redeemer, and encouraged him to seek pardon through the Lamb of God which taketh away the sin of the world. This at length melted the guilty conscience of the sinner; and he felt it his duty to go to the place where the Widow resides, to make an open confession of his crime, and to suffer for it what the law requires. He was setting out for this purpose, when I left Dusselthal. He has a Letter from the Superintendant of the Institution to the Widow, and also to the Authorities of the place, explaining the reason of his coming; and, without presuming to interfere with public justice, the Superintendant has, in consequence of his conscientious motives in thus giving himself up to the rigour of the law, recommended him to a favourable consideration. If the Widow does not prosecute him, he is determined to pay his debt by working for her. May the Lord guide, and strengthen him to persevere!

Importance of the Circulation of the Old Testament among Jews.

Your Committee have long felt the importance of a general circulation of the Old-Testament Scriptures, in the original Hebrew; and, in consequence, have forwarded large supplies to the various Missionary Stations, especially to Poland, where the Jewish Population is so numerous. Believing, as they do, that the Old Testament testifies of Christ, and that it will lead every humble inquirer to Him as a Saviour, they are anxious to put into the hands of this people the pure and unadulterated Word of God. Your Committee would furnish them with their own Law and their own Prophets, of which they are almost entirely ignorant: the copies in use among them are so few and so expensive, as not to be within the reach of the great mass of the Jewish Nation; and, moreover, the sense of Scripture is so obscured and perverted by the manifold Commentaries with which the text is encompassed, that it serves as a means of perpetuating error, and of strengthening the national prejudice against the Gospel of Jesus Christ.

Your Missionaries at Warsaw have been led, by the result of their own experience, to adopt measures for the more general diffusion of the Word of God; partly by sale at very low prices, and partly by gratuitous distribution. The Rev. Messrs. M'Caul and Becker write—

The grand object of the Society, in distributing their editions of the Old-Testament Scriptures, is, to draw away the Jews from the Traditions of the Elders, to which they have been in bondage for more than 1800 years; and to bring them back to the pure Word of God, without note or comment, and thereby to the knowledge of God, which is in Christ Jesus. But we have here three great obstacles to surmount.

1. The mass of the Polish Jews is in EXTREME POVERTY, and cannot purchase the Word of God at the price fixed by the Committee: we have made the experiment four years: in 1823, the first Hebrew Bibles arrived: we attempted to sell them at 25 per cent. under the cost price: the consequence was, that none but the rich could purchase, and even the rich sparingly; so that no GENERAL impression could be made on the Jewish Nation, because there was no general diffusion of the Word of God: those upon whom we especially desired to make an impression, the Jewish Schoolmasters, were thus almost entirely excluded—2. The Jews have an old prepossession for the Jewish Commentaries, and an INVETERATE PREJUDICE against all editions of the Bible which are destitute of them; so that many, who can buy, will not, because our Bible is without note or commentary—3. The Jews have a SYSTEMATIC CONTEMPT for the Word of God. They not only retain, but act on the Talmudic Principle, that "the Bible is only water, whereas the Mishna is wine, and the Gemara spiced wine."

How then can we expect men, sunk in the deepest poverty, and with an inveterate pre-

judice against the pure Bible, to give a high price for a book for which they do not care, especially when they can have the use of the Talmud and the Commentaries, FOR NOTHING, in every school!

Such were the considerations, which, early in the present year, induced your Missionaries to commence an active circulation of the Hebrew Scriptures among those Jews who shewed a willingness to receive and to read them: the consequence was, that they were immediately besieged by great numbers of Jews, who gladly received, or purchased at very low prices, copies of the Bible. They have reason to know that the Sacred Volume, thus distributed, was very generally read, and became the subject of most interesting conversations. In place of the contentious disputations too common in a Missionary's intercourse with the Jews, a spirit of friendly discussion was promoted.

The following remarks, made by Mr. Hoff, during the course of his tour before mentioned, will corroborate the views of his brother Missionaries at Warsaw, as already related:—

I was much grieved at observing how wilfully the Jewish Doctors pervert the clear meaning of the Word of God, by their sophistical comments. It is generally the case, that when the Jews are not silenced by reference to prophecy, they go home and refer to the Commentaries of Rashi and others, which are bound up with the Jewish Editions of the Hebrew Bible; and thus the impression of the Truth is weakened. It seems very necessary, therefore, to consider the best means of affording them correct views of the meaning of the Old Testament. This poor people seem to require—1st. A literal and plain translation of he Old Testament: for the Jewish Translations are chiefly commentaries or paraphrases —2dly. To be instructed in grammatical knowledge; for if they had this, many absurdities would be acknowledged to be such—3dly. Dissertations on the Old Testament, in which might be given the right connection of the Old Testament and the practical tendency of the whole, according to the views of St. Paul in the Epistle to the Hebrews.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Activity of the Society's Press at Malta.

THE Publications issued from the Society's Press in its first three years were enumerated at pp. 163, 164 of our last Number: we shall now collect from Mr. Jowett's communications some account of such as have been since printed or are in *progress.*

PRINTED. *Greek:* Shepherd of Salisbury Plain—Watts on the End of Time—Address to Children—Two Short Sermons—Metrical Version of 12 of the Psalms.

IN THE PRESS. *Italian:* The Commencement of the Reformation under Luther, from Milner, Vol. IV. Century 16. Chap. 1 to Chap. 6: will be about 300 octavo pages: already printed, 100—Walker on Self-Knowledge: will be about 70 pages: already printed, 36. *Greek:* a Selection from Jenks's Prayers; with an Introduction, from Dwight, on Family Prayer: will be about 250 pages: already printed, 72. *Arabic:* A regular Series of Tracts is constantly proceeding.

PREPARED. *French:* Life of Eliot, and Abdool Messeeh's Journal; from the Missionary Register. *Italian:* the whole of Milner's Church History and Scott's Continuation; total, 6 volumes—Newton on the Prophecies, viz. Of a Prophet like unto Moses; Moses concerning the Jews; other Prophets concerning the Jews; Against Babylon—Leslie on the Jews—Paley's Evidences—Tract on reading the Scriptures. I should wish Mr. Watts to reprint, in a neat form, for distribution in Malta and elsewhere, say 1000 or 2000 copies, the Series of Dissertations on the Prophecies relative to the Destruction of Jerusalem, commencing at p. 13, and ending at p. 290, of L' Amico dell' Uomo: it is, in fact, translated, with an omission of one or two passages, from Bishop Newton on the Prophecies. *Greek:* Milner, First Century—Newton on the Prophecies, viz. Nineveh, Babylon, and Destruction of Jerusalem—Life of Eliot, and Life of Swartz; from the Missionary Register—Walker on Acquaintance with our Fallen State, and on Self-Knowledge—Short Sermons for Children—All the materials for compiling a Commentary on Romans—A few Selections from Doddridge's Rise and Progress. We would request the Religious-Tract Society to reprint our abridgment, in Greek, of Baxter's Call to the Unconverted: your Greek Editor, in London, may make as many corrections, or as few, as he pleases: it will be good either way: I only give you this hint, in order that you may be aware that the Greeks are a Nation of Critics. My hope is, that the Religious-Tract Society will gradually be led to reprint for us, in Italian and Greek, Tracts of this nature; thus leaving us at liberty to do,

the harder, but most necessary work, of printing first editions, as fast as we are able. *Arabic:* Chrysostom on Reading the Scriptures—Progress of Sin—Negro Servant—Treatise on Prayer—Leslie on the Deists—Sixteen Short Sermons—Tract on Redemption—Pilgrim's Progress, first part—Treatise on Regeneration—Prosperity and Adversity—Five Jewish Tracts—New Spelling-Book, with many Reading Lessons, about 50 pages.

UNDER PREPARATION. Our most extensive work is the Commentary, in *Greek*, on the Acts of the Apostles: the Notes are principally from Henry and Scott: it is in royal 8vo. and is intended as the precursor of a variety of works of the same nature; although, probably, we may find occasion to vary the size: at some future period, these may serve as the basis of a more general Commentary on the New Testament; and, at a remoter period, on the whole Bible. This kind of work I have, however, found to be exceedingly laborious; since, besides the toil of selection, and arrangement, and compilation, we are always moving through the resisting medium of a foreign language; and all our preparations and printings are from manuscript: if God should be pleased, however, to spare the lives and health of His servants here, the work in Greek will be, in five or ten years, comparatively easy for those who shall hereafter take it up. I have now, also in Greek, nearly complete, a Commentary on the Epistle to the Romans: it is a Translation of passages compiled from the following sources; the Homilies of the Church of England, copiously—Scott's Commentary—Luther—Milner—Bishop Hopkins—Owen—Dwight—Horne's Introduction to the Scriptures—Christian Observer, &c. Besides Textual Commentary, it will contain distinct Treatises on the principal subjects. It is not easy to express how arduous the undertaking appears to me to be; but I confidently hope that it will be an instrument of much good to the Greeks, and will cause them to have *great reasoning among themselves*. Mr. Schlienz is preparing, in *Arabic* (with the aid of Phares Shidiak, a Native of Mount Lebanon), a Commentary on the Parables of our Lord, compiled from Henry and Scott: it will be about 300 pages in 12mo: about one third is ready. It will be so printed as to form one volume; and, at the same time, to furnish a series of Tracts, each about 20 or 30 pages in length. The way is continually opening for Arabic Commentary; and we are aiming moreover at *Amharic*. May God prosper the work of our hands, and send us a large number of steady laborious men!

EXPENDITURE. In the three years, which have been most effective, viz. 1825, 1826, 1827, (during which period we printed, according to the Account sent to London, three millions of pages, of which two millions have been distributed,) the following were the respective amounts of expense for the three Departments; viz. (1.) Translating; (2.) Printing and Binding; (3.) Paper and Sundries.

In the Three Years, 1825, 6, 7.	Total.	Giving an Average per Annum of
1. Translating....	£397 9 7	£132 9 10
2. Printing & Binding	721 0 6	240 6 10
3. Paper & Sundries	698 8 0	232 16 0
	£1816 18 1	£605 12 8

Of these three Departments, that of translating is the least expensive; and it is, at present, greatly in advance: but it is expedient always to be in forwardness in this article: for the year 1828, however, a much smaller sum will suffice. The other two departments, viz. Printing and Paper, will probably not decrease, but increase in expense.

Mr. Jowett remarks, in conclusion—

In reading the Reports of the London and American Missionary Societies, you will perceive that their Missionaries in Malta are also engaged in the same laborious occupation: they have also, besides larger works, very plentifully furnished Books for Children and Schools, in Greek, as the Society's Press has in Arabic. The whole, however, taken together, must be regarded as only a very small quantity of seed cast into the earth, where the field is so large.

I will, at present, only add my brief but earnest appeal to all Christian Friends to abound in prayer, in thanksgivings, in labours, and in self-denial.

Proceedings of Rev. J. Hartley in Greece.

The beginning of the tour described in the following communications was reported at p. 61 of the Survey: Mr. Hartley, from Egina, under date of the 2d of November, states further particulars, which will be read with much interest.

On arriving at Syra, I had the plea-

sure of meeting my valued friend the Rev. Josiah Brewer, one of the American Missionaries; and, in his company, made the remainder of the tour. We visited the Islands of Myconi, Tino, Delos, Syra (a second time), and Hydra; and afterward landed at Napoli di Romania, and thence proceeded by land to Argos and Corinth. We then crossed the Isthmus to Cenchrea; and, at length, arrived at Egina.

I am happy to inform you, that our travels have not been without benefit, and that they hold out the prospect of still greater. We have established Depôts for the sale of the Scriptures, in almost every place of importance which we have visited; and are glad to find that there is an encouraging demand for them.

Such a revolution of mind has been keeping pace in Greece with political changes, that, in the event, it may produce consequences of incalculable importance. I do not believe myself exaggerating, when I say, that by far the greater proportion of thinking men are no longer believers in the dogmas and inventions of men: everywhere I hear them speaking of a Reformation of Religion; and such a thirst for information is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results. It cannot, however, be denied, that there is a strong tendency to Infidelity: yet from the readiness with which I find persons lending an ear to the Evidences of Christianity, and retracting error when made acquainted with their force, I conceive that scepticism is rather, in Greece, the result of want of information, than of opposition to truth.

The important public events, which are taking place in this quarter, will universally attract the attention of politicians; but they will, I trust, much more call forth the prayers and exertions of Christians. This is a crisis, on which the religious, no less than the political state of the East, for ages may depend. And while we rejoice to hear of the *yoke of the oppressor broken* and of *the captive freed*, in a sense which is but limited and earthly, shall we not be much more solicitous, that that freedom may be imparted to the people of Greece, which no tyrant can ever violate, nor any period of time ever bring to a termination? How many will exult to find the classical recollections of Sphacteria and ancient Pylos associated with the brilliant achievements of the British Navy! And ought not Christians, impelled by a sacred patriotism toward that heavenly land of which they are denizens, and fired by a holy and ardent allegiance to that Sovereign whose blood has for ever redeemed them and whose Spirit is their constant support, to renew their efforts on an occasion like the present; and to watch that an opportunity may not be lost, which perhaps will scarcely ever return? If there should be found, at present, a few faithful Servants of Christ acting in the spirit of that resolution, which was adopted by St. Paul in a large city not far distant—*I determined not to know any thing among you save Jesus Christ and Him crucified*—I feel persuaded that effects of a similar nature would not be wanting—*my speech and my preaching was . . . in demonstration of the Spirit and of power.*

For the present, I am endeavouring to make myself useful in this Island. As the seat of Government, it attracts a concourse of persons of the greatest influence in Greece.

On the 10th of January, he adds—

Things are very encouraging in Greece, though difficulties may be foreseen. To-day, a Greek Ecclesiastic has been with me, who appears deeply concerned for his salvation. May many others have a similar experience! Should the present most liberal Constitution be actually established in Greece, there will, in a few years, be a wonderful field in this interesting country. I send an extract from the Journal of my late Tour, which may derive interest from present circumstances.

Napoli di Romania: Oct. 17, 1827—I have been highly interested by a visit, which we have just paid to Griva, Commandant of the Palamidi. This Chief, after having held possession of that important fortress for more than a year, found himself unwilling to give it up; and, impelled by his vindictive feelings, has actually waged war on his countrymen: about two months ago, he commenced firing on the lower castle and on the town, and even proceeded to throw bombs: no less than one hundred and fifty persons became the victims of this outrage.

On reaching the summit of the tremendous rock on which the fortress is built, I was surprised to find Griva, himself, waiting to receive us. He is a fine looking young man; and, apparelled as he was in a magnificent Albanian dress, he presented such a noble and warlike figure as I had never before seen. After receiving us with a friendly Greek welcome, he introduced us to his quarters: whose his Wife, a young lady of elegant appearance, arrayed in a handsome Turkish costume,

exhibited herself for a few moments, and then suddenly disappeared; this Mussulman retirement of females still existing among some of the Greek clans. With Griva we had much conversation. I told him, as I do many others, the history of the Bible Society; and left with him, for the use of the Garrison, two copies of the New Testament. Judge of our surprise at his answer—"They are a good thing for those who can read; but I do not know how to read." I have been sometimes shocked, particularly in Smyrna, at meeting with Greek Ladies, of elegant manners and appearance, who have made a similar confession; but I was thunder-struck, to find a man, so prince-like in demeanour and Commandant of the famous fortress of Palamidi, making such a discovery. He expressed, however, his regret—'His father had never provided such an advantage for him.' Our conversation turned chiefly on the politics of the day: he threw out hints, which he evidently meant as a justification of his recent conduct: "Men," he said, "who possess no merit, who have never fought for their country, are preferred to Offices of importance; while those who have distinguished themselves to the utmost, are passed by with disregard" He also intimated, that he waited the coming of Count Capo d'Istria, in order to give up the fortress to him.

After accompanying us, with one of his brothers, to the various works of the fortification, he introduced us to another brother, who was laid up with sickness. They described to us the warlike habits of the family. They told us that they never lived on the three articles of bread, meat, and wine together: if they had bread, they had no meat: if they had meat, they had no bread: for months in succession, they never changed their dress: they were accustomed to heat, cold, rains, and snows—to wade rivers up to their neck—and to encounter many other appalling hardships: if they were two months without an expedition, they grew sick: they had never paid tribute to the Grand Seignior: when they could not find Turks to fight, they attacked their own countrymen.

With all the crimes of Griva, a Christian judgment will find room for compassion. It is true, he has turned his cannon upon his countrymen, and *the voice of his brother's blood cries for vengeance against him:* but no one ever taught him to read in the Gospel—*Do unto all men, as ye would they should do unto you.* His early education taught him, that there is nothing more noble, than to despoil his fellow-creatures—to bathe his sword in the blood of his enemies—to disregard all interests except those of his family—to live for the present moment, nor ever to think of eternity. Can we compare the guilt of such a man with the crimes of one bred up in all the light and knowledge of civilized and Christian Europe? I must own, that I felt so much interest in his character, and so much apprehension of his future fate, impelled too by the very kind attention which he had shewed us, that, after I had returned to my lodgings, the thought occurred to me of going up once more to the Palamidi, and of advising him, as a friend, to yield to the Government, and not to bring ruin upon himself by persisting in opposition: the recollection, however, that interference in politics might easily involve consequences utterly destructive of my Missionary character and usefulness, led me to abandon the idea. But how painful is the thought, that such a Chieftain should be lost to his country and to himself! I earnestly implore God, that, if his offences have exceeded the measure of human forgiveness, he may yet find mercy with Him who said to a dying malefactor, *To-day shalt thou be with me in paradise!*

Proceedings of the Rev. Dr. Korck at Smyrna.

While labouring at Smyrna, in much feebleness of health, Dr. Korck thus expressed his feelings—

I continue to study Turkish, and try to excite others to work for me. The Frank Families here are, in general, very intimate with their Greek Neighbours: if I could, therefore, prevail on some Young Ladies or Gentlemen to give one hour a day to a few Greek Children of their acquaintance in order to teach them to read the Scriptures, I should be most happy. In Turkey, all noise must be avoided: great means would be dangerous: we must, therefore, use as many small means as possible; and if the children only learn to read the Scriptures to the salvation of their souls, what do we require more as Missionaries? The Word of God, I am persuaded, will prove powerful among this people, and will make them a New Nation. All this will require much patience, much prayer, and much constancy: and, to do good here, a Missionary must be willing to employ every lawful means which offers itself to his purpose: he must not expect too much, nor endeavour to cut the knot: he will therefore require your encouragement, and your full confidence.

Mr. Brewer, proceeding to Malta, was the bearer of a Letter from Dr. Korck to Mr. Jowett; on which Letter Mr. Jowett remarks, in writing to the Secretaries—

A succession of opportunities by private hands having offered, I avail myself of them to forward to you several Letters; and, among them, the inclosed copy of one of the most touching specimens which I have seen of the conflict between life and death—or rather, between the wish to be actively useful, in life; and the consciousness of the constant and certain decay of wearing-out nature. See Phil. i. 23, 24.

We subjoin the chief part of Dr. Korck's Letter, which is dated Smyrna, Dec. 14, 1827.

Though I am at a loss this moment to write to you, not even knowing if I shall not myself be the bearer of this Letter, still I will not quite lose this occasion by the very dear Mr. Brewer, and tell you myself how it is with me.

It pleases the Lord still to keep me in suspense—close at the brink of eternity; so that I do scarcely know, sometimes, if it is not time to close entirely with the affairs of this world, and think, or rather begin already here, to live exclusively in heaven: but then, my poor body seems again to triumph over the worms of death that gnaw on my lungs; and thus I am forced to work on again, upon plans, to execute which would require a number of years. Thank God, that both these things may, in some way, do very well together; and that, even in sight of the grave, it is good for me to occupy myself with things that pertain to the present world! Indeed, I feel that they cannot be done in such a way as if health were my lot; but, notwithstanding, I take care that my time may not be lost for Missionary Purposes.

Mr. Brewer will tell you how my health is, and also what Mr. Hartley is doing: his situation, near the Government of Greece in Egina, is certainly most important for our cause: it is with me an object of continual prayer.

I intended to write you at large on my plans; but, under the present critical circumstances, I do not like to enter upon them, and will only ask "What are your ideas on School-Establishments?" In your Researches, you speak of a School which you would desire to see established in Bournabout. What were your ideas at that time? Schools will always require pecuniary exertions on our side. What authority have I in this respect? Mr. Van Linnep, the Dutch Consul here, feels very much inclined to afford every assistance for the establishment of Schools: we can certainly do something for this purpose, though we shall always be obliged to avoid show. It would be very desirable that Missionary Labourers in Turkey should avoid, for the future, to appear as English, Americans, &c.; for, in this respect, they cause suspicion among the Turks. Let us all join together, and appear as one Missionary Body, which is so much becoming us; and it *is to be hoped, yea very* probable, that political changes will no more touch us. The Turks improve from day to day in a humane conduct, and give great satisfaction and confidence, so that I think to remain quietly, if in any way I can get a comfortable lodging during this unpleasant season. I occupy myself almost exclusively with Turkish, though without a master, to avoid talking.

Remember me before the Throne of Grace, that I may praise God by my life or by my death. Peace be with you!

Mr. Jowett adds—

His health is manifestly declining. Though unable to speak, he nevertheless applies himself to the learning of Turkish. It is peculiarly edifying to see in him, as we formerly saw in Mr. Deininger, a desire to be found labouring up to the last moment. *Blessed is that servant, whom his Lord, when he cometh, shall find so doing!* Nor will such labour be in vain in the Lord: our brother Korck, with all his feebleness, may possibly turn some key, or lift some latch, which may lead to the opening of a wide door, effectual to the greatest ends.

On quitting Smyrna, at the beginning of January, for Egina, Dr. Korck writes—

I am unhappy enough to be obliged to be very short with regard to my doings the last month: it was rather a struggle with bodily and spiritual weakness, than a Missionary Life. Still, I have reason to thank God for having employed me as an instrument in His hands for one poor soul, a Catholic, or rather an Infidel, on the brink of the grave. I was called to him in his last days; and informed of his past life, which he lived entirely without any service to God his Maker. I preached to him the Law, and the saving Knowledge of Christ, all at once; and had reason to think that even this strayed sheep was received in this very late hour by his Redeemer, for he expressed his contrition and acknowledgment of the grace of God through Christ in very convincing ejaculations. I administered to him the Holy Communion with thanksgiving and joy in God. This one blessing has mightily supported me.

Acceptable Publications in Syria.

The following communications, from the American Missionaries at Beyrout to Mr. Jowett, will serve to shew with what prudence the Press must be employed in rese-

rence to such countries as Syria. The Rev. William Goodell writes—

Through the good providence of God in disposing of circumstances and events, I have had the happiness to see all the Books and Tracts which you sent placed safely in my own Study. Of Arabic Scriptures, we have a good supply on hand. With the former editions of your Tracts we are also tolerably well supplied, especially for the present: but do not fail to send us all your new Tracts as fast as they are published. I want to see "Little Henry and his Bearer" in Arabic: I have translated it into Turkish; and it is read, in manuscript, with prodigious interest. The "Dairyman's Daughter" has been very highly praised among the Arabs; and I think "Little Henry" would be much more so.

To your inquiries respecting the propriety of printing in Arabic the Journals of some of those connected with us, I will give not an answer, but my opinion: at present, I do not think that it would be judicious. We ourselves translate and circulate, in manuscript, as much of such matter as we dare to do. I assure you, there is more excitement in Syria than you can well imagine. The time will probably come when an extensive circulation of such Journals will be deemed very desirable. But, as the management of all this is entirely in Mr. Bird's hands, his opinion will be worth much more than mine; and he will, doubtless, write to you soon. I think such works as the "Dairyman's Daughter," "Little Henry and his Bearer," and the "Shepherd of Salisbury Plain," are likely to be more useful at present than Tracts of any other character. But a year hence the face of things may be entirely changed.

We do not scatter Tracts abroad profusely; both on account of the difficulty of getting them into the country, and also because we do not think an indiscriminate distribution of them would be useful: with the greatest precaution, many of them, doubtless, share the fate of the Holy Bible—that is, are cast into the fire. But we have reason to be thankful that you have sent us so many; and we doubt not but they have contributed to our usefulness. We will endeavour to keep you well advised, from time to time, of the state of the demand. Your Translator at Jerusalem has probably something finished; but he has not yet forwarded any thing: Pilgrim's Progress has, doubtless, reached you before this. Those Numbers of the "Friend of Man" which you have sent us, we have put into the hands of the different Consuls and their Agents in Syria; but no person seems disposed to subscribe for it.

The influence of the Holy Spirit on men's hearts does not appear so manifest as it did a year ago; but we can bear evidence, that light is increasing, the knowledge of Divine Truth extending, and superstition and bigotry, in many instances, fleeing away. We need your prayers, that we may be faithful Ambassadors of the Lord Jesus; and that the number of Believers may be greatly multiplied, both of men and women.

The Rev. Isaac Bird remarks, in reference to a circumstantial detail drawn up by Asaad Shidiak of the change which had taken place in his mind—

It is not the thing for publication in Syria, at present: we have not yet ventured to circulate copies, even in manuscript; but this we should do, if our friend were in a state of safety. What would do, however, on a small scale, in manuscript, would not do from the Press: the Press is much to be feared by our enemies in this land; and they will not fail to silence it if they can. It is necessary, therefore, to let it speak MILDLY; and especially not to suffer it to attack individuals. Should we hereafter have opportunity, we may forward something of the kind which you suggest, such as Providence may furnish us; and we rejoice that we have the prospect of such Auxiliaries as those in Malta.

It had been suggested that local Missionary Intelligence might be circulated, with advantage, in the languages of the Mediterranean. Mr. Jowett inquired, on this point, the opinion of his American Brethren; and entirely coincides with them in the view which they take of the question: he adds—

We have, however, very readily printed, in Arabic, the Life and Death of the Rev. Pliny Fisk.

Remarks on Yea Petros's Arabic Translations.

Mr. Gobat writes, from Egypt, on this subject—

As to a translator, I have not been slack in seeking after one, but I have

seen none, either in Egypt or in Syria, who could in the least be compared to Ysa Petros. It is true, his translations deviate pretty much from the Original; but they had already lost something by the Italian or Greek Translations, from which his are made. Nor must we be embarrassed, if we find in these translations many words rendering another meaning than Golius on the Korân gives to them: for I have found that they really have another meaning among the people. The greatest fault of these Tracts is, that they are too learned for the people; but it is nearly impossible to render them vulgar enough, for the people are so destitute of literature, that it is indeed a very scanty number of words around which their whole language turns: they must learn more words, or they cannot understand any thing.

We have read to them lately many of our Tracts; but have found, excepting typographical errors, very few others. We have also shewed some of them to Arabs, who tried to find many faults, more from love of show than of knowledge and wisdom: for when we told them to amend what was wrong, they made grosser faults, both with respect to meaning and grammar.

As to Dialects, it is true, Ysa Petros has more that of Egypt, but it is not contrary to grammar; and the distinction between Syria and Egypt does not merit to be called difference: it is one dialect: the distinction is not so great as, in the English, between London and Yorkshire; or, in the German, between Bâsle and Berne.

India within the Ganges.

BISHOP HEBER'S JOURNALS AND CORRESPONDENCE.

Bishop Heber's Journals and Correspondence have just appeared in two Volumes in quarto, illustrated with copper-plate and wood engravings. Mrs. Heber, in putting forth these Volumes, which she has edited with the assistance of Sir Robert Harry Inglis, has erected an imperishable monument to the memory of her revered Husband.

These Volumes contain—Bishop Heber's Journal of the Voyage to India, from June 16 to Oct. 3, 1823; and of his setting out to Calcutta from Saugor Roads and residence in that city, from Oct. 4, 1823 to June 14, 1824—his Lordship's Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, from June 15, 1824 to April 17, 1825; with his residence at Bombay and journey to Poonah, from April 26 to Aug. 15, 1825—Mrs. Heber's Journal of the Bishop's proceedings in Ceylon, from Aug. 25 to Sept. 29, 1825—the Bishop's account of a visit to Madras and the Southern Provinces, from Jan. 30, 1826, to his last entry in his Journal, made on the 15th of March following, soon after leaving Sadras—and the Volumes are closed by a Collection of Letters written by the Bishop to various friends, from Calcutta and many other places, from October 1823 to April 1826.

In our last Volume, at pp. 336, 337, 375—378, and 432—434, we extracted from the Quarterly Review many interesting remarks on India and its Natives; which appear from the Correspondence in these Volumes to have been addressed to Mr. Wilmot Horton: and, in the present Number, this Correspondence has furnished us with the chief part of an interesting Obituary.

When these Volumes shall be published in a form and at a price which will render them generally accessible, they will greatly subserve the interests of Christianity in India, by making the large body of its friends in this country far better acquainted, than they have hitherto had the means of becoming, with the varied character of the people throughout these vast regions, and the best means of prosecuting benevolent labours for their present and eternal good.

As opportunity may serve, we shall digest, under appropriate heads, much very interesting information on these topics which lies scattered through these Volumes. No com-

petent judge can rise from perusing them, however he may differ from the Bishop on particular topics, without deepened regret at the loss of a man so highly endowed with the gifts of temper and mind; and so greatly under the influence of Divine Grace, as to be led prevailingly and with vigour to apply his rare natural and acquired talents to the furtherance of the highest ends.

BISHOP HEBER ON THE STATE AND PROSPECTS OF CHRISTIANITY IN THE UPPER PROVINCES.

Many interesting notices and some faithful strictures occur in the Volumes just mentioned, in reference to the labours of Chaplains and Missionaries and the manner in which they are received. We shall here collect the chief information on this subject, in the order of the Bishop's Journey through the Upper Provinces. It may be proper to remark that we have followed our usual orthography, which differs in some instances from that of these volumes.

The Members of the Church Missionary Society will be much gratified by the account which the Bishop gives of its Native Labourers.

The Bishop left Calcutta on the 15th of June 1824, accompanied by Mr. Stowe, his Domestic Chaplain, in a fine sixteen-oared pinnace, for Dacca; Archdeacon Corrie, with his wife and children, accompanying in a budgerow, or large cabined boat. On the 17th, he entered, at Nuddea, a stream flowing into the Hoogly from the north-east, and derived from the Ganges; while the Archdeacon pursued, northward, the direct course up the Hoogly to the Ganges. Mr. Stowe died, as already related, at Dacca; and, on the 10th of August, the Bishop overtook the Archdeacon at Boglipore. They continued in company till the 1st of November, when they parted at Lucknow; the Archdeacon and his family returning to Calcutta, and the Bishop prosecuting alone the rest of his arduous journey to Bombay: his course had been by the river as far as Allahabad; but, from thence, it was by land to Surat, where the Bishop took ship for Bombay.

Dacca.

July 4, 1824: *Sunday*—I preached to a small Congregation, in a very small but pretty Gothic Church. Mr. Parish read Prayers; and gave notice of the Consecration and Confirmation, for the Wednesday and Friday ensuing—There are still a few Armenians resident in the town, some of them wealthy; with a Church and two Priests. Their Archbishop, who makes once in four or five years a journey from Nakitchevan to India, is now in the place, on the same errand with me. There are also a few Portuguese, very poor and degraded. Of Greeks the number is considerable; and they are described as an industrious and intelligent people, mixing more with the English than the rest, and filling many of the subaltern situations under Government. The clerk at the English Church (it happens singularly enough) is a Greek, and the Greek Priest has sent to request permission to call on me. Of English there are none, except a few Indigo Planters in the neighbourhood, and those in the Civil or Military Service.

But little has been attempted at Dacca or Chittagong for the conversion of the Natives, and that little has had very small success. At Dacca is a Baptist Minister, who is described as a very good and diligent man, and has succeeded in establishing one Christian School (but among the Portuguese and Greek Children) and some few Bengalee Schools for the Natives: but, in these last, he has either not ventured to introduce the New Testament, or has failed in doing so*; a result so different from what has been the case in every other part of India, that I suspect some want of address at least in the instructor. He appears, however, to have received considerable encouragement from the English Families; and I apprehend that a Church-Missionary Establishment of the same sort would find the situation by no means a bad one.

July 5—I met a Lady to-day who had been several years at Nusseerabad, in Rajpotana; and, during seven years of her stay in India, had never seen a Clergyman, or had an opportunity of going to Church. This was, however, a less tedious excommunication, than has been the lot of a very good and religious man, resident at Tiperah, or

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* The Bishop here speaks according to the information given to him the day after his arrival; but we find him thus correcting himself, in a Letter to Mr. Charles Wynn, on the 13th of July, nine days subsequent, when he had probably examined into the facts personally—"Here, too, a knowledge of the Christian Scriptures, in spite of the Abbé Dubois, is rapidly increasing. A Baptist Missionary has established a Circle of 26 Day Schools, containing more than 1000 Boys, who all read the New Testament as their daily task, without any objection being made; and had the Church-of-England Societies a Missionary at present to spare, he might in a month double the number."—*Editors.*

somewhere in that neighbourhood; who was, for nineteen years together, the only Christian within 70 miles, and at least 300 from any Place of Worship: occasionally, he has gone to receive the Sacrament at Chittagong, about as far from his residence as York from London. These are sad stories; and, in in the case of Nusseerabad, I hope, not beyond the reach of a remedy.

July 9—I confirmed about twenty persons, all adults, and almost all of the higher ranks.

July 10—I consecrated the Church. This perhaps ought, in strictness, to have preceded the Confirmation; but the inversion afforded the Catechumens an immediate opportunity of attending the Lord's Supper, of which they all availed themselves, as well, I believe, as all the other inhabitants of the Station. The whole number of Communicants was 34 or 35, and I never witnessed a Congregation more earnestly attentive. In the evening I consecrated the Burial-ground —a wild and dismal place, surrounded by a high wall, with an old Moorish gate-way, at the distance of about a mile from the now-inhabited part of the city, but surrounded with a wilderness of ruins and jungle: it is, however, large, and well adapted for its purpose.

July 22—I have had two visits, during the week, from the Armenian Archbishop of Echmiazin (near what they call Mount Ararat), who, attended by one of the Suffragans of the Patriarch of Jerusalem, is making a Visitation of all the different Churches of their Communion in Persia and India. The Archbishop has every appearance of a mild, respectable, intelligent man; and he of Jerusalem seems a shrewd fellow. I was anxious to be civil to them both; but they only spoke Turkish and their own tongue: fortunately, one of their Dacca Congregation could officiate as interpreter; and then we got on famously, by the help of my Russian acquaintance and recollections. They were both well acquainted with Georgia; and Abraham, of Jerusalem, had been at Mosdok, Nakitchevan, Kalomna, and Moscow. I was able to do them some trifling services, and we parted with mutual good wishes.

Monghyr.

Aug. 13 — Mr. Templer, the Judge and Magistrate, breakfasted with me this morning, and gave me such an account of Monghyr and its spiritual concerns, as made me decide on staying over Sunday. There are, besides his own family, five or six others here of the upper and middling classes; and above thirty old English Pensioners, many of them married and with families, without any spiritual aid, except what is furnished by a Baptist Missionary who is established here. Of him Mr. Templer spoke very favourably: but said that the members of the Church of England, though in a manner compelled to attend his Ministry, would value extremely an opportunity of attending Divine Service and receiving the Sacrament in their own way; while the number of children of different ages, whose parents might be expected to *bring them for* baptism, was far from inconsiderable. I therefore requested Mr. Templer to give publicity to my arrival and intention of performing Divine Service on the Sunday.

Aug. 14—I had this morning one christening, and Mr. Corrie had several. The child which I christened was a very fine boy of two years old, the son of an invalid serjeant; who came, attended by his wife, a pretty young half-caste, and by two of his comrades and one of their wives as sponsors. All these were very well-behaved decent old men: they stayed talking with me some time: they spoke well of India, but complained of the want of some occupation for their minds. A Lending Library, they said, would be a great comfort to their little society. I afterward mentioned the subject to Mr. Templer; and, I hope, put him in the proper way to get one from Government, as well as a School for these poor men's children, such of them as, by any accident, were prevented from going to the Military Orphan Asylum.

I understand that these Old Soldiers are, in general, men of very decent character; and though poor, brought up their families very decently: some of them, however, are liable to sudden fits of drunkenness or infatuation, sometimes after many months of sobriety; during which nothing can keep them from brandy, so long as they have either money, credit, or clothes. Monghyr is the station generally chosen by the more respectable characters; the reprobates preferring Moorshedabad. The Company give them the choice of residing either at Moorshedabad, Monghyr, Buxar, or Chunar; and they sometimes change repeatedly, before they fix.

In consequence of the intention which I had expressed to have Service to-morrow, Mr. Templer told me that the Baptists had given notice that their own Meeting should not open; so that he said we should probably have all the Christian residents of the place and vicinity. The Baptist Congregation in this neighbourhood was first collected by Mr. Chamberlain; an excellent man and most active Missionary, but entertaining an enmity to the Church of England almost beyond belief. The present preacher, Mr. Leslie, is a very mild, modest person; of a far better spirit, and scarcely less diligent among the Heathen than Chamberlain was.

Aug. 15: *Sunday*— Mr. Corrie read Prayers, and I preached and administered the Sacrament, in the hall of Dr. Tytler's (the garrison surgeon's) house. There were, I should guess, sixty persons in the Congregation, among whom were two or three Natives. The Monghyr Proselytes were very young persons; probably brought over by the Baptist Missionaries. Mr. Leslie, and the greater part of his flock, attended, but did not stay the Sacrament. There were, however, between twenty and thirty Communicants, all deeply impressed and attentive. In the evening I again preached to pretty nearly the same Congregation.

Bankipore, near Patna.

Aug. 20—I met here a Franciscan Friar, a remarkably handsome and intelligent-look-

ing little man, whom I immediately and rightly guessed to be the Italian Padre, "Giulio Cesare," of whom so much mention is made in Martyn's Life..... I had a good deal of conversation with Padre Giulio, who speaks French, though not well, yet fluently. He spoke with great affection of Martyn; who thought well of him, and almost hoped that he had converted him from Popery. He was apparently much pleased with the notice which I paid him, and I certainly was much amused and interested with his conversation. Their sect, he said, had had a heavy loss in India by the recent death of the Romish Bishop of Thibet; who came out a little before my arrival, and who was also an Italian of good family, and a very elegant and accomplished scholar: he died in this neighbourhood about two months ago.

Aug. 21, 1824—With the Archdeacon and Mr. Northmore, who came over from Dinapore, I had to arrange the duties of the next day. The distance, it appears, from Bankipore to Dinapore is full seven miles, in the dry season; at present, between eight and nine, and through roads often impassable for a carriage. The majority of the Europeans in the neighbourhood (now that the 44th regiment is no longer quartered here) live in Bankipore and Patna, so that Sir C. D'Oyley was anxious that I should preach here, rather than at Dinapore: I thought of doing both, but was dissuaded from a journey in the heat of the day, and I settled to remain here till Tuesday Morning, and then go to Dinapore to preach, and administer Confirmation.

Aug. 22 — Mr. Corrie read prayers, and I preached to a Congregation of, I should suppose, fifty people, all of the upper or middling ranks; of whom I think thirty staid to receive the Sacrament. The Service was performed in a large and convenient room, the Court of Appeal; and a handsome service of communion plate was produced, preserved from the time that the Company's Chaplain, now removed to Dinapore, was stationed at Patna.

A very earnest and general wish was expressed that Government would allow them a Chaplain still: this, with the present establishment and the great demands on it, is I fear never likely to be granted; but it would be a very great advantage and convenience to the place, and would be attended with little expense in comparison, if an allowance were made the Chaplain at Dinapore for a lodging and palanquin hire, and he were enjoined to visit Patna once a month. Some measure of the kind, with regard to this and many other stations almost similarly situated, I hope myself to suggest to Government as soon as I am better informed in the necessary details of the plans.

We had a very pleasant quiet evening, such as a Sunday Evening ought to be, and concluded with family prayers.

Dinapore.

Aug. 24 — As we approached Dinapore, symptoms began to appear of a great English Military Station. The cantonment is the largest and handsomest which I have seen. Every thing, in fact, is on a liberal scale, except what belongs to the Church and the spiritual interests of the inhabitants and neighbourhood.

The Church I found merely a small inconvenient room in the barracks, which seemed as if it had been designed for a hospital-ward: the reading-desk, surplice, books, &c. were all meaner and shabbier than are to be seen in the poorest Village Chapel in England or Wales: there were no punkahs*, no wall-shades or other means for lighting up the Church, no glass in the windows, no font, and, till a paltry deal stand was brought for my use out of an adjoining warehouse, no communion table. Bishop Middleton objected to administer Confirmation in any but Churches regularly built, furnished, and consecrated: but, though I do not think that in India we need be so particular, I heartily wished, in the present case, to see things more as they should be, and as I had been accustomed to see them.

Nor, in more essential points, was there much to console me for this neglect of external decencies. I had only 14 Candidates for Confirmation: some of them so young, that I almost doubted the propriety of admitting them: and there were perhaps a dozen persons besides in the Church. It is very true, that the King's Regiment (the 44th) was absent; but the Company's European Regiment, most of them young men, might have been expected to furnish, of itself, no inconsiderable number, when the conduct of those at Dum Dum on similar occasions is recollected. There are, likewise, several Indigo Planters in the neighbourhood, many of them with families: and many others who had themselves never been confirmed, to whom the Chaplain of the station had long since sent notice, but who had none of them given any answer to his Letters: he, indeed, (whom I found extremely desirous of contributing to the improvement of the people under his care,) lamented, in a very natural and unaffected manner, the gross neglect of Sunday, the extraordinary inattention, on the part of the lower classes, to all religious concerns, and the indifference hitherto shewn by the Company's Military Officers now at Dinapore to every thing like religious improvement. While the 44th was here, a very different and admirable example was set by Colonel Morrison and his Officers; and the men themselves were most of them patterns of decent conduct, and regular attendance in Church, not only in the morning, but in the evening, at which time their attendance was perfectly voluntary. There had been a School for the European Children and those recruits who could not read; but this had fallen to decay, because nobody would subscribe, and the Chaplain alone could not support it. The Government sent, six months ago, a Lending Library for the use of their European Soldiers, and allowed eight rupees a month to the clerk for keeping it; but the Brigade Major, to whom the books were consigned, had never unpacked them, alleging (of which he was not the proper judge) "that they were too few to be of any use," and "that

* Boards suspended from the ceiling, and waved to and fro by ropes in order to create a circulation of air.

there was no place to put them in," as if a corner of the room now used as a Church would not have answered the purpose perfectly. Of the European Regiment, though it was "in orders" that the men should attend Church every Sunday, very few ever came, and seldom any Officer but the Adjutant; and the neighbouring Planters seemed utterly without religion of any kind, never applying to the Clergyman, except for marriage, burial, and the baptizing of their children.

Mr. Northmore, who gave me this account, complained that he was often sadly discouraged; and led to fear that some deficiency in himself was the cause of this neglect of his Ministry, but that he was comforted to find his attendance both acceptable and useful to the sick men in the Hospital, where, indeed, I hear his conduct is marked by very great diligence and humanity. For the lamentable state of things of which he complains, there are many reasons for which he can in no wise be accountable; and which, to prevent his being discouraged, I took care to point out to him. One of these I shall probably find but too prevalent throughout the Indian Army, where the early age at which the Officers leave England, the little controul to which they are afterwards subjected, and the very few opportunities afforded to most of them of ever hearing a Sermon or joining in Public Prayer, might be expected to heathenize them even far more than we find is the case. But, at Dinapore, something may be also ascribed to the exceeding bad conduct of the late Chaplain; which must have driven many from the Church, whom it would be very difficult for the most popular Preacher to entice back again. And the want of a decent Church is the strongest cause of all: the present room barely affords accommodation for half the soldiers who might be expected to attend, without leaving any for the Officers' families, or the neighbouring Planters: these, therefore, though room is generally to be had, have an excuse to offer to their consciences for not attending; and it is really true, that for women and children of the upper class to sit jostling with soldiers in a close room, without punkahs, with a drive of perhaps three or four miles before and after Service, is not a prospect which would make a man very fond of bringing his family to attend Divine Service: a spacious and airy Church would greatly remove these difficulties: Government did, I understand, promise one some time back; but the Military Officers, to whom the preparation of the estimate and plan was left, took no trouble in the business.

On the whole, what I saw and heard, both at and after Church, made me low and sad; to which, perhaps, the heat of the day, the most oppressive which I have yet felt in India, greatly contributed.

In the evening Mr. Northmore called to take me a drive before dinner.... During the drive I endeavoured to put him in the way of getting some of those aids from the Military Officers of the cantonment, to which, by the regulations of Government, he is entitled: and, afterward at dinner, where were present most of the Officers now in garrison, I succeeded, I hope, in getting the re-establishment of the School, together with the assurance from the Colonel of the European Regiment, that he would urge his recruits to attend, and promote only those men to be non-commissioned Officers who could read and write; a measure, which would soon make reading and writing universal. The Brigade Major was not present; but I said all I could to the Colonel about the Lending Library, and a more regular attendance of the troops in Church; and was glad to find what I said extremely well taken. The Library I think I have secured; since every body present seemed pleased with the idea, when the nature of its contents and the system of circulation were explained.

The heat was something which a man who had not been out of Europe would scarcely conceive; and the party, out of etiquette on my account, were all in their cloth uniforms. I soon put them at their ease, however, in this particular; and I am almost inclined to hope that the white jackets, which were immediately sent for, put them in better humour both with me and my suggestions.

I was much pressed to stay over the next Sunday, or at least a few days longer; but it is only by going to-morrow that I can hope to reach Ghazeepore, or even Buxar, by Sunday next: and all agreed, on telling them what I had to do, that I had no time to spare, in order to reach Bombay before the hot winds.

Buxar.

Aug. 26, 1824—I found Buxar (which I had expected to see a little ruinous fort, remarkable only as the scene of the battle which confirmed the British in the possession of Bengal and Bahar) a large and respectable Mussulman Town; with several handsome mosques, one of the largest and neatest bazaars which I have seen, and some good-looking European bungalows. As soon as we touched ground, I sent a Letter to Captain Field, the Fort Adjutant, requesting him to make my arrival known to the Europeans in garrison; in order that, if there was any clerical assistance wanted, they might call on me in the forenoon of the next day. I was soon after visited by Captain Field, who said that he had immediately sent round the requisite notice, and apprehended that there would be some glad to avail themselves of it. He told me, to my surprise, that he had no fewer than 150 Europeans in garrison, his whole force amounting to 600 men. On hearing the number of Europeans, I expressed my regret that I could not, without great inconvenience, stay over Sunday; to which he replied, that he was convinced, as they had so very seldom an opportunity of attending Divine Service, that they would thankfully assemble if I would give them Prayers and a Sermon at ten the next day, to which, of course, I gladly consented.

Aug. 27—After breakfast I went to Capt. Field's house, which he had arranged as well as it admitted of, as a Church. The principal room and the adjoining verandah were filled with Old Soldiers: two little rooms on each side contained, to my surprise, a number of Natives, mostly Women and Children; whilst some Officers and their Wives were ranged round my desk. All

were very attentive: and the Old Soldiers more particularly (who had almost all Prayer-Books) joined in the responses with a regularity, an exactness, and a zeal, which much affected me; and shewed how much, in their situation, they felt the blessing of an opportunity of Public Worship. I more than half repented of my intention to leave them before Monday: but I was aware that Ghazeepore had at least an equally numerous Congregation, equally without a Clergyman; and it occurred to me that the Archdeacon might stay here, and join me in time for the Confirmation on Tuesday.

This good man had never told me of the Native Christians at Buxar; yet they are most of them the children of his own quiet and unwearied exertions in the cause of God. Some of them came up after Church to beg for Hindoostanee Prayer-Books and Gospels; a few of which I was able to supply them with.

The Schoolmaster, too, a Mussulman Convert of the name of Kurrum Messeeh, "Mercy of Messiah," came up to offer the report of his scholars, and to hope that I would come and see them assembled. I went in my palkee (palanquin), after consigning to Captain Field some Bibles and Tracts for his men, through some pretty green lanes and shady places, resembling the neighbourhood of an English village, escorted by Captain Field in his tonjon (chair, with a head), with full pomp of orderly serjeant, spear-men, and other equipments of an Up-country Commandant, and followed by a marvellous crowd of women and boys, whom my silver sticks attracted.

Being one of the great days in the feast of Mohurrun, we found the tomb of a Mussulman Saint decorated with three green banners, and other preparations for their prayers: but when we passed, nobody was there; and its appearance was so like a cross in a market-town during fair time, that it did not detract from the English appearance of the view.

We stopped at the door of a very neat native cottage, surrounded by a garden of plaintains and potatoes; with flowers trained round the gate, and a high green hedge of the prickly pear. Here lived a Mrs. Simpson, a native of Agra, and one of Mr. Corrie's converts; now the widow of a Serjeant in the Company's service, and getting her bread by teaching a few girls to read and work. She asked anxiously about Mr. Corrie, but her stock of English did not seem very extensive.

Here one of the English Serjeants, with his wife, a very pretty native girl, baptized, as I understood, by Mr. Palmer of Ghazeepore, brought their son, a fine boy of four years old, for baptism; and, during the ceremony, a number of females and children remained in the garden and verandah, carefully kneeling when we kneeled, and bowing at every repetition of the name of Jesus. The scene was very interesting; and the beauty of the back-ground, the frame of the picture, and the costume of the worshippers, added to its picturesque beauty. At the close of the ceremony, Kurrum Messeeh went out to speak to them, and they ran off: I did not know why.

Mrs. Simpson said that she had a very small subscription, raised by some Ladies in the neighbourhood, amounting to four rupees a month, for her School; but that her neighbours sometimes helped her. She owned that she had seldom more than six or eight scholars, children of the European Soldiers chiefly, to whom she taught reading and working. She asked for nothing but a Prayer-Book (she had a very good Hindoostanee New-Testament and Pentateuch, and some Spelling-books for her school), but accepted a small donation with much thankfulness.

Kurrum Messeeh's house, which we next visited, was still smaller than Mrs. Simpson's; and had not the few old pieces of European furniture, which, in her's, marked her husband's nation and profession. Adjoining it was a little School-house, which we found full of women and children (about 30 or 35), on the ground, which was spread with mats, with their books in their laps. This served as their Church also, where they and a few of their husbands, mostly European Soldiers who understood Hindoostanee, met three times a week, in the evening, for prayer.

This School is supported, and Kurrum Messeeh's salary paid, by the Church Missionary Society: and they have been sometimes, though very rarely, visited by a Missionary in Orders.

I regretted greatly that I could not address them with any effect in their own language, though I was strongly tempted to try: they, many of them indeed, knew a little English, but so little that they could not have been at all the better for any thing said to them in that tongue, nor, except a few words, could they have understood the Service this morning. I heard them read, however; and, by choosing such chapters of the New Testament as I was best acquainted with, was able to follow them, and to show them that I did do so. They read extremely well; distinctly, slowly, and as if they understood what they read: they afterward answered several of the questions in Watts's Catechism, and repeated the Creed, Lord's Prayer, and the Ten Commandments, giving a sort of exposition of each. I was extremely pleased and surprised at all that I witnessed here.

The attendants in the school were of all ages, several young boys, some little girls, but the majority full-grown women. The boys were in the usual attire of other Indian children: the women and girls were decently wrapped up in their long shawls, barefooted, with the anclets and armlets usual with their country-women; but with no marks of caste on their foreheads.

I heartily wished for some of the Enemies of Missions to see, in this small and detached instance, the good, which, in a quiet and unpretending way, is really doing among these poor people.

Kurrum Messeeh was, I believe, a havildar in the Company's army; and his sword and sash were still hung up, over the desk where he now presided as Catechist. He is a very decent-looking, middle-aged man—his white cotton clothes and turban extremely clean—and his colour, like that of most of the inhabitants of these provinces, not very much darker than the natives of the south of Europe.

(To be continued.)

ANTI-SLAVERY SOCIETY.

THE Committee have compiled the following

Table, exhibiting the Manner in which the Meliorating Propositions of Government have been carried into Effect.

In this Table, the Roman capitals A. P. and I. are used, for the sake of brevity, to mark, under these several heads, the Degree of Progress made in the Legislation of each Colony.

A. denotes the "Adoption" of the particular head of Reform.
P. its "Partial" Adoption.
I. its "Inefficient" Adoption.

	Number of Slaves.	I. To provide the means of Education and religious instruction to the Slaves.	II. To put an end to Sunday Markets.	III. To make Sunday, to the Slaves, a day of rest and of religious observance.	IV. To allow Slaves time, in lieu of Sunday, for cultivating grounds and marketing.	V. To admit the testimony of Slaves, under restrictions, in civil and criminal cases.	VI. To legalize marriage among Slaves, and to protect their connubial rights.	VII. To prevent the separation of Families by sale.	VIII. To prevent the sale of Slaves detached from plantation to which they belong.	IX. To protect the Slaves in acquiring, possessing, and transmitting property.	X. To establish Saving Banks for the safeguard of their property.	XI. To abolish all taxes on manumission.	XII. To grant to the Slaves a right of redeeming themselves, or any of their family.	XIII. To limit the power of arbitrary punishment, and to restrain its abuse.	XIV. That a record be kept, and return made, of all arbitrary punishment.	XV. To abolish entirely the practice of dogging females.	XVI. To abolish entirely the use of the driving whip, as a stimulus to labour.	XVII. To appoint Protectors of the Slaves in every Colony.	XVIII. That no Protector of Slaves, or other Functionary, be allowed to hold Slaves.	XIX. The presumption of law shall be in favour of freedom.	XX. To purify the administration of Justice.
CROWN COLONIES.																					
1. TRINIDAD	22,500	..	..	P	..	P	A	P	..	A	A	A	A	P	P	A	A	A	P	A	..
2. BERBICE	23,000	..	..	.	..	P	A	P	..	A	A	A	I	..	P	A	A	A	P	..	..
3. CAPE OF GOOD HOPE	35,500	..	A	P	..	A	A	P	..	A	A	A	A	A	P	A	A	A	P	..	..
4. DEMERARA	74,000	..	..	..	..	P	P	P	..	P	P	A	..	..	P	A	A	A	P	..	..
5. HONDURAS	2,400	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6. MAURITIUS	80,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7. ST. LUCIA	13,500	..	..	..	P	A	A	A	A	A	A	A	A	P	P	P	A	A	P	A	..
CHARTERED COLONIES.																					
8. ANTIGUA	32,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. BAHAMAS	10,000	..	..	..	..	I	P	P	..	P	P	A	I	..	..	..	..	A	..	..	..
10. BARBADOES	79,000	..	A	..	..	I	P	P	..	..	..	..	..	..	..	..	..	..	..	..	..
11. BERMUDA	5,200	..	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..	.	..	..	..
12. DOMINICA	15,500	..	..	..	..	I	..	P	..	I	..	..	..	..	..	..	..	..	..	..	..
13. GRENADA	24,500	..	..	..	..	I	I	P	..	I	..	A	..	..	..	..	..	I	..	A	..
14. JAMAICA	336,000	..	..	..	..	I	I	P	..	..	..	A	..	..	..	..	..	..	..	..	..
15. MONTSERRAT	6,000	..	..	..	..	..	..	..	..	I	..	..	..	..	..	..	..	..	..	..	..
16. NEVIS	9,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17. ST. CHRISTOPHER'S	18,500	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18. ST. VINCENT'S	23,500	..	..	..	..	I	I	P	..	I	..	P	..	..	..	..	..	I	..	..	..
19. TOBAGO	13,500	..	A	..	..	..	..	..	..	..	..	..	..	P	..	..	..	..	..	..	..
20. VIRGIN ISLANDS	5,400	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

We regret to state that *Mr. Harington*, whose final departure from India was noticed at p. 86, has survived his return to this country but a short time: he arrived at Gravesend on the 20th of March, and died on the 9th of April, aged 63 years. It had been hoped that the Cause of Christianity in India, which had there long received his cordial and able support, might have been still benefitted by the counsels and influence of one who was retiring to his own country with a thorough knowledge of the best interests of that land where he had spent the greater part of his life, and in which he had passed through the various gradations of office till he had reached that of Senior Member of Council at Fort William.

An alarming *Increase of Crime* appears from a Return of the number of Commitments to the Prisons in and for the County of Bedford. It appears that in the year ending Jan. 10, 1802, when the population of the County was 65,500, there were 40 males and 7 females committed—in the year ending Jan. 10, 1811, when the population was 72,600, the commitments were 65 males and 14 females—in the year ending Jan. 10, 1821, when the population was 85,400, the commitments were 276 males and 13 females—and in the year ending Jan. 10, 1827, when the population was estimated at 93,000, the commitments were 387 males and 30 females. On this Return the Committee of the British and Foreign School Society remark—

According to the annexed Table, it will be seen that crime has been alarmingly on the increase in the County of Bedford, since the commencement of the present century; and from statements lately made in the House of Commons, it would appear that that County is not a singular case. It has been alleged that the education of the lower orders is one cause of this increase of crime: how falsely, may be seen from the Fact, that, on an examination of every prisoner under confinement in Bedford Jail, made by Captain Bromley, the Society's Agent, in company with the Rev. Dr. Hunt, one of the Visiting Magistrates, on 13th February last, it was found that out of 113 prisoners, only 23 could read intelligibly—28 read so imperfectly as not to understand what they read—and 68 were totally unable to read!

Bible Society.—The Rev. H. D. Leeves is returned from the Mediterranean. He left Constantinople on the 8th of December, at the same time with the British Ambassador; and returned by way of Smyrna and Corfu: from Smyrna he wrote—

The Turks would give no passports to the Ambassador, and those who accompanied him; but threw no obstacle in the way of our departure. Only two or three Englishmen now remain at Constantinople, to whom the Porte promises its own protection, but would not allow their passing under the protection of any neutral power. Thus, my residence at Constantinople is at length probably brought to a conclusion; and I have at least the consolation of reflecting, that I have remained at my post until obliged to quit it.

At Smyrna, the European Inhabitants feel in security for the present, both from the presence of ships of war and the promises of the Pacha. Mr. Barker, therefore, intends remaining for some short time, until events may warn him also to depart.

Church Miss. Soc.—On the 1st of April, the Rev. Ralph Eteson and the Rev. C. Friend, with Mrs. Eteson, for Benares, and Mr. Peter Brenner (p. 567 of our last Volume) for Malta, received the Instructions of the Committee; and were addressed, and commended to the Divine Protection and Blessing in prayer, by the Senior Secretary. Mr. and Mrs. Eteson and Mr. Friend embarked at Gravesend, on the 11th, on board the Ganges, Captain Lloyd; and finally sailed from Brighton on the 20th. Mr. Brenner embarked at Gravesend on the 12th, in the Charlotte Wylie, Captain Jeeb: he is to relieve the Rev. W. Jowett in the care of the secular concerns of the Mediterranean Mission, and to assist in superintending the Printing Establishment—Mrs. Weeks's health (p. 173) requiring her return from Sierra Leone, she embarked at Freetown, with Mr. Weeks, who had himself suffered from fever, on board the St. Andrew, Captain Deiper, on the 21st of February, and landed at Plymouth on the 12th of April: the Society's friends were well at the time of their departure—We record with pleasure the following notice of a young friend of the Society lately deceased, at the age of 16, the son of a Clergyman in the West of England: it is contained in a Letter from another Clergyman—

The sum which this amiable and pious Youth raised for the Society, during the few months preceding his decease, excepting his Father's former subscription of one Guinea, was above 68*l*. He died of consumption in June last, with a hope full of immortality; and, during the day preceding his death, was partly occupied in making up his Missionary and Jewish accounts. His Father very kindly allowed him to dispose of 200*l*. which would have been his had he attained the age of twenty-one, but over which he had no power until that time: 50*l*. of this he has given to our Society—50*l*. he has divided among other Charities—and 100*l*. among his friends. This Young Gentleman has left an example and a feeling behind him which I hope will be a blessing to his neighbourhood.

Friends' Committee—Mrs. Kilham returned with Mr. and Mrs. Weeks, in the St. Andrew, in which ship she went out (see p. 567 of our last Volume) to Sierra Leone. She took up her residence with Mr. Weeks, in Freetown, on her arrival on the 9th of December. The Christmas Vacation taking place soon afterward, he was enabled to accompany Mrs. Kilham to several of the Villages, where, in the course of a fortnight, she obtained specimens of many different languages spoken by the Liberated Africans, and has since augmented her stores: these specimens consist of words representing, to the best of her judgment, the sounds used by the Natives to express the most general and familiar ideas: to these she has affixed the corresponding English words; and has thus formed a beginning, in the respective languages, of English and Native Vocabularies. Mrs. Kilham had a severe attack of fever about a month after her arrival at Sierra Leone, but is now quite recovered.

FRANCE.

A Circular Letter has just been addressed by the Grand Master of the University of France to the different Rectors. In this wise and liberal document the Grand Master says—

Religion and morality are the first bases of all good education: it is of importance that this truth be constantly present to the minds of men charged with the care of public instruction. It is important, also, that in their conduct toward such of their pupils as profess a religion different from theirs, they should never forget what the Charter, the Laws of the Kingdom, and the University Statutes prescribe, relative to liberty of conscience and to the paternal authority.

The King's Government owes equal protection to the different modes of elementary instruction, the utility of which is recognised: all should receive encouragement from it. Not only does instruction procure for the most laborious classes more happiness and comfort, but it renders them more moral and more tranquil.

AFRICA.

Major Laing and Captain Clapperton—The renewed visits of these enterprising travellers to Africa were noticed at pp. 7, 8 of the last Volume. Frequent reports have reached this country of the death of Major Laing: to these reports is now added that of the death of Captain Clapperton. The information is said to have reached the Pacha of Tripoli from one of his Officers in the Interior. According to this account, Major Laing, after recovering from severe wounds received from robbers, had succeeded in reaching Timbuctoo. Here he was well received; but he had scarcely arrived, when a large body of Natives, to the amount of 30,000, appeared before Timbuctoo, and demanded that Major Laing should be delivered up to them to be put to death. These Natives are called Foulahs, but this is evidently a mistake for Felatahs: the number may appear incredible, unless the Chieftain by whom they were sent expected serious opposition. This Chieftain is stated to have been the celebrated Bello, Sultan of Sackatoo: see p. 4 of our last Volume. It is reported that distrust was created in the mind of this African Prince, by persons who represented our countrymen as spies sent for the purpose of ascertaining the best means of facilitating the conquest of his country. Captain Clapperton, it is said, first fell a sacrifice, in Sackatoo, to this unworthy suspicion; and the Sultan, apprised of Major Laing's mission, despatched a force to Timbuctoo, between 400 and 500 miles northward of Sackatoo, to effect his destruction.

We have thus given this story in its most probable form; but have reason to believe that it is only a repetition of former reports, with some circumstantial additions.

AFRICAN ISLANDS.

London Miss. Soc.—The Rev. J. J. Freeman and his companions (see p. 53) left Tamatave, in Madagascar, on the 24th of August; and reached Tananarivoo on the 14th September.

MEDITERRANEAN.

American Board—The Rev. Elnathan Gridley has been cut off in the midst of the plans stated at pp. 173, 174 of our last Number: he died of a bilious fever, on the 27th of September, on his journey in Cappadocia—The Rev. Josiah Brewer arrived at Malta, from Smyrna, on the 21st of December.

Church Miss. Soc.—The arrival of Mr. Coffin in Egypt from Abyssinia, and his intention to proceed to England, were stated at p. 63. *Various reasons inducing the Missionaries to think that it would be expedient that he* should be accompanied by one of their body, Mr. Kugler embarked with him at Alexandria; after a perilous voyage in a leaky vessel as far as Cyprus, they were obliged to return; but were preparing to leave Alexandria a second time, and to proceed to this country by way of Leghorn.

Jews' Society.—Mr. Wolff, after about three months' stay (p. 66) at Malta, proceeded to Smyrna, where he arrived on the 20th of December. On the 3d January he left that place, in H. M. S. Cambrian, for the Greek Islands. It was his purpose to return to Malta in March, and from thence to proceed to Corfu—as, in Corfu, there are, he says, 3000 Jews; "while," he adds, "at Malta, there are only 19, and those very obstinate." Mr. Wolff addressed a Letter to the Greek Government at Egina, on behalf of his Jewish Brethren; in which he preferred an earnest petition that Toleration of the Jews might be made one of the fundamental articles of the Greek Constitution.

INDIA BEYOND THE GANGES.

London Miss. Soc.—Mr. and Mrs. Dyer (p. 71) arrived at Pinang, on the 8th of August, from Madras. Circumstances have led to their residence at that station, with the consent of the Directors, instead of Singapore as originally intended.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Thomas Norton and his family, whose arrival at Madras was stated at p. 118, reached Allepie, all in good health, on the 20th of November.

CEYLON.

Church Miss. Soc.—Mr. Ward's continued ill health requiring his return to England, and Mr. Mayor's constitution having become so debilitated as to render the same step on his part necessary, their early arrival may be expected: one of the Missionaries at Cotta was to join Mr. Trimnell at Baddagame. Mr. and Mrs. Faught and Miss Stratford (see p. 118) had arrived at Cotta.

AUSTRALASIA.

Church Miss. Soc.—The Rev. W. Yate and Mr. and Mrs. Baker, who sailed in July, arrived at Van Diemen's Land in the early part of December, and were to sail for Sydney on the 12th of that month—During the visit of Mr. Richard Davis from New Zealand to Port Jackson, mentioned at p. 174, he carried through the press the following Translations by the Missionaries into the New-Zealand Language: the first three chapters of Genesis, the 20th chapter of Exodus, part of the 5th of St. Matthew's Gospel, the 1st of St. John's, the Lord's Prayer, and some Hymns.

Wesleyan Miss. Soc.—Mr. Stack arrived at Pyhea, in the Bay of Islands, on the 8th of October, with the intention of renewing the Mission in New Zealand. The Head Chief in the Shukeangha, on the opposite side of the island to their former Settlement at Whangarooa, had invited them to establish a Mission on that river. On the 3d of November, Mr. Stack received information of the safe arrival in the Shukeangha of Mr. and Mrs. Hobbs and some other associates in the undertaking.

WEST INDIES.

Church Miss. Soc.—Mr. W. Dawes, the Society's Agent in Antigua, has met with a

serious disaster: he was standing on the top of a flight of stone steps, six feet high, and was precipitated to the ground, from one of the supporting beams suddenly giving way and broke his thigh. We are happy to state, that, through the mercy of God, he is doing well.

UNITED STATES.

Bible Soc.—Resolutions have become very general, in different parts of the United States, to take measures for the speedy supply of the Scriptures to every family at present destitute of the Sacred Volume. These Resolutions are acted on with a degree of energy, which gives good promise, if persevered in but for a short time, of effectually accomplishing their object.

CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS,

From December 16, 1827, to March 20, 1828.

(Only Totals & Grand Totals appear in our pages: particulars, with Benefactions, are given in Society's Monthly Paper.)

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Atherstone, *Warwickshire*	24 15 0	483 14 3
Bentinck Chapel	2 2 0	4891 15 8
Bradford, *Yorkshire*	74 4 0	1888 14 9
Bradford, *Wilts*	7 0 0	55 15 0
Broadway Church	23 1 7	949 4 6
Burton-upon-Trent	36 14 3	323 5 9
Bridgewater and its Vicinity	27 18 7	325 6 5
Bushey, *Herts*	9 8 0	45 19 0
Blackford Chapelry, *Somersetsh.*	20 3 9	36 18 5
Bath and its Vicinity	120 0 0	4536 17 5
Bedfordshire	48 0 0	1c88 1 4
Huntisham, *Huntingdonshire*	16 10 8	60 8 8
Birstall and Batley	44 5 6	442 19 4
Bucks, South	59 6 2	4068 16 10
Bristol	5 0 0	30686 1 7
Boston	85 10 5	1095 10 5
Birmingham	259 8 8	8644 12 3
Clapham	163 6 0	4463 8 6
Carlisle	71 0 0	3299 8 0
Cambridge Town, County, & Univ.	426 0 0	8220 0 11
Carshalton and Croydon	4 13 6	1199 14 1
Chester and Cheshire	292 3 10	3507 2 5
Chobham and its Vicinity	25 3 0	586 0 5
Clifton, *Warwickshire*	24 0 5	342 13 0
Colchester and East-Essex	156 9 0	5900 16 7
Collingham & Langford, *Notts.*	11 12 0	277 9 2
Colsterworth	3 3 6	81 5 6
Coventry	80 13 6	1614 7 9
Carry Rivell	12 0 0	106 0 0
Carmarthen	11 1 9	179 12 0
Coleshill	75 0 0	219 4 6
Chelmsford and West-Essex	4 4 0	459 4 10
Camberwell, Peckham, Dulwich and Brixton	31 7 7	290 19 3
Clerkenwell	80 19 8	2294 17 1
Cardiff and its Vicinity	17 0 0	17 0 0
Clare	11 10 0	75 2 6
Camborne, *Cornwall*	9 12 1	78 10 3
Derbyshire	627 11 6	11366 0 8
Devon and Exeter	563 18 4	7867 7 9
Dewsbury	48 7 4	1097 0 1
Dorchester	76 15 2	1315 17 11
Dudley	37 10 2	657 10 8
Darlington	63 4 4	443 7 3
Dingwall, North Britain	5 0 0	25 0 0
Devonport	29 7 10	1673 3 4
Edinburgh Auxiliary	10 10 0	2264 10 9
Epsom	46 2 9	516 6 11
Edmonton	113 17 9	1262 17 10
Evesham	6 13 1	179 13 0
Farringdon	15 0 0	635 12 6
Fowey	17 12 6	65 13 3
Folkingham	15 12 6	54 7 8
Glasbury, *Brecon*	21 13 3	1543 11 0
Guernsey	110 17 0	3925 9 5
Greasborough, *Yorkshire*	10 12 10	40 12 5
Gloucestershire	352 12 10	9760 9 9
Guildford and its Vicinity	66 0 0	1904 17 3
Hay, *Brecon*	9 7 6	72 17 6
Halifax	50 0 0	1663 13 0
Hampshire, North	128 16 6	1779 18 6
Henley-on-Thames	21 3 8	588 14 10
Hull and East-Riding	213 8 10	8720 16 5
Hastings and Dare	50 0 0	930 9 2
Heiston and Marazion	37 12 10	900 12 8
Hibernian Auxiliary	15 0 0	18784 14 0
Henstridge	7 11 6	98 0 8
Hougham cum-Marston, *Linc.*	2 0 0	15 15 9
Harrow	93 11 2	982 10 3
High Harrogate	21 18 8	92 12 4
Hempstead	66 3 9	866 2 7
Hertfordshire	66 13 1	1175 13 10
Hereford, Town and County	100 0 0	4593 1 0
Huddersfield	60 0 0	4130 16 9
Hampshire, South	219 8 1	2993 0 0
Islington	11 2 0	886 3 1
Jersey	20 0 0	900 5 10
Kennington	10 2 0	656 13 9
Kirkby Lonsdale	92 0 0	1166 3 10
Knaresborough	42 5 0	1723 6 6
Keighley	43 18 2	183 2 2
Kent	206 17 2	7236 14 5
Lympsham	15 15 9	291 4 10
Lincoln	60 0 0	1500 5 11
Lancaster & North Lancashire,	45 0 0	3067 2 7
Lyme Regis and its Vicinity	11 10 6	107 9 6
Launceston	7 0 0	17 0 6
Liddington-cum-Caldecot	13 2 3	477 5 3
Lostwithiel	6 9 6	86 10 9
Liverpool and West-Lancashire,	506 0 6	9946 15 9
Leicestershire	415 7 0	10335 8 6
Leeds	260 0 0	7782 19 6
Louth	203 5 6	1052 10 6
Monmouth and its Vicinity	25 5 0	220 8 5
Manton, *Rutlandshire*	22 15 0	58 11 11
Malmesbury	51 9 11	320 13 1
Mordon, *Surrey*	5 14 3	293 6 3
Montgomeryshire	67 11 2	448 2 2
Manchester & East-Lancashire,	320 0 0	8506 1 0
Newcastle-upon-Tyne	299 0 4	2745 6 10
Naxing and Roydon	2 13 0	94 13 2
Nottingham	150 0 0	3097 11 1
North-West London	2 0 0	662 7 4
Northamptonshire	103 4 0	6010 0 9
Norfolk and Norwich	178 8 8	12937 8 9
North-East London	100 6 7	3765 17 10
Oxfordshire, North	20 5 6	200 17 0
Olney, *Bucks*	27 17 6	625 17 3
Ossett, *Yorkshire*	43 11 0	412 9 7
Oxford and its Vicinity	165 10 0	1955 2 7
Penryn	4 3 2	204 16 6
Pontypool and its Vicinity	60 11 4	1083 11 9
Plymouth and Stonehouse	50 0 0	355 0 0
Poplar	92 16 4	115 6 10
Percy Chapel	117 0 5	4420 12 11
Queen-Square Chapel	11 1 5	1124 0 0
Redruth	33 10 0	264 16 2
Retford, East	50 0 0	1530 6 0
Roche, *Cornwall*	44 17 5	136 15 5
Rotherham	13 0 0	775 1 10
St. Antholin's, Watling Street	4 8 1	503 1 2
St. John's Chapel, Bedford Row,	136 16 6	6037 4 10
Saffron Walden & N.-W. Essex,	73 0 0	1089 16 9
Seaton, *Rutlandshire*	6 17 1	358 6 10
Sedghill, Semley, and Knoyle,	20 0 0	182 10 10
Sheffield	15 5 0	3077 14 2
Southwark	35 0 0	2966 3 6
Staines and its Vicinity	11 1 7	1127 15 6
Sudbury	22 9 6	941 17 7
Suffolk	250 0 0	7421 9 6
Swanage, *Dorsetshire*	8 15 0	77 5 1
Sierra Leone	65 9 0	977 3 5
Stratford-on-Avon	25 0 0	263 0 10
Salisbury and South-Wilts	21 16 6	121 16 6
Sunderland, Bp. Wearmouth &c.	50 0 0	1634 10 6
St. Stephen's, Coleman Street	80 13 0	169 13 0
Staffordshire, North	293 2 11	4734 17 0
Tamworth	56 1 0	3102 7 3
Tutbury	26 0 0	266 11 6
Taunton and West-Somerset	90 0 0	740 0 0
Tydd St. Mary, *Lincolnshire*	14 16 0	92 16 0
Tavistock Chapel	14 0 0	200 14 10

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Tuxford, *Notts*	8 0 0 ..	24 15 11
Worcester	112 14 0 ..	2529 5 9
West-Glendale, *Northumberland*	3 0 0 ..	3 0 0
Wellington, *Somersetshire*	52 0 0 ..	1102 5 5
West Bromwich	50 12 0 ..	713 2 10
Weymouth	73 11 5 ..	569 19 9
Willoughby, *Warwickshire*	7 4 0 ..	90 8 2
Winkfield and Rowde	13 17 6 ..	185 0 9
Walsal and its Vicinity	60 4 11 ..	460 16 2
Wakefield	38 3 0 ..	587 4 10
Warrington	58 12 6 ..	806 1 3
Wareham	10 0 0 ..	51 4 9
Walthamstow	57 6 1 ..	819 17 6
Waltham Abbey	102 0 9 ..	424 6 11
Yeovil	25 11 0 ..	1882 14 8
York	510 7 6 ..	10171 3 5
Yoxall and Hamstall	20 18 6 ..	1015 0 0
COLLECTIONS.		
Anthony, Miss A., Haverfordwest	8 1 1 ..	14 15 1
Ball, Miss Kitty, Chesham	3 7 0 ..	18 17 6
Bell, Miss, Wandsworth	8 17 0 ..	112 4 11
Bird, Mrs, Kenilworth	8 2 0 ..	61 6 6
Breffit, Miss G., Barnes	7 0 0 ..	12 3 6
Burton, Mrs, Aylesbury street	4 0 0 ..	44 18 0
Byard, Miss M., Moorfields	3 9 6 ..	42 16 1
Cooke, Miss, Uffington	1 5 0 ..	21 17 2
Elwell, Mr R. jun., Hammersmith	3 12 0 ..	39 15 10
Evans, Miss, Haverfordwest	3 16 5 ..	3 16 5
Friends at Cheam	12 8 0 ..	103 17 6
Gleed, Miss, Donington	9 0 0 ..	171 15 1
Havergal, rev. W. H. Produce of Bp. Heber's Miss. Hymn set to music	5 2 6 ..	120 7 6
Hope, Miss, St. Luke's	6 8 9 ..	33 12 6
Hope, Master James, ditto	0 7 6 ..	0 7 6
Lake, rev. Edward, Worcester	15 0 0 ..	402 16 7
Lea, Mr J. jun., Kidderminster	8 8 6 ..	148 15 6
Malpas, Mrs & Miss, Knightsbridge	2 12 0 ..	42 9 0
Phelps, Miss, Wilton	11 0 0 ..	96 10 0
Proctor, Mr F. jun. Gracechurch St.	8 3 0 ..	41 18 3
Rigaud, S. Esq., Milford	13 14 8 ..	31 4 9
Rippin, Miss, Stepney	3 19 0 ..	5 0 10
Savage, Mrs, Kington	15 0 0 ..	126 9 6
Stent, Mrs, Dorking	4 5 10 ..	4 5 10
Sutton, Mrs, Rowde	23 0 0 ..	271 11 1
Serle, Mrs, Ongar	2 17 0 ..	11 10 0
Turner, Miss, Kennington	4 2 0 ..	7 9 0
Williams, Mrs, Grosvenor Sq.	44 10 0 ..	606 17 7
Winmill, Miss, Cannon Street	0 18 0 ..	2 8 6

From March 21, to April 19, 1828.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Atherstone	2 2 0 ..	485 16 2
Bridewell Chapel	53 4 10 ..	449 7 1
Barnard Castle	18 4 4 ..	148 14 9
Blythe and Bilby	12 4 0 ..	426 6 0
Bala and its Vicinity	11 0 0 ..	23 1 3
Bromsgrove	15 0 0 ..	197 2 0
Birmingham	38 0 0 ..	8682 12 3
Bristol	934 17 1 ..	21020 18 8
Berkshire	200 0 0 ..	6130 1 10
Bushey	5 3 0 ..	51 2 0
Bucks, South	86 19 11 ..	4155 16 9
Brighton and East-Sussex	50 0 0 ..	1019 9 10
Chelmsford and West-Essex	7 16 11 ..	467 1 9
Clapham	70 0 6 ..	4534 10 0
Cheshire	11 6 0 ..	3518 10 5
Chichester and West Sussex	50 0 0 ..	1761 4 6
Christ Church, Newgate Street	64 4 10 ..	1629 10 5
Carmarthen	86 8 0 ..	217 14 0
Cambridge (Town, County, & Univ.)	175 0 0 ..	6306 0 11
Durham	25 0 0 ..	229 3 6
Doncaster	50 0 0 ..	826 16 1
Darton	11 4 0 ..	126 10 7
Denbighshire	291 11 4 ..	572 3 7
Derbyshire	67 19 3 ..	11458 19 11
Edmonton	7 7 0 ..	1270 4 10
Folkingham	8 7 6 ..	62 15 2
Grimsby	5 5 0 ..	27 2 2
Gainsborough	120 4 0 ..	1662 3 11
Glasbury	3 7 0 ..	1546 18 0
Glasgow	21 0 0 ..	36 3 4
Gloucestershire	227 18 10 ..	9997 3 7
Hertfordshire	31 5 1 ..	1206 18 11
Hereford, Town & County	160 0 0 ..	4773 1 1
Henley-on Thames	23 0 0 ..	611 14 10
Hull and East-Riding	55 0 0 ..	8775 16 5
Huddersfield	137 15 11 ..	4258 12 8
Hampshire, South	60 3 0 ..	3073 3 0
Hastings and Oare	8 2 1 ..	935 11 3
Islington	99 2 0 ..	986 5 1
Knaresborough	21 6 0 ..	1744 12 6
Kendal	36 7 6 ..	987 11 7
Kent	168 0 10 ..	7424 15 3
Lostwithiel	25 2 2 ..	111 12 11
Liverpool & West-Lancashire	44 0 1 ..	10093 8 4
Lyme and its Vicinity	9 3 11 ..	116 13 5
Lympsham	14 16 1 ..	206 0 11
Leicestershire	104 0 0 ..	10342 8 0
Melcombe Horsey and Chesel-bourne	10 0 0 ..	101 0 0
Meon, East	1 0 0 ..	34 3 0
Meon, West	2 0 6 ..	15 17 6
Mark and its Vicinity	10 3 0 ..	206 11 3
Montgomeryshire	17 5 0 ..	405 7 2
Manchester & East-Lancashire	62 9 0 ..	8668 10 6
Monmouth	6 6 6 ..	27 6 6
Northamptonshire	53 7 2 ..	6063 7 11
Percy Chapel	13 6 0 ..	4423 16 11
Penrith	50 2 2 ..	428 16 2
Poplar	16 13 0 ..	121 19 10
Richmond	50 0 0 ..	1267 4 5
Rugby	28 16 6 ..	804 18 6
Retford, East	106 12 0 ..	1686 18 0
St. John's Chapel, Bedford Row	143 18 6 ..	6181 0 3
St. Swithin's Sunday School	3 11 9 ..	75 16 10
Southwark	100 0 0 ..	3068 3 6
Sheffield	46 8 9 ..	4626 2 11
Scriby and its Vicinity	14 4 6 ..	699 14 6
Suffolk	50 0 0 ..	7516 19 6
St. Ive	15 2 9 ..	29 6 6
Stokesake	3 0 0 ..	8 9 6
Shropshire	287 16 10 ..	8492 18 6
Stratford-on-Avon	23 0 0 ..	286 0 10
Seaton	2 0 0 ..	200 8 10
Tenby	24 17 11 ..	168 19 9
Uppingham	3 6 0 ..	7 4 6
Walthamstow	15 13 4 ..	626 10 10
Workington	8 13 0 ..	94 16 8
Whitehaven	4 0 0 ..	46 2 8
Wells	13 3 0 ..	318 2 0
Worcester	24 6 1 ..	2653 11 10
York	150 0 0 ..	10427 13 8
Yoxall and Hamstall	16 7 6 ..	1031 7 6
COLLECTIONS.		
Bencraft, Miss, Chelsea	7 13 6 ..	45 1 6
C—, Misses F & M., Putney	2 16 0 ..	13 5 6
Dawes, Mr T Isleworth	1 10 8 ..	14 2 8
Davis, Miss, King Swinford	5 0 0 ..	5 0 0
Dell, Miss, Kilburn	3 0 0 ..	11 2 0
Elston, Mrs, Giltspur Street	2 0 0 ..	58 18 6
Egar, Mr J., Upwell	1 0 0 ..	2 8 6
Gates, Mrs, Mission Box, Spalding	8 13 6 ..	57 16 9
Goddie, Mrs, Kensington	10 0 0 ..	149 0 0
Graham, Mrs, Newbury	4 10 0 ..	40 18 3
Heather, Mrs, Bishop's Waltham	4 0 0 ..	34 2 0
H. M., Bayswater	5 0 0 ..	5 0 0
Head, Miss, Stratford	0 13 0 ..	0 13 0
Hide, Miss, Worthing	5 1 10 ..	17 10 4
M. F. S., Apothecaries' hall	1 2 0 ..	10 12 6
Mountain, Miss, Snow hill	1 2 8 ..	12 12 3
Morrell, Mr H., Bentworth	1 1 6 ..	1 1 6
Parker, Mr John, Islington	2 12 0 ..	22 16 1
Pownall's, Misters, Mission Box, Russell square	1 8 2 ..	5 7 2
Rotherham, Miss, Shoreditch	4 0 0 ..	7 13 9
Sincere Well-wisher to the Cause, Springfield	10 0 0 ..	49 6 6
Watkins, Mr H.G., Turnwheel lane	2 12 0 ..	23 6 10
Produce of Mission Box, by Mr Broughton, Holborn Bridge	1 5 8 ..	36 9 11

Missionary Register.

MAY, 1828.

Biography.

OBITUARY AND CHARACTER OF THE REV. SAMUEL TRAWIN,

(ONE OF THE MISSIONARIES OF THE LONDON MISSIONARY SOCIETY,)
WHO DIED AT BERHAMPORE, IN BENGAL, AUG. 3, 1827.

THE following particulars are extracted from a communication to the Directors by the Rev. Micaiah Hill, one of the Society's Missionaries at Berhampore; and from a Funeral Sermon, preached in Union Chapel, Calcutta, by the Rev. James Hill, on occasion of Mr. Trawin's death. His death was briefly noticed at p. 82, and details promised of the zealous labours in which he had been engaged at and near Kidderpore, in the vicinity of Calcutta: these details will be found in a subsequent part of the present Number.

Of Mr. Trawin's death, Mr. Micaiah Hill thus speaks—

Our dear Brother has felt his constitution giving way for the last two years; but he could not think of returning to England, even for a season, till we had more assistance. Mrs. Trawin's health also required a change of climate: to try if a change of air would prolong her life for another year's service, he accompanied her to our station; but told me, on his arrival, that the Lord had graciously disappointed his fears, as he did not expect that she would live to reach Berhampore. Alas! he himself was nearer than she to the eternal world. He arrived here on the 19th of July; preached for me, in English, on the Sabbath following; and returned to Fendall Baugh (the residence of David Dale, Esq., the friend of Missions), seven miles from Berhampore, whither Mrs. Trawin had been invited, on account of the salubrity of the place. On Monday, symptoms of a severe cold were exchanged for those of a Bengal fever; which gradually increased until Friday Morning, the 3d of August, when he rested from his labours.

On the 22d of July, his eldest child was seized with the yellow fever, and languished till the 10th of August, when she joined her Father in glory. Her last (audible) words were, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.* Our dear Sister, Mrs. Trawin, from these afflictive bereavements, and other causes, became so weak as not to be able to walk across the room without assistance: her infant felt the effects of the mother's grief, and we became anxious lest the mother and her infant should be soon interred in the same grave which had so lately received the remains of the father and eldest daughter. It has, however, pleased the Lord to spare them both: the child has recovered, and Mrs. Trawin is partially restored.

From Mr. Hill's account of the progress of the disease and the state of Mr. Trawin's mind, we extract what follows:—

Sunday: July 22, 1827—Our departed friend preached his last sermon in public, at Berhampore, from Eph. iv. 30. Before the Service, he complained of a cold and pains in his joints, and his voice was weaker than usual. He returned that evening to Fendall Baugh.

Monday—A friend went over, and found him unwell: he was advised to have recourse to medicine. Feverish symptoms soon appeared, both in himself and his eldest daughter.

Tuesday—A note from Mrs. Trawin informed us that he was rather worse.

Wednesday—Intelligence being received of his having become worse, we lost no time in visiting him; and found him, on our arrival, in a high state of fever, and labouring under much depression of spirit. On being questioned, by one present, whether he was happy in mind, he replied, "No: dark and gloomy." During the night he was exceedingly restless:

frequently he requested Mrs. Trawin to go and pray for him.

Thursday—His depression of mind continued, and he inquired of Mrs. Trawin if she had any doubt respecting his state. She replied, "No: not the shadow of one." "That," said he, with emphasis, "is comfort: I trust I am safe;" and remarked concerning the danger of deceiving our own souls. Throughout the next day he was much in prayer. In the night, the fever and restlessness increased, and his disorder began to assume an alarming appearance.

Friday—He still complained of darkness and fears, and betrayed some anxiety for the issue of his sickness. He was, however, much comforted on hearing several passages of Scripture repeated, with some verses from a favourite Hymn. He repeated these passages with much delight; and for a time seemed engaged in fervent prayer, and then fell asleep. His daughter's disease had also now become alarming, and required the constant attendance of Mrs. Trawin. Our dear Brother felt much for his beloved partner in this season of distress; and, on being assured by her that she was even better than she had been for some time, he was affected almost to tears, and fervently gave thanks to God for this proof of His love.

Saturday—He was this morning very ill. A friend inquired of him what were his prospects for eternity, should his Divine Master call him home. He said, with earnestness, "Oh! if He will not cast me off for ever!" He was answered, "Did you ever know Him to cast off any that fled to Him for refuge?" When, after a few minutes pause, he said, "Oh! my dear Brother, what a comfortable word is that! how much good it has done me!—Did you ever know?—NO, NEVER!—Then I will die trusting in Him: it has been very dark for some days past, but now my fears are all removed." He meditated some time on the glorious fact, which had been so blessed to his soul, when he endeavoured to testify his gratitude in every way for what he considered such kindness. From this time till the moment in which his happy spirit left its tenement of clay, not a doubt was suffered to perplex his mind, nor a fear to disturb his peace. When Mrs. Trawin entered the room, he exclaimed, "Oh! my Love! the cloud is removed! I have had such a delightful view of my interest *in Christ, and such* a meditation on the Father, Son, and Holy Spirit, that the joy and glory appear almost too much for my frail body;" and several times he repeated the words, "EVERLASTING LOVE!"

Sunday: July 29—Mrs. Hill said to him, "My dear Mr. Trawin, do you still feel happy?" He replied, "Oh! yes; Christ is *precious*—He is *altogether lovely*. My dear wife!—my dear children!" "The Lord," she remarked, "will take care of them: He has promised, and He will perform." He rejoined, "Yes, I think He will: they are included in the covenant;" and then added, "I am very ill." He was answered, "Yes; but an hour in heaven will amply compensate for a life of pain." With emotion he said, "Yes!" and then joined in repeating those beautiful lines—

"Hark, those bursts of acclamation!
Hark, those loud triumphant chords!
Jesus takes the highest station,
Oh! what joy the sight affords!
Crown Him, crown Him,
King of Kings and Lord of Lords!"

Toward the morning, his pain seemed to increase, and he said, "Oh! this perishing body! it is so weak: I am a poor creature!" It was remarked, "Yes, *poor, but making many rich.*" He replied, "What a delightful thought! Yes, perhaps God has made me the instrument of making some few rich in faith."

Monday—Great debility and symptoms of delirium prevented him from conversing much to-day: he, however, occasionally repeated various texts of Scripture, which were mentioned by those in attendance on him: at one time, though unable to speak much, he expressed great pleasure on hearing some observations relative to the sovereignty of God, that nothing could occur without His permission, and that all circumstances, whether pleasing or distressing to us, would tend to the advancement of God's glory.

Tuesday and *Wednesday*—He was frequently in prayer; but his voice was so weak, that only a few expressions could be distinguished.

Thursday: Aug. 3—About half-past four o'clock this morning, the intensity of the fever caused him to exclaim, that he felt flames within him, and he knew that they were the flames of death: he desired that Mrs. Trawin might be called, who, having watched all night by the side of her afflicted daughter, had just retired to rest: when she entered the

room strong delirium had seized him, from which he did not recover til half-past six.

About two in the afternoon, he opened his eyes, when Mrs. Hill asked him if he knew her: he replied, "Not know you! —yes, my dear Mrs. Hill, you have been very kind to me: the Lord will reward you: and tell my dear brother Hill how I love him—he has been with me all my sickness—he has given me comfort when distressed in mind: I am now going to heaven, and will welcome him there, and will pray for you all: for my dear Mary, and for——." Here his voice failed.

The cause of the Mission lay near his heart: he frequently mentioned the different stations with peculiar feelings of gratitude and joy. A few hours before his death, he mistook an attendant for a Gentleman who has ever been a friend to the Mission Cause, and said to him, "Will you, my Dear Friend, be the Father of the Mission Family? The Missionaries have much to contend with in their work. The people are ignorant, and have no desire to be instructed; but they must be taught. You, I hope, will not forsake the cause." Here his feelings overcame him.

About half-past eight in the evening, he imagined himself in the midst of a large audience of Europeans, and began to address them from—*Ye must be born again*. He continued speaking more than ten minutes: he pointed out the nature and necessity of regeneration; directed them to Christ, as *the Way, the Truth, and the Life;* and concluded by an affectionate appeal to the hearts of those whom he thought he was addressing: he then proposed kneeling down and uniting in prayer; but, overcome with the exertion of speaking, he closed his eyes and fell into a deep sleep. He spoke no more; but continued breathing regularly until twelve o'clock, when respiration became more rapid and his bosom heaved with difficulty. In this season of affliction, we assembled round the bed of the dying saint, and poured out our souls before God. Soon after we had risen from our knees, without a struggle or a groan, his spirit was ushered into the presence of its God.

Mr. Hill thus closes his narrative—

Throughout the whole of his illness, the graces of the Spirit shone conspicuously in his deportment. Acquiescence in the will of God was observable in every word and look. Humility was a prominent feature in his character: during his sickness, he cherished low thoughts of himself, and felt that he was indebted to sovereign grace for all he was permitted to enjoy. His gratitude to his friends, on receiving the least attention, was almost painful to those who excited the feeling: he was constantly saying, "I shall never be able to repay you for your kindness." His dependence and hope were scriptural: the Enemy of Souls was permitted for the first few days to buffet him: during this time nothing afforded him consolation; but, when the cloud was removed, and he was enabled by faith to see God reconciled to him through Jesus Christ, he rejoiced in the prospect of beholding the glory of God. During the delirium, it was no difficult task to ascertain the object which was uppermost in his mind: Christ was the theme, and the glory of God in the conversion of the world the substance, of unconnected and unfinished sentences.

From the Funeral Sermon by Mr. James Hill, we collect the following view of the Character of the deceased Missionary, and the circumstances under which that Character unfolded itself. Mr. Hill has here drawn a picture of the trials of Missionaries in India, which ought to awaken sympathy and to quicken prayer in their behalf.

Our departed friend was not a man of splendid talents, nor of extensive attainments: to these he made no pretensions. While, however, not one of this order, he was a striking and instructive example of a man, who, by undivided attention and singleness of aim, threw out to its utmost extent every faculty which he possessed. He always acted like a man who felt that he had one thing to do, namely, *to make full proof of his ministry*.

With the view which he took of the nature and responsibility of his calling, he had neither time nor talents to expend in pursuits, which, for a Missionary, might be of a dubious character as to utility, and, at most, but secondary in importance. Having acquired the vernacular tongue of the country, and seeing himself surrounded by myriads of immortal beings who were all perishing for lack of that knowledge which he had

to impart, he wanted no second object of pursuit. Directing sinners to the Lamb of God—this object filled all his soul!

As a Preacher of the Gospel, many present can testify how uniformly he aimed at the conversion of his hearers; warning them and entreating them with tears. But whatever he was as an English Preacher, this, as it formed no part of his leading object, was his lowest attainment: it is in the character of a Missionary to the Heathen, that his worth is to be estimated; or rather, in which he appears INESTIMABLE. His knowledge of the language of the country, which was rather popular and useful than critical and profound, (another illustration of his oneness of aim,) qualified him to address the Natives with the greatest precision and effect; while his deportment toward them was so easy, and yet so respectful, so affectionate, and yet by no means vulgarly familiar, that it, at once, commanded their reverence and invited their confidence: they loved him as their brother, and esteemed him as their spiritual guide.

Familiarly acquainted and constantly in contact with the obscenity of Idol Worship and the debased morals of Heathens, his mind never lost its sensibility: it was a stream which preserved its sweetness amidst the bitterness of the ocean. Of this trait in his character, few can fully appreciate the value, who have not been placed in similar circumstances: the prevalence of vice begets familiarity, and familiarity grows into indifference: all the feelings of the heart are benumbed into torpor or hardened into contempt. But, with him, sin never lost its turpitude by being common; nor did vice appear less odious and loathsome, because it everywhere presented itself to his view. With the increase of his knowledge of the character and condition of Heathens, kept pace his sympathy and deep concern for their eternal welfare. How ardently did he long, how fervently did he pray, how diligently and indefatigably did he labour, for their salvation! Nor will those, who knew him, soon forget the constant serenity, the holy cheerfulness, which rested on his countenance. *Wisdom's ways* were to him *ways of pleasantness, and all her paths peace.* His heart seemed never so full of joy as when his whole time was occupied in the service of his Divine Lord.

Many lovely features in his character, as a private Christian, as a husband and a father, might, would the decorum of a Public Service admit, be brought forward greatly to the honour of his memory. The Rev. Mr. Townley, than whom none knew him better or esteemed and loved him more, said to a Missionary about to embark for this country—"And there you will meet with Brother Trawin; a man made up of humility, faith, and prayer." Perhaps there are not, in the English Language, three words which would more accurately delineate his private character as a Christian. A man he was of a meek and quiet spirit, humble in mind, simple and unostentatious in manners, shrinking from rather than courting observation, and esteeming others better than himself. Deeply conscious of his own imperfections and his utter sinfulness in the sight of God, he fixed his hopes of salvation on the foundation which God has laid in the mediation of His Son. Here, as on a rock, he had placed his hope, which brightened as the darkness of death and the shadows of the grave set in around him.

We might here mention, were it not that there appears to be something indecorous in exposing to public view that part of the history of a good man which was never intended to be known—his habits of secret prayer and his private walk with God. It is enough to say, that he was a man of prayer: this was the element in which he LIVED, and MOVED, and BREATHED.

There are sufferings connected with the duties of Missionaries in India, which, lighting immediately on the spirit, inflict a wound which will not heal.

The climate, by destoying their health, and undermining their constitution, deprives them of their energy; and men, who engaged in the work full of vigour and full of hope, often feel their arm unstrung by the spirit of despondency. The smallness of their number, contrasted with the mightiness of their task, is another source of suffering: it may be supposed that it would have an opposite effect, and would rouse to greater efforts, and stimulate to more noble endeavours; but such suppositions are not supported by facts, unless where the means bear a much greater proportion to the end to be accomplished than they do in India: it operates here like a ponderous weight, which a man feels himself utterly inadequate to lift, and therefore either relinquishes the attempt or applies to it

but half his energies. They ought, it will be said, to maintain their hold of the promises of the Holy Spirit, by which they would enlist Omnipotence on their side: of this they are conscious; but the mind, though firmly persuaded of the truth of a sentiment, is not always in such possession or has not always such hold of it, as to hang upon it, and raise itself up by it from a state of dejection and almost despair: in minds of the most lively faith, there are dark and cloudy days: long-experienced unsuccessfulness makes them despond; and they go to their work as persons who scarcely hope to prevail: the promises seem to have withdrawn their brightness: their sun is confounded, and their moon ashamed: they prophesy in sackcloth, and *hope* almost *against hope*. How often, moreover, do they see their fairest prospects blighted, and their brightest hopes vanish like a dream! where they expected fruit, they gather tares: even when converts are made, who can describe the solicitude and anxiety which they occasion to the faithful Missionary! After his converts have advanced, as he supposes, far in the graces of the Spirit, how much he is pained to discover the remains of vices, which he can scarcely reconcile with the existence of the very elements of Christianity!

Conceive a Missionary, not only from day to day, but from year to year, prosecuting his labours under trials like these: yet such were some of the trials under which our lamented friend prosecuted his, without abating his ardour or remitting his diligence. In the morning he sowed his seed, and in the evening withheld not his hand; and more than six years elapsed of unwearied toil, before he saw a single instance of conversion by his exertions. At the close of that period, it pleased God to bless his labours among the Heathen; from which time the scene has been growing progressively more interesting around him: converts have been made in several villages—a Church of Native Christians has been organized—and a general concern on the subject of Salvation excited, which continued up to the moment of his death—a mystery in Providence which we cannot unravel, but to which we would humbly and submissively bow.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

An improvement in conducting the Annual Meetings of the various Societies is in progress. Such as are held in Places of Worship have been usually opened with PRAYER: some few, perhaps, find a difficulty, from the diversity of sentiment in their members, in adopting this sacred practice: others have been prevented by the seeming incongruity of acts of religious worship with places usually occupied for very different purposes, and have waited till the very desirable object be obtained of a Building appropriated to Meetings of this nature. This design is likely to be accomplished at no great distance of time; but several Societies have, on the present occasion, anticipated that period, and have begun publicly to invoke the blessing of God on their deliberations. We cannot but rejoice in this: for every returning year strengthens the conviction that we are fallen on times of imminent danger, when the Great Enemy is seeking, under his most subtle guise of *an Angel of Light*, to hinder the Work of God. It is become, therefore, a most urgent duty, to offer prayer, both in public and in private, in behalf of all who incur the great responsibility of attempting, in these days of susceptibility and excitement, to guide the opinions and feelings of these large and mixed assemblies, that they may not fall into the snare of serving their own will while they persuade themselves that they are serving the will of God.

SUNDAY-SCHOOL SOCIETY.
FORTY-SECOND ANNIVERSARY.

THE Meeting was held on Wednesday the 30th of April, at the London Coffee House, Ludgate Hill; Samuel Hoare, Esq., Treasurer, in the Chair. Collection, 3*l.* 11*s.* 6*d.*

Movers and Seconders.

T. Wilson, Esq.; and Mr. W. F. Lloyd—Rev. H. Budd; and John James, Esq.—T. Challis, Esq.; and Mr. Chauncy, of New York—and Rev. Benjamin Allen, of Philadelphia; and Rev. Mr. Williams.

Resolution.

—That, notwithstanding the number of Elementary Schools established throughout the Kingdom, a lamentable degree of Ignorance, Depravity, and Profanation of the Sabbath still prevails; which, in the opinion of this Meeting, no means seem so likely to check and remove, as the Religious Instruction afforded in Sabbath Schools.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions.....	158	19	0
Donations.....	265	7	6
Legacy.....	89	0	0
Total....£.	513	6	6

Payments of the Year.	£.	s.	d.
Bibles and Testaments.....	647	19	7
Elementary Books.....	231	6	10
Salaries, Rent, and Incidentals, for 15 Months.....	199	6	2
Total....£.	1078	12	7

Summary View of the Society.

This Society was established in the year 1785. Its object is—

To promote the establishment of Sunday Schools throughout the British Dominions; and to assist, by gratuitous supplies of Bibles, Testaments, and Spelling-Books or Lessons, all Sunday Schools requiring aid.

At the Annual Meeting of last year, the Committee were desired to revise the Regulations of the Society, in order to its greater efficiency: at a Special Meeting, held on the 25th of July, they presented the result of their labours, with the following notification—

Pursuant to a Resolution of the last General Meeting, your Committee have revised the Regulations of the Society: the alterations which they have to propose make no difference in the object and leading plans of the Institution, but they chiefly consist of the omission or alteration of such rules as are become obsolete, or the adoption of such as are necessary to place the Society on the same improved plan as other modern Charitable Institutions.

Up to March 31, 1827, the Society had thus issued 8357 Bibles, 118,924 Testaments, and 668,999 Spelling-Books and Lessons: in consequence of the measures adopted in the last year, the issues have greatly increased.

IRISH SOCIETY.
SIXTH ANNIVERSARY.

ON Wednesday Morning, the 30th of April, the Annual Sermon was preached at Percy Chapel, by the Rev. John Bird Sumner, M.A. Prebendary of Durham, from Mark iv. 26, 27. Collection, 46*l.* 3*s.* 10*d.*

On Friday, the 2d of May, at One o'Clock, the Annual Meeting was held in Freemasons' Hall; the President, the Lord Bishop of Lichfield and Coventry, in the Chair. Collection, 50*l.*

Movers and Seconders.

Hon. C. John Shore; and G. Sandford, Esq.—Rev. Dr. Thorpe; and Rev. John Peers—J. E. Gordon, Esq.; and Right Hon. Sir G. H. Rose, K.G.H. M.P.—Rev. G. Hazlewood, of Dublin; and Hon. and Rev. Gerard T. Noel—and Dr. A. Rennie; and Lieut. Browne, R.N.

Summary View of the Society.

Receipts of the Year, 1315*l.* 8*s.*; exceeding those of the Fifth Year by 555*l.*—Payments, 1305*l.* 10*s.*—Districts, 26; Schools, 434; Inspectors, 33; Pupils, 14,715; Adults, 11,067: being an increase, in the year, of 13 Districts, 170 Schools, 18 Inspectors, 3762 Pupils, and 2221 Adults.

ANTI-SLAVERY SOCIETY.
ANNIVERSARY.

THE Meeting was held on the 3d of May, at One o'Clock, in Freemasons' Hall; H. R. H. the Duke of Gloucester in the Chair. No Collection was made.

Movers and Seconders.

Henry Brougham, Esq M.P.; and W. Wilberforce, Esq.—Thomas Denman, Esq. Common Serjeant; and Sir James Mackintosh, Bart. M.P.—T. Fowell Buxton, Esq. M.P.; Hon. and Rev. Gerard T. Noel—Rev. J. W. Cunningham; and Daniel Sykes, Esq. M.P.

Resolution.

—That this Meeting is desirous of expressing anew their disappointment and deep regret, that, through the pertinacious resistance of the Colonial Authorities, the recommenda-

tion of His Majesty, the unanimous Resolutions of Parliament, and the wishes and prayers of the Nation at large, have not hitherto produced their due effect, in abating the evils of that System of Colonial Bondage, which has been so generally recognised, not only as injurious to the national interest, but as immoral and unjust, repugnant to the principles of British Law, and irreconcileable with the genius and spirit of that Holy Religion which we profess—That, notwithstanding the contumacy of the Colonial Authorities, it is further to be lamented that no effectual means have been taken by Parliament to execute its Resolutions; but that, on the contrary, the System of Slavery continues to be upheld and fostered by laws which protect the produce of Slave Labour against the competition of the produce of Free Labour, at a heavy annual expense to the people of this country, and to the serious injury of His Majesty's Asiatic Subjects, and of the population of the United Kingdom—That the Meeting, therefore, feel it to be their duty again to approach Parliament with their earnest solicitations both to abolish those laws in favour of Slave-grown Produce, which, while at variance with all sound principles of commercial policy, tend to perpetuate and aggravate the evils of Slavery; and also, above all, to enact and enforce such legislative measures for the mitigation and ultimate extinction of Slavery, as may redeem the pledges which have been given, and fulfil the just expectations of the people of England on this painfully interesting subject.

State of the Funds.

Annual Receipts since Formation of the Society:

	£.	s.	d.
To Dec. 31, 1823	1093	12	11
In 1824	2847	10	3
In 1825	2639	9	3
In 1826 (including Publications, 375*l.* 9*s* 1*d.*)	2933	9	11
In 1827 (including do. 304*l.* 6*s.* 10*d.*)	1797	13	5

Annual Payments since Formation of the Society:

To Dec. 31, 1823	973	3	11
In 1824	2865	10	4
In 1825	2489	6	2
In 1826	2788	8	9
In 1827	1771	4	11

Publications.

The number of copies of various Publications, printed by the Society or purchased for distribution, is as follows—

In 1823, printed 201,750—in 1824, printed 145,700; purchased 4600—in 1825, printed 236,250; purchased 1938—in 1826, printed 330,500; purchased 1050.

The Number of copies of the Society's Monthly Reporter, sold and distributed monthly, is about 15,000.

In reference to the Society's Publications the Committee observe, in a Circular lately issued—

It may perhaps be satisfactory to our friends at a distance to remark, that, large as has necessarily been the amount expended in the printing and purchase of Anti-Slavery Tracts and Pamphlets, and in the diffusion of information through a great variety of Newspapers, Journals, and other Works, yet this expenditure has been far more than repaid by the wide and constantly-increasing extension of correct knowledge, and of right feelings and principles in regard to the great cause for the promotion of which this Society was instituted.

Indeed the object, it may be said the almost exclusive object, of the Committee has been to prepare and to circulate information; and to the prosecution of this object, whether in the form of Tracts or Pamphlets printed for the Society or through the medium of daily and other Journals, or by means of the charges necessarily incurred for carriage, postage, packages, &c. has almost the whole of their expenditure been directed. The establishmnent of the Monthly Anti-Slavery Reporter has already tended, and will hereafter tend still more materially, if it be duly encouraged by the friends of the cause throughout the kingdom, to diminish that item of expense; and it is, therefore, specially recommended to their universal patronage.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons were preached before the Society — by Rev. James Dixon, of Wakefield, at the City-Road Chapel, on Thursday Evening, May 1st —by the Rev. Richard Watson, of Manchester, on Friday Morning, at Great-Queen-Street Chapel — and in the Evening of that day, by Rev. James Bromley, of Huddersfield, at Southwark Chapel, Long Lane, Borough.

On Sunday, the 4th of May, 89 Sermons were preached for the Society, in 43 Chapels of the Wesleyan Methodists in and near London.

The Annual Meeting was held on Monday the 5th of May, in the City-Road Chapel; Lancelot Haslope, Esq. in the Chair.

Movers and Seconders.

Earl of Mountcashel; and Rev. Joseph Fletcher—Rt. Hon. Sir G. H. Rose, K.C.H. M.P.;

and J. E. Gordon, Esq.—Rev. James Dixon, of Wakefield; and Rev. Benjamin Allen, of Philadelphia—Rev. Barnabas Shaw, Missionary from South Africa; and Rev. Robert Alder, Missionary from Lower Canada—Rev. James Bromley, of Huddersfield; and W. Turner, Esq., of Derby—Rev. Richard Reece; and Mr. G. Osborne, of Rochester—and T. Allan, Esq.; and Rev. Joseph Taylor.

Resolutions.

—That the importance of the Religious Instruction of Youth in general, and especially of the children of both sexes of the Slave Population of the West-Indian Colonies, of the natives of India and Ceylon, of the rude and uncivilized clans of Southern and Western Africa, and of the scattered population of the British Possessions in North America, renders the increasing success and extension of the Schools of this Society, throughout the wide sphere of its Missionary Operations, the occasion of just and unfeigned thankfulness and gratulation.

—That the constantly-enlarging field for Missionary Enterprise, and particularly the new and extraordinary openings for the establishment of Christian Missions in vast and populous districts of Southern Africa, present irresistible appeals to this Society, for corresponding efforts to answer the numerous and pathetic calls for additional assistance in attempting the evangelization of the Heathen World: this Meeting, therefore, solemnly pledges itself to more liberal contributions, and to renewed endeavours to carry into more complete effect the excellent and systematic plans of the Society for periodical subscriptions in aid of its general funds.

—That this Society desires humbly and gratefully to acknowledge its entire dependence upon GOD, without whom nothing is wise or holy or strong, for success in every Missionary Undertaking whether at home or abroad; and the Society earnestly requests the Friends of Missions, of every Denomination, to pray for the out-pouring of the Holy Spirit, that every difficulty may be removed which prevents the universal extension of the Gospel, and that the Kingdom of our God and of His Christ may be established among all nations, and His *will be done on earth as it is in heaven.*

The Collections amounted to 1365*l.* 17*s.* 5*d.*

CHURCH MISSIONARY SOCIETY.

TWENTY-EIGHTH ANNIVERSARY.

The Annual Sermon was preached at St. Bride's Church, Fleet Street, on Monday Evening, the 5th of May, by the Right Reverend the Lord Bishop of Winchester, from Rom. xii. 5.

The Annual Meeting was held at Eleven o'Clock on Tuesday, the 6th of May, in Freemasons' Hall; the President, Admiral Lord Gambier, G.C.B. in the Chair.

Movers and Seconders.

W. Wilberforce, Esq.; and Rev. W. Dealtry—Bp. of Lichfield and Coventry; and Rev. H. Budd—Bp. of Sodor and Man; and Rev. Edward Craig, of Edinburgh—Rev. T. T. Thomason; and Rev. Benjamin Allen, of Philadelphia — Hon. and Rev. Baptist W. Noel; and Rev. G. Hazlewood, of Dublin—Hon. and Rev. Gerard T. Noel; and Rev. Hugh M'Neile—and Lord Bexley; and Rev. J. W. Cunningham.

The Bishop of Winchester also addressed the Meeting, on occasion of receiving its Thanks for the Sermon preached by his Lordship, the preceding evening, at St. Bride's.

Resolutions.

—That the Report, an Abstract of which has been read, be printed under the direction of the Committee; and that while this Meeting laments the deficiency in the Income of the Society, it records its grateful sense of the kindness of those friends by whose aid that deficiency has been in some measure retrieved, and earnestly solicits their continued exertions and liberality in order to the maintenance and extension of its Missionary Undertakings.

—That, adverting to the difficulty of prosecuting Missionary Undertakings in the Countries around the Mediterranean, this Meeting rejoices in the number of Publications which have been issued from the Press at Malta and in the prospect of its extended operations; regarding this mode of diffusing the light of Christianity as, under the Divine Blessing, a valuable auxiliary to the more direct labours of the Missionary.

—That, while the Meeting is impressed with a lively sense of the dangers to which the New-Zealand Mission is exposed, it desires to express its gratitude to God for the protection hitherto so signally afforded to His Servants there; and for the encouragements which He has given to the Society's Missionaries in their arduous work, both in New Zealand and in its Eastern Missions.

—That this Meeting regards the trials incident to the prosecution of the great object which the Society has in view, not as grounds of discouragement, but as occasions of closer scrutiny into the motives and principles on which that object is pursued, of more entire renunciation of self-dependence, and of more simple reliance on the agency of Him who worketh all things after the counsel of His own will.

—That this Meeting regards the scarcity of suitable Candidates for Missionary Labour as a call on the Church of Christ for more earnest prayer, that He would, according to His promise, pour out His Holy Spirit on His Servants, and send forth more Labourers into those fields which are whitening to the harvest.

State of the Funds.

Receipts of the Year:

	£.	s.	d.
Paid direct to the Society:			
Congregational Collections...	453	3	1
Benefactions.....	1524	9	7
Annual Subscriptions	1448	9	3
Legacies.....	484	5	0
Cingalese School-Fund	10	0	0
Allepie School-Fund.....	88	16	6
Native-Fem. Schools in India,	501	10	2
Contrib. through Associations..	37,633	17	0
Interest on Gov. Securities	713	7	8
	42,857	18	3
Sale of Publications.....	180	11	1
	43,038	9	4
On Account of Institution.....	564	19	6
Gross Total..... £.	43,603	8	10
Deduct—			
Cost of Publications for Collectors and Contributors.....1730 6 11			
Institution Fund...564 19 6			
	2295	6	5
Net Total for Gen. Purposes, £.	41,308	2	5

Payments of the Year:

Missions—			
West-Africa.....	3513	13	2
Mediterranean.....	2152	12	6
North-India.....	9509	10	1
South-India.....10,168	8	10	
West-India.....	634	9	3
Ceylon	5674	3	8
Australasia.....	5010	8	7
West-Indies.....	2060	18	2
North-West-America.....	1454	18	4
Missionaries and Students—			
Maintenance, Clothes, Books, Stationery, Ordination and Travelling Expenses of Students, with Taxes, Servants' Wages, and Incidentals...	2631	14	7
Salaries of Principal, Oriental Professor, & Classical Tutor,	975	0	0
Basle Seminary.....	208	0	0
Disabled Missionaries &c....	1351	6	7
Books for Libraries.....	279	11	2
Publications—			
Printing 12,500 Copies of the 27th Ann. Publication, and Paper for the 28th Report,	1158	17	10
Miscellaneous Printing.....	471	7	2
Sundries—			
Association Expenses, Advertisements, Postage, Rent, Taxes, Salaries, Poundage, and Incidentals	3832	10	8
Total Payments in the Year, £.	51,087	10	7

Summary View of the Missions.

Missions		9
Stations		47
Teachers:		
European Clergymen..... 54		
Laymen 35	}	140
Women..... 51		
Natives, Ordained 1		
Catechists, Schmrs. &c. 339	}	352
Women 12		
Schools: Male..... 219		
Female (70 in India), 75	}	303
General Schools 9		
Scholars: Boys 9574		
Girls (1513 in India), 2355	}	12,574
Adults..... 645		
Languages in which the Gospel is preached and Youth taught.....		10

Missionaries and Students of the Year.

Missionaries &c. died	5
———— returned home, or left.....13	
———— returned to their Stations.... 4	
———— proceeded to their labours ...20	
———— ordained by Bp. of London... 8	
Candidates received 11	

The Collection at the Church, including the usual Benefaction of 50*l.*, was 289*l.* 14*s.* 1*d.*: at the Meeting, the sum of 262*l.* 1*s.* was contributed for the special purpose of relieving the Society in the difficulties of its funds; and that of 177*l.* 11*s.* was received at the doors—the whole sum contributed at the Anniversary amounting to 729*l.* 6*s.* 1*d.* Nearly 200*l.* more was afterward added in relief of the deficiency of the Funds.

BRITISH & FOREIGN BIBLE SOCIETY.

At Eleven O'Clock on Wednesday the 7th of May, the Chair was taken by the President, Lord Teignmouth, at the Annual Meeting, held in Freemasons' Hall.

Movers and Seconders.

Earl of Harrowby; and Bp. of Winchester—Bp. of Lichfield and Coventry; and Lord Calthorpe—William Wilberforce, Esq.; and the Bp. of Sodor and Man—Lord Bexley; and Rev. R. W. Sibthorp—Rev. Dr. Paterson; and Rev. Daniel Wilson—Rev. W. Orme; and Rev. Edward Burn, of Birmingham—and Sir T. Dyke Acland, Bart. M.P.; and Lord Gambier.

The Rev. Benjamin Allen, from Philadelphia, and the Rev. Robert Alder, from Montreal, detailed to the Meeting many particulars relative to the progress of Bible Societies in America.

State of the Funds.

Receipts of the Year:

	£.	s.	d.
Annual Subscriptions	2125	5	0
Donations and Life Subscriptions,	1484	7	6
Legacies	4828	3	3
Dividends and Interest.....	2453	9	7
Auxiliary Societies.....	33,394	19	0
	44,286	4	4
Sale of Scriptures &c.	34,002	11	7
Total..... £.	78,288	15	11

There has been since remitted from Auxiliary Societies the sum of 1679*l.* 2*s.* 8*d.* which properly belongs to the above account, and carries the Total of Net Receipts to 79,967*l.* 18*s.* 7*d.*

Payments of the Year:

	£.	s.	d.
Printing the Scriptures: English, Irish, Welsh, and Gaelic	39,498	14	5
Other European Languages,	20,953	0	3
Languages of Asia, Africa, and America	4527	18	10
Printing Paper, and Miscellaneous Printing	12,061	1	2
Stipends and Expenses of Agents for Foreign Parts	2120	4	4
Travelling Expenses	947	13	2
Sundries—including Salaries, Poundage, Insurance, Freight, Taxes, Depository, Postage, and Incidentals	6133	17	6
Total	£.30,242	9	8

PRAYER-BOOK AND HOMILY SOCIETY.

SIXTEENTH ANNIVERSARY.

The Annual Sermon was preached, at Christ Church, Newgate Street, on Wednesday Evening, the 7th of May, by the Rev. R. W. Sibthorp, B.D. Fell. of Mag. Coll. Oxford, from 1 Cor. xiv. 15. Collection, 44*l.* 6*s.* 4*d.*

At the Annual Meeting, held on the 8th, at the London Coffee House, the President, Lord Bexley, took the Chair at Twelve o'Clock. Collection, 40*l.* 18*s.* 3*d.*

Movers and Seconders.

Rev. E. Sidney; and Rev. E. Burn—Lord Calthorpe; and Rev. B. Allen, Rector of St. Paul's, Philadelphia—Hon. and Rev. Gerard T. Noel; and J. M. Strachan, Esq. from Madras—Hon. and Rev. Francis Noel; and Rev. T. S. Grimshawe—Rev. Daniel Wilson; and Rev. H. Budd—and Rev. G. Hazlewood, of Dublin; and Rev. J. H. Stewart.

Resolutions.

—That this Meeting has heard with sincere pleasure of the still-increasing success of the Society's labours among Seamen, and of its proceedings in respect to Ireland; and views the continuation and extension of such efforts as highly important.

—That this Meeting cordially approves the Foreign Objects and Proceedings of the Society, especially the publication of our Devotional Forms and of the Homilies in the Languages of the East; and returns its warmest thanks to the Venerable Archdeacon Corrie, for his most valuable services in this department, and for having formed a Corresponding *Committee* at Calcutta.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions	893	10	0
Donations	347	11	6
Associations:			
Free Contributions, 49 8 6			
Payment for Books, 162 12 11			
	212	1	5
Congregational Collections	201	3	9
Legacy (100*l.* less Duty and Expenses 11*l.*)	89	0	0
For Supply of Ireland	241	2	6
For Supply of Seamen	181	4	7
For Foreign Objects	47	11	6
	2213	5	3
Sale of Prayer-Books & Homilies,	556	18	1
Total	£.2770	3	4

Payments of the Year:

Balance due to Treasurer, March 31, 1827	122	18	2
Eng. Prayer-Books & Homilies,	1163	10	0
Printing Reports and Circulars, Stationery, Advertisements, &c.	238	17	3
Travelling Expenses	105	18	3
Salaries, &c.	346	16	8
Rent, Taxes, Repairs, & Insuran.	177	4	4
On acct. of Books sent to Ireland,	60	7	1
Supply of Seamen	106	9	4
Foreign Objects	399	19	8
Total	£.2722	0	9

The Society is indebted 100*l.*, and is under engagements to the amount of 950*l.*

UNITED BRETHREN.

LONDON ASSOCIATION.

On Thursday Morning, the 8th of May, a Sermon was preached for the Association at St. Clement Danes, by the Hon. and Rev. Baptist W. Noel, M.A. from 2 Cor. iv. 5. The Collection was 53*l.* 0*s.* 8*d.*

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions	268	15	0
Donat. & Individual Collections,	361	10	1
Collections on Journeys	1479	5	0
Auxiliaries	1236	3	9
Legacy	89	0	0
For West-India Separate Fund	152	8	0
For W. India School-Houses, &c.	276	1	6
For Fuel for Greenland Settlements	10	0	0
Total	£.3873	3	4

Payments of the Year:

Brethren's Society for the Furtherance of the Gospel	3029	9	0
Travelling Expenses and Supplies for Churches & Chapels,	333	15	2
Reports and other Publications.	185	15	5
Rent, Salaries, and Sundries	324	3	9
Total	£.3873	3	4

JEWS' SOCIETY.

TWENTIETH ANNIVERSARY.

On Thursday Evening, the 8th of May, the Rev. T. T. Thomason, late of Calcutta, preached the Annual Sermon, at St. Paul's, Covent Garden, from Isaiah xxx. 18. The Collection was 53*l.* 19*s.* 9*d.*

On Friday, the 9th, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; the President, Sir Thomas Baring, Bart. M.P. in the Chair. Collection, 95*l.* 15*s.*

Movers and Seconders.

Bp. of Lichfield and Coventry; and Lord Bexley—W. Wilberforce, Esq.; and Hon. and Rev. Gerard T. Noel—Rev. C. Simeon; and Rev. Hugh M'Neile—Rt. Hon. Sir G. H. Rose, K.G.H. M.P.; and Rev. Daniel Wilson—Rev. Edward Bickersteth; and Rev. Benjamin Allen—and Hon. and Rev. Baptist W. Noel; and Rev. James Haldane Stewart.

Resolutions.

—That this Meeting rejoice to hear that the Scriptures circulated by this Society in Hebrew and Jewish have been extensively read by the Jews; confidently believing that this will be, under the Divine Blessing, an effectual means of withdrawing their attention from the vain traditions by which they have hitherto made the Word of God of none effect.

—That this Meeting observe, with gratitude to God, that there is great encouragement for the establishment of additional Schools for Jewish Children at several of the Missionary Stations—that there is a general demand for increased Missionary Exertion—and that the attention and inquiries of the Jewish Nation are powerfully excited on the subject of Christianity: and feel, that it is an imperious duty to avail themselves of these Providential Openings, to the utmost of their power.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions	830	17	0
Donations & Life Subscriptions,	522	13	5
Auxiliary Associations, &c.	10,535	11	2
Legacies	99	19	0
Hebrew-Scripture Fund	409	14	2
Foreign-Mission & School Fund	236	10	8
Palestine-Mission Fund	92	1	10
Interest, &c.	202	9	3
	12,929	16	6
Sale of Hebrew Scriptures and Publications	936	15	8
Total... £.	13,866	12	2

Payments of the Year:			
Jewish Children	2020	7	3
Adult Jews, aged or infirm	112	6	0
Foreign Missions and Schools	5663	1	7
Palestine Mission	589	18	0
Hebrew Scriptures	1184	6	4
Tracts, Reports, Expositors, &c.	1365	18	4
Episcopal Chapel	293	12	5
Salaries, & Travelling Expenses,	1559	6	1
Rent, Taxes, and Incidentals	942	10	1
Total... £.	13,731	6	1

BRITISH & FOREIGN SCHOOL SOCIETY.

TWENTY-THIRD ANNIVERSARY.

The Annual Meeting was held at Twelve o'Clock on Monday the 12th of May, in Freemasons' Hall; the Rt. Hon. Lord John Russell, M.P. in the Chair.

Movers and Seconders.

W. Wilberforce, Esq.; and Rev. Benjamin Allen—Lord Bexley; and Rev. W. Way—Rev. Edward Craig, of Edinburgh; and Rev. W. Orme—Rev. G. Clayton; and Rev. Robert Alder—Rev. W. Henry; and Mr. James Millar—Montagu Burgoyne, Esq.; and Don Vincente Rocafuerte, the Mexican Minister—and Rev. Jacob Snelgar; and Montagu Burgoyne, Esq.

Resolutions.

—That this Meeting, convinced that the success of the important work of Education principally depends [under the blessing of God] on high character and ability in the Masters, earnestly hopes that the British Public will generously enable the Committee, by affording the requisite means, to pay increased attention to the very desirable object of training well-informed and skilful Teachers.

—That this Meeting presents its cordial thanks to the different Auxiliary Societies for their valuable co-operation and aid; and renews the expression of its anxious hope, that their number will soon be increased: fully persuaded that misery and vice are the natural offspring and companions of ignorance, and that therefore a wider dissemination of the benefits of a Religious and Scriptural Education is best calculated to check their progress and to promote the real interests of a nation, it calls upon the Country, generally, to come forward in support of a cause, which involves the true and permanent interests of all classes of society.

PORT-OF-LONDON AND BETHEL-UNION SOCIETY.

TENTH ANNIVERSARY.

The Annual Meeting was held, at Twelve o'Clock on Monday the 12th of May, at the City-of-London Tavern; Captain Colin Campbell, R.N. (in the absence of the President, Lord Gambier, from indisposition) in the Chair.

Movers and Seconders.

Rev. R. Philip; and Rev. Mr. Smith—Rev. Mr. James, of Woolwich; and Rev. Timothy East, of Birmingham—E. Phillips, Esq.; and Rev. Mr. Alleyn, of Highbury—Captain Brin, of the Coasting Trade; and Rev. James Upton—Rev. Dr. Styles; and Rev. Mr. Jack, of Clapham—Rev. B. Allen; and Lieut. Browne, R.N.—and R. H. Masters, Esq.; and Rev. James Munro.

Resolutions.

—That this Meeting has an increased affection for the great object of the Port-of-London and Bethel-Union Society; and highly approves of the attention paid to the

numerous and destitute Children of Seamen and River-men in the large School at Wapping, and of the establishment of the Merchant Seamen's Orphan Asylum.

—That this Meeting is convinced, that, to obtain success, vigilance, activity, and perseverance must be continued, in union with fervent prayer to Him who alone can give prosperity: and, as the pursuits of the Society are connected, not only with the temporal, but the eternal interests of the objects of its solicitude, it earnestly recommends to the friends of the Society to be of unwearied continuance in well-doing.

—That, as a part of Christian Britain, highly distinguished by privileges and thereby under obligations of duty, we deem it an honour to employ talents entrusted to us for improvement, in active exertions to promote the coming of Christ's Kingdom, and that God's holy will may be done, as in heaven, so on earth, and on the sea; and that confident expectation of success may be entertained by all, from the Divine Promise, that the abundance of the sea shall be converted unto Him.

The Receipts of the Year were 882*l.* 9*s.* 11*d.*, and the Payments 831*l.* 4*s.* 4*d.*

Two and sometimes three Services had been held every Sunday on board the Floating Chapel, and one on Thursdays: the attendance during the year amounted to 17,585; of which number, 9014 were sailors. The Lord's Supper had been administered monthly: the number of Communicants was then 135. In the Society's School at Wapping, there were 180 boys and 90 girls; the average daily attendance being 137 boys and 70 girls.

SUNDAY-SCHOOL UNION.

ANNIVERSARY.

The Annual Meeting was held on Tuesday Morning, the 13th of May, at half-past Six o'Clock, at the City-of-London Tavern; Thomas Challis, Esq. in the Chair. Collect. 57*l.* 0*s.* 1*d.*

Movers and Seconders.

Rev. Benjamin Allen; and Rev. Arthur Tidman—Rev. Ebenezer Miller; and Rev. Robert Ashton, of Dedham—Mr. W. F. Lloyd; and Rev. T. Rowland—Rev. John Dyer; and Rev. J. B. Oncken, of Hamburgh—Rev. John Blackburn; and Rev. T. Griffin—and Rev. James Peggs, from India; and Rev. J. P. Dobson.

Resolution.

—That this Meeting, sensible of the great importance of increasing the number and efficacy of Sunday Schools and Sunday-School Unions throughout the country, rejoice in the appointment of Mr. J. R. Wilson as a Sunday-School Missionary, return their thanks to those friends who have already contributed to this object, and earnestly recommend it to the general adoption of the Christian Public.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Contributions	531	9	9
Sale of Publications	4961	11	4
Total.... £.	5493	1	1
Payments of the Year:			
Publications and Expenses	5553	15	4
Grants to Schools and Societies	456	19	10
Total.... £.	6010	15	2

NAVAL AND MILITARY BIBLE SOCIETY.

FORTY-EIGHTH ANNIVERSARY.

On Thursday Morning, the 8th of May, a Sermon was preached for the Society, at St. John's Chapel, Bedford Row, by the Rev. Richard Marks, Vicar of Great Missenden, Bucks., from Prov. xiv. 34. Collection, 44*l.* 5*s.* 7*d.*

On Tuesday, the 13th, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; W. Wilberforce, Esq. in the Chair. Collection, 122*l.* 15*s.* 2*d.*

Movers and Seconders.

Hon. and Rev. Gerard T. Noel; and Colonel Broughton, H.E I.C.—Rev. Benjamin Allen; and Captain Robert Gambier, R.N.—Captain Parry, R.N.; and Rev. Mr. Freer, formerly an Officer in the Army—Rev. W. Ellis, from the South Seas; and Captain Saurin, R.N.—Captain Franklin, R.N.; and Lieut. Rhind, R.N.—Rev. Hugh M'Neile; and Henry Maxwell, Esq. M.P.—and Lieut. Gordon, R.N; and Hon. and Rev. Francis Noel.

Resolution.

—That while this Meeting feel called upon to record their unfeigned gratitude to Almighty God for the blessing which has attended the Society's labours through the past year, especially in the increased distribution of the Holy Scriptures to Mariners generally, including Barge and Canal Men, and to the numerous Naval and Military Pensioners, they lament that the exertions of the Society are still impeded by the want of adequate funds: they feel it, therefore, their duty to pledge themselves, in humble dependence on Divine Aid, to renewed efforts in obtaining and placing at the disposal of the Committee, additional pecuniary support, in order to meet the further requisitions from the Army for Bibles, and to answer the increasing demand from Sailors generally for the Holy Scriptures.

State of the Funds.

The Receipts of the Year were 3522*l.* 6*s.* 5*d.*, and the Payments 3538*l.* 6*s.* 5*d.* The present Debt of the Society is 312*l.* 11*s.* 9*d.*

PHILO-JUDÆAN SOCIETY.

SECOND ANNIVERSARY.

Some notices relative to this Institution appear at pp. 263, 301 of our last Volume. It is now regularly constituted. The Second Annual Meeting was held, at Twelve o'Clock, on the 13th of May, at the Crown-and-Anchor Tavern; Lord Viscount Mandeville in the Chair. Collection, 38*l.* 16*s.*

Movers and Seconders.

Rev. Dr. Holloway; and Rev. William Way—Hon. J. J. Strutt; and Rev. Mr. Hunt—Rev. Hugh M'Neile; and Rev. Josephus Williams—Rev. Benj. Allen; and Rev. Mr. Reichardt—and Rev. John Clementson; and Mr. John Aquila Brown.

Resolutions.

—That this Meeting rejoice in every effort to recall the Jewish Mind to that state of contrition predicted in their own Scriptures, or which may in any respect tend to mitigate the afflicted condition of that people—captives as they now are among the nations, in consequence of their departure from the holy Law of God and from the faith of their Forefathers.

—That this Meeting contemplate with great satisfaction the rescinding of the "Standing Order" of the City of London, which declared it "inexpedient that baptized Jews should be admitted to the freedom of the city;" as being the first decided Public Act evincing a just return of liberal sentiment towards that people in this country, in which, during former ages, they had been persecuted: but this Meeting deeply lament, that, in the present age of the world, other nations should be found, in which ancient persecuting Edicts are revived and new Statutes promulgated in aggravation of their misery.

State of the Funds.

Receipts, from Oct. 4, 1826, to May 1, 1828:

	£.	s.	d.
Subscriptions	75	19	6
Donations	153	8	0
Public Collections	126	3	9
Hebrew Bibles sold	2	5	6
By Ladies' Association, from Feb. 1827 to May 1, 1828:			
Subscriptions	48	18	2
Donations	61	5	0
Collections	41	0	8
School Purposes	10	15	6
Total..... £.	519	16	1
Payments:			
Distressed Cases	142	1	1
Conferences, Meetings, Lectures &c.	144	15	8
Schools	5	0	0
Reports, Circulars, & Incidentals,	49	14	11
By Ladies' Association:			
Sixty Cases (20 being now Pensioners)	73	7	8
Meetings, Sermon, &c.	15	10	5
Linen, &c. to Jewesses for work	27	1	1
Coals distributed in winter	2	10	0
Schools	7	16	8
Circulars and Incidentals	27	1	2
Total..... £.	494	18	8

The following Note is subjoined—

This Account includes the whole of what the Society has received from the date of its first Subscription, which was that of "a Jew:" but, as no complete year had previously obtained, it has been thought proper to submit it in the present form. It may be observed, that no less than 220*l.* have been distributed charitably to distressed cases. The services are wholly gratuitous.

SPANISH & FRENCH TRANSLATION SOCIETY.

SECOND ANNIVERSARY.

The Annual Sermon was preached at St. John's Chapel, Bedford Row, on Wednesday Morning, the 14th of May, by the Rev. Daniel Wilson, from John xiii. 34, 35. Collection, 38*l.* 18*s.* 10*d.*

After the Sermon, the Annual Meeting was held in the Vestry, when Mr. Wilson detailed the proceedings of the year; and the Meeting was addressed by the Rev. J. W. Cunningham, the Rev. Francis Cunningham, the Rev. C. Scholl, and R. P. Staples, Esq. Collection, 30*l.* 4*s.* The Receipts of the Year were 214*l.* 3*s.* 10*d.*, and the Payments 163*l.* 17*s.* 9*d.*

Of the Society, generally, it is stated in a Circular issued on this occasion—

The design of this Society is, to translate into the Spanish and French Languages some of our standard English Authors on the Evidences, Doctrines, and Duties of Christianity. The Society was formed in July 1825: it differs from other Societies, in being a small and confidential attempt, under the direction of a very few friends, to see whether any good could be done in the vast regions of South America, and in the Countries of Europe where the French Language is spoken, by translating such Works on the subject of Religion as might aid the revival of pure Christianity among them.

On the state of the two departments of the Society's labours it is said—

As to the first division of their plan, Spanish America, they have printed in the Spanish Language, Doddridge's Treatise on the "Rise and Progress of Religion in the Soul"—Bishop Porteus's "Summary of the Evidences of Christi-

anity"—Gossner's "Primitive Catholicism"—Paley's "Evidences"—Bogue's "Essay"—the First and Second Volume of Milner's "History of the Church of Christ"—Channing's "Discourse on the Evidences"—Wilberforce's "Practical View of Christianity"—and the "Duty and Advantage of Reading the Holy Scriptures," by Dr. J. J. Villanueva. The total number of copies printed in Spanish is 11,500: the greater part of them has been forwarded to Buenos Ayres, Lima, Valparaiso, Mexico, Guayaquil, La Guayra, Carthagena, Guatimala, &c. The Committee have now before them a volume of the Rev. Edward Cooper's "Practical Sermons," translated and prepared for the press. The accounts received from the correspondents to whom the books were consigned are encouraging; although they cannot be expected, in so early a period, to contain details of much distinct good actually produced.

In the French Department, the "Commentary on the Gospel of St. Matthew," by the Rev. Thomas Scott, has continued to engage the attention of the Committee. The extreme care necessary in the correction of the Translation—various interruptions, arising from the illness of the chief Translator—the distance between Paris and London, where it was indispensable to send all the proofs—the defect of sufficient type for carrying on the printing during this delay—have kept the Gospel of St. Matthew eighteen or twenty months in the press. It is now, however, completed; and 1500 copies are published at the price (for the 32 sheets, 252 pages 4to) of 5 francs (about 4*s.*) to Subscribers, and 7 francs (about 5*s.* 9*d.*) to Non-Subscribers. The further prosecution of this Translation will depend on the manner in which the present essay may be received, and on the funds with which the Society may be furnished. In all probability the greatest benefit would result from the Translation of the Acts of the Apostles, or the Epistle to the Romans. It might be most desirable, also, to reprint some of the old French Authors, or parts of their works; such as Mestrezat on the Hebrews, or on St. John; or Daillé on the Epistles to Timothy: but this will be dependent on future circumstances. It may be interesting to add, that the Committee have voted a grant of 50 copies of the "Commentary on St. Matthew" to the Vaudois, in the valleys of Piedmont.

NEWFOUNDLAND-SCHOOL SOCIETY.

FIFTH ANNIVERSARY.

A SERMON was preached for the Society, on Wednesday Evening, the 16th of April, at Long-Acre Chapel, by the Rev. Henry Budd, from Col. ii. 3: Collection, 15*l.* 8*s.* 8*d.* On the 24th and 25th, Sales of Ladies' Useful Work, at 21 Berners Street, produced 83*l.* 10*s.* 5*d.* On Tuesday Evening, the 13th of May, the Anniversary Sermon was preached at St. Paul's, Covent Garden, by the Rev. R. W. Sibthorp, from John xxi. 6: Collection, 28*l.* 0*s.* 1*d.*

The Annual Meeting was held at Twelve o'Clock, on Wednesday the 14th of May, at the London Coffee House: Rt. Hon. Lord Bexley in the Chair. Collection, including 43*l.* 12*s.* Donations and Subscriptions, 64*l.* 6*s.*

Movers and Seconders.

Viscount Mandeville; and Rev. Benj. Allen—Earl of Mountcashel; and John Labouchere, Esq.—Rev. H. Budd; and Rev. Edward Burn—Rev. W. Thompson; and H. Pownall, Esq.—Hon. J. J. Strutt; and Mr. Ryerson, of Upper Canada—and John Wells, Esq. M.P.; and John Cator, Esq.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Annual Subscriptions	215	10	2
Life Subscriptions and Donations,	376	4	2
Congregational Collections	249	4	6
Annual Sermon and Meeting	33	7	8
Sales of Useful Work	270	12	8
Associations	1045	5	4
Total	£.2190	4	6

Payments of the Year:			
Salaries of Teachers	1233	0	0
Building of School-Houses	423	12	0
School Requisites	12	2	10
Reports, Circulars, &c.	137	16	0
Rent and Salaries	249	0	0
Travelling Expenses, Postage, Carriage, and Sundries	329	10	5
Total	£.2385	1	3

LONDON MISSIONARY SOCIETY.

THIRTY-FOURTH ANNIVERSARY.

Sermons.

ON Monday Evening, the 5th of May, the Rev. J. A. James, of Birmingham, preached, at the Poultry Chapel, to the Members of the Juvenile Auxiliary Societies, from John iv. 38: *Other men laboured, and ye entered into their labours*—. On Wednesday Morning, the 14th, at Surrey Chapel, the Rev. Richard

Alliott, of Nottingham, preached from Matt. x. 8: *Freely ye have received, freely give*—On the Evening of the same day, at the Tabernacle, the Rev. Dr. Stewart, of Liverpool, from Psalm lxiv. 4--7—On Thursday Evening, at Tottenham-Court Chapel, the Rev. W. Clayton, of Saffron-Walden, from 3 John vv. 7, 8—and, on Friday Morning, at St. Clement Danes, the Hon. and Rev. Baptist W. Noel, from Isaiah lii. 7.

Annual Meeting.

On Thursday Morning, the 15th, the Meeting was held at the Wesleyan Chapel, City Road, at Ten o'Clock; W. Alers Hankey, Esq. Treasurer, in the Chair.

Movers and Seconders.

Rev. Rowland Hill; and Lord Bexley: supported by Rev. J. A. James, of Birmingham—Rev. Joseph Julian; and Rev. Timothy East, of Birmingham—Rev. Dr. Cox; and Rev. Dr. Stewart—Rev. John Ely, of Rochdale; and Rev. Jabez Bunting—Rev. W. Urwick, of Dublin; and Rev. W. Patton, of New York—and Rev. J. M. Ray, of Sudbury; and Rev. T. Smith, of Rotherham.

Resolutions.

—That this Meeting receives with devout gratitude the Report of which an Abstract has been read; and desires, while recognising the Divine Goodness in all the Foreign Operations of the Society, specially to acknowledge the peculiar blessing and approbation of the Great Head of the Church which appears to rest on its Missions in Southern India.

—That this Meeting deeply regrets the various Losses which the Society's Missions have sustained, by death and other dispensations, during the past year—tenderly sympathises with the bereaved families of its deceased friends—and earnestly calls upon all the Ministers and Churches connected with the Society to exert themselves to furnish an increased supply of enlightened, zealous, and holy Missionaries.

—That the special gratitude of this Meeting is due to Almighty God, for the present encouraging state of the Society's Funds: and that the thanks of this Meeting be presented to all Auxiliary Societies, Associations, Congregations, Ministers, and others, who have contributed during the past year; and particularly to those Societies and Individuals, who, with unprecedented liberality, have come forward to meet the large deficiency of former years.

The Rev. William Orme was appointed to succeed the Rev. George Burder, in the office of Secretary, which Mr. Burder vacated last year.

State of the Funds.

The total Receipts of the Year were 45,344*l.* 1*s.* 10*d.*; and the Payments 39,435*l.* 0*s.* 6*d.* The Receipts consisted of the following sums: Contributions, Legacies, and Dividends, 38,392*l.* 18*s.* 10*d.* —Contributions for Special Objects, 793*l.* 15*s.* 5*d.*—Contributions toward the former Deficiency in the Society's Funds, with Interest on Exchequer Bills purchased, 6157*l.* 7*s.* 7*d.*

Collections at the Anniversary, May 1828:

	£.	s.	d.
Poultry Chapel	101	16	0
Surrey Chapel	448	14	6
Tabernacle	88	16	0
Annual Meeting	332	8	7
Tottenham-Court Chapel	73	5	6
St. Clement-Danes Church	108	7	5
Sion-Chapel Communion	73	19	0
Orange-Street-Chapel Ditto	72	1	6
Silver-Street-Chapel Ditto	27	2	0
Kennington-Chapel Ditto	54	15	3
Tonbridge-Chapel Ditto	24	10	0
Total....£.	1405	15	9

BRITISH & FOR. SEAMEN'S & SOLDIERS' FRIEND SOCIETY.

ANNIVERSARY.

A NOTICE relative to this Institution occurs at p. 237 of our last Volume. Its Annual Meeting was held on Thursday Evening, the 15th of May, at Six o'Clock, at the City-of-London Tavern; Rt. Hon. Lord Viscount Mandeville in the Chair.

Movers and Seconders.

Rev. John Clementson; and Rev. J. L. Miller—Rev. Horace Montague, formerly of the Navy; and Rev. J. Edwards, of Watford—T. Thompson, Esq.; and Lieut. Handley, R.N.—Captain Elliott, R.N.; and Mr. John Woodhill, of Birmingham—Captain Robert Gambier, R.N.; and Captain George Gambier, R.N.—H. Maxwell, Esq. M.P.; and Joseph Tromper, Esq. of Windsor—and Rev. G. C. Smith; and Mr. Stallard.

A greater number of persons having assembled than could be received into the room, a Meeting was held in a lower apartment, Lieut. Browne, R.N. in the Chair; when the same Resolutions were adopted as in the other Meeting.

Resolutions.

—That the Sailors, Soldiers, and Watermen of Great Britain present to the benevolent mind a most extensive sphere of Chris-

tian Philanthropy, and demand the increased exertions of the British Public to meet their spiritual necessities.

—That the dangers to which our Sailors are exposed, and their importance to this country, entitle them, in particular, to the first consideration and the earnest prayers of their religious and benevolent countrymen.

—That the influence of Sailors on Mission Stations abroad must be exceedingly extensive—if they are depraved, to injure them; and if religious, to benefit them: it is, therefore, highly necessary that Missionary Societies should pay particular attention to the Religious Instruction of Sailors, in Great Britain and in every part of the world.

—That the establishment of an Asylum for starving and destitute Sailors, under the careful superintendence of a select number of Naval Officers; and the good order, the discipline, and the cleanliness promoted among nearly ONE THOUSAND of this description, who have been shipped from the Asylum in Men of War, East and West Indiamen, and other ships; are a National Benefit, and deserve the utmost countenance and support by a Distinct Fund.

The Receipts of the Year were 1936*l.* 0*s.* 6*d.* This sum was all expended; and a debt has been incurred by the Society of 779*l.*

RELIGIOUS-TRACT SOCIETY.

TWENTY-NINTH ANNIVERSARY.

ON Friday Morning, the 16th of May, at half-past Six o'Clock, the Annual Meeting was held at the City-of-London Tavern; Rt. Hon. Lord Viscount Mandeville in the Chair. Collection, 56*l.* 18*s.* 6*d.*

Movers and Seconders.

Rev. W. Patton, of New York; and Rev. Dr. Pinkerton—Rev. B. Allen; and Rev. Edward Bickersteth—Rev. R. W. Sibthorp; and Rev. Dr. Cox—Rev. G. Clayton; and Rev. C. Scholl—Rev. W. Urwick, of Dublin; and Rev. John Blackburn—and Rev. Joseph Fletcher; and Rev. W. Bolland, of Swineshead.

Resolutions.

—That the numerous applications from many Foreign Countries for increased assistance require the friends of the Institution to use more active endeavours in aid of its funds: and that the noble exertions of our American Brethren claim our warmest approval, while they call upon us to make additional efforts to promote this work of faith and labour of love in our own country and throughout the world.

—That this Meeting fully approve of the co-operation of the Society in past years, with the Missionary Institutions of the land, which they earnestly hope will be continued and increased, so far as the funds of the Society will allow.

—*That the* numerous and decided testimonies to the usefulness of circulating Tracts on the Loan System recommend this plan to general adoption; as, under its various modifications, it will be found calculated to effect, by the Divine Blessing, extensive good among all classes.

State of the Funds.

Receipts of the Year:	£.	s.	d.
General Contributions	3329	19	11
For stereotyping Particular Works,	215	10	0
Legacies	305	19	5
	3851	9	4
Sale of Publications	14,555	14	3
Total.... £.	18,407	3	7

Payments of the Year:			
Cost of Publications	13020	17	10
Gratuitous Issues	3244	7	10
Rent, Taxes, and Repairs	558	15	1
Salaries, Wages, and various Items of Expenditure	1523	12	2
Total.... £.	18,346	12	11

HIBERNIAN SOCIETY.

TWENTY-SECOND ANNIVERSARY.

THE Annual Meeting was held at Twelve o'Clock, on Friday the 16th of May, in Freemasons' Hall; Rt. Hon. the Earl of Mountcashel in the Chair. Collection, 153*l.*

Movers and Seconders.

Earl of Winchelsea; and Rev. J. W. Cunningham — Rev. J. D. Hastings, of Dublin; and Rev. Dr. Thorpe—Rev. R. W. Sibthorp; and Rev. B. Allen—Rev. Daniel Wilson; and Rev. S. Hillyard, of Bedford—Hon. and Rev. Gerard T. Noel; and J. E. Gordon, Esq.—and Hon. C. J. Shore; and Hon. Fred. Gough Calthorpe, M.P.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Collection at 21st Anniversary	389	0	2
Annual Subscriptions	769	11	6
Donations and Life Subscriptions,	1062	10	11
Auxiliaries and Collections	3589	17	6
Sales of Ladies' Work	478	11	6
Legacies	270	0	0
Contributions in Ireland	1766	16	7
	8326	8	2
Sale of Books	113	0	6
Total.... £.	8439	8	8

Payments of the Year:			
Salaries of Schoolmasters, Readers, Inspectors, and Agents	4840	12	11
Rent & Repairs of School-Houses,	165	16	0
Printing and Stationery	795	13	0
Travelling Expenses	487	0	7
Salaries and Poundage	712	14	8
Purchase of House in Dublin, with Repairs and Furniture	625	10	7
Sundries	487	9	11
Total.... £.	8114	17	8

CONTINENTAL SOCIETY.

TENTH ANNIVERSARY.

SERMONS were preached—on Wednesday Evening, the 30th of April, at St. John's Chapel, Bedford Row, by the Hon. and Rev. Gerard T. Noel, from Matt. vii. 21--23: Collection, 31*l.* 13*s.* 10*d.*—on Monday Evening, the 19th of May, at the Rev. G. Burder's Chapel, Fetter Lane, by the Rev. J. H. Evans, from Rom. i. 16: Collection, 10*l.* 15*s.* 10*d.*—and, on Wednesday Evening, the 21st, at the National Scottish Church, Regent Square, by the Rev. Dr. Andrew Thomson, of Edinburgh, from Gal. iv. 18. *It is good to be zealously affected always in a good thing:* Collection, 40*l.* 12*s.* 4*d.*

On Thursday, the 22d of May, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; the President, the Hon. J. J. Strutt, in the Chair. Collection, 51*l.* 10*s.*

Movers and Seconders.

Henry Drummond, Esq.; and Rev. Edward Bickersteth—Rev. J. P. Smith, D.D.; and H. Pownall, Esq.—Rev. F. A. Cox, D.D.; and an Agent of the Society—Rev. J. Irons; and Rev. W. A. Evanson—and John Scott, Esq.; and Dr. Bialloblotsky.

Resolutions.

—That this Meeting, deeply impressed with a sense of the Divine Goodness, from friends having been recently raised up to support the Continental Society at home, and especially from a blessing having been vouchsafed to its Agents on the Continent, do charge themselves to avoid every thought and appearance of glorying in man or in the things of man's device; and call upon themselves and all that is within them, to bless and praise His Holy name, who is the Author and Doer of all Good.

—That this Meeting, viewing the fallen condition of their Brethren on the Continent, whether in the darkness of merely formal and unscriptural Protestantism, or in the slavery of the superstitious rites of Romanism, feel themselves not only bound to censure their systems; but also called upon to commiserate and to help them, praying that God would enlighten their darkness, loosen their fetters, and bring them into the light and liberty of His dear children.

—That this Meeting, deeply sympathizing with those Brethren in the Lord, who, in their attempts to diffuse religious knowledge over different parts of the Continent, have been the subjects of contempt and persecution, would beseech the Great Head of the Church to strengthen them with His might, and to comfort them with His comfort; enabling them to pass through evil report and good report, not counting their lives dear unto themselves, so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify the Gospel of the Grace of God.

State of the Funds.

Receipts of the Year:	£.	s.	d.
For General Purposes	2365	12	9
For the Norway Mission	279	8	3
For the Scriptures.....	4	0	0
Total....	£2649	1	0
Payments of the Year:			
Salaries and Grants to Agents...	834	15	11
Paper and Printing.....	174	9	10
On account of Norway Mission..	9	16	7
Repayment of Loan	150	0	0
Salaries and Poundage.....	212	14	6
Travelling Expenses, &c.....	182	1	8
Rent, Meetings, Postage, Carriage, and Sundries.....	279	4	0
Total....£.	1843	2	6

Western Africa.

AMERICAN COLONIZATION SOCIETY.

FROM the "Missionary Herald" of the American Board of Missions, we extract some interesting information, relative to Western Africa; derived from Mr. Ashmun, Agent, at Liberia, of the Colonization Society of the United States.

Powerful Influence of Mahomedanism on the Dey and Fy Tribes.

The first fifty miles of coast from Monrovia toward the north-west, extending to Cape Mount, is occupied by the DEY Tribe, the population of which Mr. Ashmun believes to be 6000 or 7000. He describes them as indolent and pacific in their habitual character, but treacherous and cruel when their passions are excited. Their villages extend not more than fifteen miles from the coast.

The coast between Cape Mount and the Gallinas belongs to the FY or VEY Tribe; whose numbers are thought to be upward of 12,000, and who have extended their settlements thirty miles inland. Until recently, the Slave Trade has furnished their chief occupation. They have had, of course, much intercourse with the whites, and the men can nearly all make themselves understood in English. Mr. Ashmun visited this tribe, and gives the following account of them:—

Several peculiarities in this people occurred to me soon after landing at Cape Mount, and which my subsequent intercourse with them rendered still more obvious. The first is that peculiar cast of character, induced by the general and serious profession of the Mahomedan Faith. In every village you see

ceive a lodge, for the reception of itinerant teachers of that religion; who, from a large proportion of their number coming out of the Mandingo Country, generally take the name of "Mandingo Teachers." These are a tall, slight-made race of men; whose prominent and sometimes fine features are indicative of those superior intellectual endowments by which they are distinguished, and who generally unite an uncommon urbanity of manners with profound dissimulation: they carry every point with great address; and are distinguished, by their sobriety, perseverance, activity, and avarice, from the Natives of this part of Africa. These strangers are always received with great respect; and often retained, by opulent individuals of the country, several years, as their priests and religious instructors: but never relinquish the intention of returning ultimately to their native country; except when advanced, as they often are, to stations of dignity and power in the different countries where they may have taken up their residence. They certainly exercise great zeal and sagacity in the propagation of the doctrines of Mahomedanism; and have but too extensively succeeded, in proselyting to that religion the most populous tribes of Western Africa. They never alarm the prejudices of the Pagan Africans by decrying their stupid superstitions; but substitute, by the gentlest means, but with the utmost assiduity and perseverance, the doctrines, duties, and worship of the Korân in their place. They combine with their Religious Instructions a great variety of lessons in Natural Philosophy, Geography, and History. Seldom aiming, directly, at the conversion of persons of adult age, they confine their principal efforts to the instruction of their youth and children: these they teach to write Arabic in a fair character; and to read and understand the Korân and other books, of which they always possess several in manuscript. They are also trained to the daily repetition of the prayers and creeds of their religion, and to the observance and practice of its festivals and oblations. The young thus come to be the advocates and instructors of this religion to their parents and elders; who, for the sake of the general improvement of their sons in knowledge, having first been induced to tolerate, come at length, by an easy and natural transition, to embrace it.

The progress of this religion in this district of Africa, within the last twenty years, has been rapid and extensive. The Fy Country limits its progress toward the south-east: few or none of the Deys, and none to the leeward, either profess this faith, or entertain its teachers. It is a singular circumstance, that our Colony occupies the point of separation between Mahomedan and Pagan Africa, on the Western Coast!

Nearly the whole Fy Nation is, in some degree, under its influence; and in every large town there are to be found many, of whom are nearly all the Chiefs, who observe with minuteness the various austerities and ceremonies which it enjoins. And they have borrowed its character. More intelligent than their leeward neighbours, they are also more reserved, proud, conceited, and selfish: their neighbours practise deceit and fraud from motives of interest: they, themselves, not only practise it from the same motives, but are prepared to justify the principle itself. But the general style of building and furnishing their houses, the quality of their food, and the modes of their dress, indicate their decided superiority in point of taste and skill over the leeward tribes. The same superiority was even more apparent, in the comprehensiveness and acuteness of their political views and their commercial transactions: too proud to ask for presents like their southern neighbours, they were far too selfish to decline them when offered. Ambition of power and consequence is a vice which seldom discovers itself among the Bassa and Dey Tribes: none, there, except the Hereditary Chiefs, pretend to the exercise of any discretion, scarcely of a private opinion, in matters belonging to the general state or trade of their country: the common people, on the first mention of such topics, remit them directly to the head of their tribe; and, in almost all cases, refrain from trade with a new customer, till the prices, weights, measures, &c. shall have been previously adjusted and published by their Chiefs. But, in the Fy Nation, every gentleman assumes the right of settling his own terms of trade—treats with neglect, and sometimes with contempt, the judgment and commands of his acknowledged superiors—criticises freely their measures, advice, and judgment; and they are nothing scrupulous in their trade, to form a private and ex-parte arrangement, by which they may realize some advantage over the rest of their countrymen: it was even a matter of extreme difficulty, and the first case of the kind which I have known in Africa, to ascertain with certainty who were the rightful depositaries of the power of the country, and in what proportions it was held by the different possessors.

Some Account of the Bassa Tribes.

The hundred-and-eighty miles of coast, which stretches to the south-east of the Colony, is occupied by the different subdivisions of the BASSA Tribe: Mr. Ashmun comprehends them under the general denomination of "the Bassas," because their language is radically the same; and their manners, pursuits, and characters, as well as the produce of their several districts, present a striking uniformity. Their territory does not extend more than 20 miles from the sea. Their population is estimated at 125,000; which, Mr. Ashmun says, will give a greater number of inhabitants to the square mile than any other equal portion of the sea-board in Western Africa. In cattle, rice, oil, and the productions of the soil generally, the country of the Bassas is unrivalled in the savage world: an immense surplus is every year transported to other lands. The people are domestic, industrious, many even laborі-

ous; and they earnestly request to be furnished with the instruments of civilization and moral improvement.

The districts, taken in their order, are as follow—15 miles from Cape Messurado, or Monrovia, is Mamba; thence 20 miles, is Junk; thence 15 miles, is Little Bassa; Grand Bassa, 20 miles; Young Sesters, 12 miles; Trade Town, 15 miles; Little Colo, 12 miles; Grand Colo, 18 miles; after which come Teembo, Mana, Rock Sesters, Sinon, Little Botton, Grand Botton, Settra Kroo, and Kroo Settra. The Colony has a factory at Young Sesters.

The people of these countries universally inhabit villages, varying in the number of their inhabitants from 40 to 2000. Every town or village has its head. Polygamy and domestic slavery are universal; though, in the Fy Country, the Slaves are struggling for an enlargement of their privileges. The women perform most of the servile labour. The people are temperate, and capable of great fatigue.

Notices of some Interior Tribes.

Between the settlements on the coast and those of the interior, there is, in most places, a forest of from half a day's journey to two days' journey, left, by mutual consent, as a barrier; and which is seldom passed, except by wandering traders.

With respect to the Tribes in the Interior, very little has been known until the present year; during which some very interesting discoveries have been made. Mr. Ashmun thus describes them—

An excursion of one of our people into the interior, to the distance of about 140 miles, has led to a discovery of the populousness and comparative civilization of this district of Africa, never, till within a few months, even conjectured by myself. We are situated within fifty leagues of a country, in which a highly-improved agriculture prevails—where the horse is a common domestic animal—where extensive tracts of land are cleared and enclosed—where every article, absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill and industry of the inhabitants—where the Arabic is used as a written language, in the ordinary commerce of life—where regular and abundant markets and fairs are kept—and where a degree of intelligence and practical refinement distinguishes the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.

We have received such information from the Gurrahs and Condoes, two of the nearest considerable nations toward the north-east, as to place their anxiety to avail themselves of a direct correspondence with the Colony beyond the reach of doubt. A large proportion of the valuable products of the country, which enter into the exports from this Colony, is from these countries; and, by opening for them a free passage down to our settlements, there is reason to believe that the amount hitherto received may be doubled: this object has, accordingly, been attempted; and such progress made in the business, by means of an amicable negotiation with the coast tribes, as promises soon to result in the most entire success. The path about to be opened runs from the Cape, 16 miles toward the north-west along the beach; and thence strikes northwardly into the interior countries; and, 12 miles from the sea, enters a populous country, exhibiting, so far as our information reaches, contiguous farms, easy roads, and villages and towns at intervals of one, two, and three miles.

Prospects of Benefit to Africa.

Thus we have opened before us a most inviting field for benevolent effort; whether we regard the descendants of Africa in the United States, or the present inhabitants of that benighted continent. The American Colonization Society may well be encouraged by the certainties of the present, and the high and animating probabilities of the future. The Board of Missions, also, and all the Friends of Missions, will look to this field with intense desire and importunate supplication, that the suitable men may speedily be found to emulate the zeal of Mahomedan Missionaries, arrest the progress of Mahomedan Delusions, and subvert the reign of Pagan Ignorance and Superstition. Mr. Ashmun says—

I think it nearly capable of demonstration that the African Tribes may be civilized, without expulsion from their chosen settlements and villages; and without that fearful diminution of their population, which has, from causes that do not exist here, as in regard to the Indians in America, accompanied the march of civilization in that hemisphere. But, to prevent so disastrous an effect of this Colony, I am entirely convinced, notwithstanding the social and stationary habits of the Africans, that some cautionary measures are called for: and none promise to be more effectual, than a systematic and universal adherence to the plan of sending forward our establishments into the bosom of the tribes around us, and appending to each of these establishments a school for the education of their children—PREVIOUS to their comprehension within the limits of the Colony.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Journal of Rev. Messrs. Gobat and Kugler in Syria and Palestine.

AN outline of the course pursued by the Missionaries appears at pp. 62, 63

of the Survey. We subjoin some extracts from their Journal.

Antilibanus.

March 8, 1827—We were much surprised to see the Antilebanon quite barren, while the Lebanon is better cultivated than any other place which we have seen in Syria. In the evening we lodged in a small village, about four hours from Damascus, in a Turkish house much better than they usually are in the Mountains. The people were, at first, very kind; but, when they saw us read in the Bible, they began to move about the room and to make so much noise, that we could scarcely understand one another—thinking, probably, that it was a bad book, as the Arabs usually suppose that the English have no religion; for when they saw us kneel down and pray, their noise was at an end at once, and afterwards they were as kind as before. In general we have remarked, that the Turks like those persons who shew that they have religion, more than those who do not manifest any care about it.

Before we leave the Mountains, it will not be out of place to tell you what a converted Maronite, who is with us, tells us frequently concerning the state of religion here. The Maronites, he says, are not so much opposed to the Gospel as they appear to be; but they have been told that the English have no religion, and that the Bibles which they give are full of errors: when they see, therefore, a Bible bound in the usual mode, they will not even open it. There are, however, many who have not given up their Bibles to be burnt; but, if they were known to possess them, they would be immediately excommunicated, and their neighbours and relatives would be prohibited all intercourse with them. Notwithstanding the Priests have discredited the English, there are many who have much respect for them, and say, that if the English would only take them under their protection, they would become English. "English" is the name in the Levant of all those who follow the Bible: the Patriarch of the Maronites calls them "Bible Men;" to which the people give the meaning of Atheist.

Damascus.

March 9—About noon, we arrived at Damascus. An old Sheik, whom our Armenian Bishop Dionysius (who accompanied us) knew, told us that the plague was in the town; but, in going through it, it appeared that the poor people were rather dying from hunger than from the plague; all sorts of provisions being extremely dear in consequence of the war, in which the inhabitants of Lebanon had taken the town and plundered part of it, some months before: but, as the plague made great ravages immediately after, it is probable that there was still a little of it in the town when we were there. During the months of April and May, as we have since heard, 500 persons died each day in Damascus. As it would have been imprudent for us to lodge in a Roman Convent, we went directly to the Greek Convent; but they said that they had no place; the Convent not being *arranged for* the reception of strangers: a *poor Greek of the neighbourhood* offered us his house, where we had a very comfortable room, except the first night, when the living dust prevented us from taking any rest.

March 10—We paid a visit to the Greek Patriarch, who received us very kindly; but, as he does not know Arabic, we could speak only through an interpreter. We proposed to him to establish schools at Damascus, to which he gave us no direct answer; but we have heard since, that he has written to the Missionaries at Beyrout, promising them his help and his counsels. We also visited the two Roman Convents: in one there were only two Capuchins, one of whom received us well, and asked why we had not taken our lodging with them: he is a Frenchman. In the Convent of Terra Santa there are five Monks; but, as we had been announced as Englishmen, they did not even look at us.

March 11: *Sunday*—We kept at home all this day. The Greek with whom we lodged beat his wife; and, while we sought to reconcile them, we heard the same in two other houses of our neighbourhood. Such is the example which the Christians of this country give to the Turks, while they are scrupulous enough not to taste milk!

March 12—We visited an old Dervise. There were two young Greeks with him, who had lately become Moslems, and whom he instructed in religion. He asked many things about our religion, and about the freemasons: he seemed to think that all Englishmen are freemasons; that is, that they have no religion, like the Druses, except for accommodation.

March 13—We visited the Syrian Bishop: he seems to know the Gospel a little better than many others; and spoke much about the Church of God dispersed over all the earth, in the hearts of all true believers of different Denominations: he shewed us their small and simple Church: he appears to remember the visit of Mr. Wolff with pleasure. Thence we went to the Armenian Convent, where we found some poor Monks and a Priest who appeared very ignorant: our Bishop spoke much with them about the truth of the Gospel; but they said "Yes" to every thing, without much apparent interest. We passed the rest of the day in a Jewish Family, converted to the Armenian Church: they said that they had been induced to renounce Judaism because they were forbidden to read the Bible: they are, however, still ignorant of the saving truth; but would have kept one of us for some months in their house, in order to get more instruction; they had lately come from Saide.

Djedeya.

March 15—We left Damascus about noon, and went to a village called Djedeya, about three hours from Damascus; where we passed the night in a house of Greek Christians, who received us very kindly. In the evening the house was full of people, to whom we read the First Epistle of St. John, with some remarks: four or five of them were very attentive, and asked frequent questions; but the greatest part have no idea of the respect due to the Word of God. There are 200 houses at Djedeya, of which 20 are Christian. They have no priest: but, from time to time,

one comes from Damascus to perform Divine Service.

Saca and Kanneytra.

March 16, 1827—We went to Saca, where we passed an uncomfortable night, because of the quantity of vermin. We would have gone further if our Arabs had not been afraid of meeting with robbers in the night, there being no village or khan for six or nine hours' march.

March 17—We arrived at Kanneytra, a little before sun-set; where we dined at the door of a stable, to be a little screened from the cold air of the evening. Till night came on, we thought we should be obliged to sleep in the open air, there being no room for us in the stable; but at last we found a very agreeable covering, under the tent of a blacksmith. Saca and Kanneytra are only khans, in which the Bashaw of Damascus keeps some soldiers in order to protect travellers, particularly as it is on the road of the Moslem Pilgrims.

Plains of Jordan.

March 18: *Sunday*— As we should have been obliged to pass the Sabbath amidst the tumults of the Turks if we had stayed at Kanneytra, we resolved to continue our way in peace, and to descend to the Jordan. As we descended, the view became more beautiful. On our right, we saw the white mountains of the Antilebanon in the distance, and near the Plain of Paneas, and the Waters of Merom, (Josh. xi. 5.) called Bahr el Houle—on our left, the Mountains of Israel and those of Galaed; and before us, the Mountains of Galilee, the Lake of Tiberias, and the Valley of Jordan all coloured with different flowers with which it was covered. This view brought to our recollection some of those which we had seen in Switzerland: but the remembrance of the events, which, in old times, have taken place in these countries, absorbed all our thoughts. "There it is," we said to one another, "that the condescension, love, and mercy of the Eternal God have appeared so frequently to men!" The idea that these countries, which have seen the great light of the Sun of Righteousness, are now sitting again in darkness and in the shadow of death, filled our hearts with sorrow and our eyes with tears.

Safet.

March 19—At noon, we arrived at Safet; and we were much surprised not to find Br. Mueller, who, according to the arrangement made at Beyrout, should have arrived two days before us, with our Girgis: the rain had kept them some days at Beyrout, and they arrived four days after. During the eight days which we passed at Safet in the house of our Missionary Brother, Mr. Nicolayson, we had visits from Turks, Jews, and Christians, from morning till evening. Some of the Greeks would, perhaps, give their assent to the truth of the Gospel, if it did not also require the heart; but there are none who have any idea of a heartfelt religion.

From Safet to Jerusalem.

March 26—We left Safet for Jerusalem. The whole country was beautifully covered with grass and flowers: it was as if the Lord had said to us, *Consider the lilies of the field, how they grow.* Near Cana we met with an army of locusts, which obscured the air and covered the ground for about half-an-hour: the locusts have been a great plague to these countries, for several years. As we knew no one at Nazareth who would have received us, we slept on the top of a mountain between Cana and Nazareth.

March 30—Having passed through Nazareth, over the Plain of Esdraelon, and through Ramla, we to-day met Abdour-Rahman, brother of Sheik Ibrahim Aboo Goosh, who came on horseback from a tour in the mountains, with four or five of his Arabs: he invited us, very civilly, to lodge with him, which we accepted the more readily because the sun was already down. As soon as we arrived, we had a visit from Sheik Ibrahim; who began immediately to enumerate the presents which he had received from his friends, the English Travellers: when we had heard him, we blushed because we had nothing of that kind; but after all, he asked only some trifles, which we could easily give him. Abdour-Rahman made us a very good Arabic Supper.

Jerusalem.

March 31—We were at a loss what we should give our host, whose vivid eyes rolled over our baggage, because we had nothing which would answer his expectation except that which we necessarily wanted; but, after giving some dollars to his Son, we promised to send him a spy-glass, which satisfied him entirely, as he was persuaded, like many of the Arabs, that an Englishman cannot lie. And thus we parted in peace; and arrived early in Jerusalem, where we took up our abode in the Greek Convent of Mar Michael. We were soon made acquainted with the three Greek Priests, who were the particular friends of the Missionaries that have visited Jerusalem before us; that is, Ysa Petros, Papas Joel, and Kaisarios: with them we have always been on friendly terms. Ysa Petros knows, systematically, the plan of Salvation as well as European Christians: how far the truth affects his heart is known only to God; but we are persuaded that there are none in these countries who can be compared with him, in the translation of Books or Tracts into Arabic; especially if we consider, that the Tracts which are now printed, or to be printed, are to become a standard of religious language among those whom we hope that the Lord will convert: he had begun to preach every Sunday; but it is now more than a year since he has ceased: he told us that he had been prohibited, whilst others say that the people would not hear him any more. Papas Joel told us when we left, that the Missionaries had done him more good than any others; and that he had renounced many errors in his heart, and was about to renounce many others: but he signified that he was afraid of speaking "too loud." Kaisarios is a very intelligent and amiable man, so long as he is not attacked directly, when he manifests more superstition than the generality of his Church: he once told us that we were no Christians, because we said the light of the Holy Sepulchre was kindled by the Bishop.

We have assisted in all the ceremonies of the Passover; but, as many travellers have described them, it would be in vain to write any thing on the subject. It is sufficient to say, that it has been one of the most painful weeks that we ever passed in this world. It would be almost impossible for one who had not seen the fact to suppose that the system of lying could be carried to such extremes, as we witnessed in the Church of the Holy Sepulchre. May the Lord soon have mercy on Jerusalem, and guide the poor pilgrims in the way of eternal life!

We made the acquaintance of the 25 Abyssinians, who are in the Convent at Jerusalem, with much delight: we visited them almost every day, or they visited us. They are as superstitious as others; but, when they see that the Word of God contradicts their opinions, they are ready to leave them. We are almost sure that if some of them had the whole of the New Testament, they would prove more faithful than many Christians in Europe. When we left them, they shewed us the same friendship as they would have shewn to brothers, though we had told them the intention of our going to Abyssinia. They rejoiced exceedingly when we gave them three copies of the Amharic Gospels which we had taken with us.

Leave Jerusalem.

Some days after Easter, our Armenian Bishop, Mr. Nicolayson, and Br. Mueller returned through Safet to Beyrout. We could have but little correspondence with Beyrout, as the plague extended its ravages through the whole country, except Jerusalem and its neighbourhood.

June 25, 1827—Left Jerusalem; and went, in a day-and-a-half, to Jaffa, where we again lodged in the house of the English Consul: as the plague was in the town we did not go out much; and as the plague was also in Gaza, we immediately resolved not to go by land.

June 29—We embarked for Damietta in a small Arabic vessel; but, on the 30th, being in sight of Gaza, we were driven back by a contrary wind to Jaffa.

July 8—We embarked again and were driven by contrary winds to Lamason, where we made seven days' quarantine, and were two days at liberty: thence we came in six days to Damietta; and, on the 5th of August, we arrived at Caïro.

Advantages of Bethlehem as a Missionary Station.

We should think that two Missionaries stationed in or near Jerusalem would not labour in vain. One of them should know physic, for two reasons—the great Turks have so much respect for a physician, that, in case of an uproar of any kind, they would protect him; and, secondly, if the priests would prevent the people from visiting a Missionary, they could not prevent them from visiting a physician. Besides, the Turks have generally the idea that a physician must be a good man: thus many said of us—"Their religion must be good, because they are the best men in the town."

If there were two Missionaries in Jerusalem, they might frequently visit Bethlehem; and we are almost persuaded, that they would find, every time they went, many disposed to hear the Gospel: at least it was the case when we were there. Should uproars take place, which often happen at Jerusalem, they might take refuge at Bethlehem with security. They should only get the habit of eating with the inhabitants, from the beginning: for they know no better proof of friendship and esteem, than when a stranger, especially an Englishman, sits at their table without making a difficulty. They should not go to Bethlehem in company of a priest or a monk; but, going alone, or better with a Bethlehemite, with the Bible open in their hands, they would not fail to be well received. The priests of Jerusalem, and many travellers, speak well of the Bethlehemites; and we have remarked that the truth makes more impression upon them, and their questions shew more understanding, than at any other place which we have seen. The women, also, are at liberty to ask questions of strangers, and to speak with them without a veil: this is, perhaps, the reason why they are said to be better than in other places. The Bethlehemites are rather warlike, like the Arabs; but it is to defend their rights: they say, "We will pay the tribute to the Sultan without difficulty, but we will not be tyrannized over by every Turkish Officer." The diversity of sects, of which they are composed, does not create any jealousy among them: in the house of our host there were Greeks, Roman Catholics, Armenians, and Turks, to whom we endeavoured to shew the way of Salvation by a living faith in Jesus; and the questions of some of them proved that they took more interest, at the moment at least, in the salvation of their souls, than the generality of Christians in these countries.

A Missionary, being once known and loved by the Bethlehemites, might have many opportunities of preaching the Gospel to all the Christians and to many Turks, in the neighbourhood of Bethlehem and the Mountains of Judea. In Jerusalem, a Missionary would always be in a sort of dependence on the great Turks of the town: but Bethlehem might perhaps be the most advantageous station of the whole Ottoman Empire: for the Christians, being somewhat independent of the Turks, do not allow themselves to be bound by the Priests. When we spoke with them of establishing Schools among them, they seemed to think that we should immediately begin, promising us that they would give us all their children.

Besides the other qualities of a Missionary, he should be disposed to visit them and receive their visits at any time; and to live poorly, as they do themselves, in order to be able to partake with them as they do amongst themselves, and thus to prove to them that he is not seeking any other thing than the salvation of their souls: for the Arabs are very sagacious, in looking whether a man is living according to his teaching.

We do not see any difficulty for a Missionary, married or unmarried, to take his station at Bethlehem. We have frequently said, that, if we were not appointed for Abys-

sinia, we would try to establish ourselves at Bethlehem: of course, a Missionary will meet with the same opposition of man's sinful heart, as the Minister of the Gospel meets with in Europe. But what many call privation, difficulty of travelling or living with the Arabs, does not at all deserve to enter into the register of difficulties of a Missionary, who travels in the name of the Lord, and who is desirous of imparting to others the knowledge of the salvation of Christ, which his soul enjoys as well in the deserts of the Levant, as in the tumultuous towns of the West.

Proceedings in reference to the Egyptian Mission.

It was stated at p. 173, that all the Missionaries, except Mr. Gobat and Mr. Mueller, were at Alexandria in November: at the end of that month Mr. Gobat joined them from Caïro, where Mr. Mueller still remained. Mr. Krusé and Mr. Lieder reached Caïro, on their return, on the 15th of January; Mrs. Krusé being left at Alexandria for the benefit of her health. In the early part of February Mr. Lieder left Caïro for Upper Egypt. Mr. Mueller had it in contemplation to visit the Delta, where there are many Copts, and no Missionary has been of late among them. Of Mr. Kugler we shall speak under the next head.

The attention of the Missionaries has been first directed to the Copts. We shall extract some remarks of Mr. Krusé and Mr. Lieder in reference to this people; among whom, at present, but little of an encouraging nature appears. Mr. Krusé writes to Mr. Jowett—

There is a great indifference among the Copts: some, indeed, are very poor, and cannot purchase books; but most of them are asleep, and do not care for the Holy Scriptures. We may, however, entertain some hopes of the rising generation. There are here, in the Coptic Quarter, seven Schools, which I visited and supplied with the Epistles of St. John and St. Peter: of these I distributed 125 copies, to those only who were able to read. There are about 220 Boys in these seven schools: the largest of them contains 52 and the smallest 16 children. Two of the Schoolmasters are blind, and most of them are ignorant. The Priest who teaches me Arabic accompanied me, the first time, to these schools, and intended to exhort the children diligently to read the Scriptures; but this was not necessary, for, when I was distributing, every one who received a copy sat down and read as loudly as he could, so that in speaking with the Schoolmaster we were scarcely able to hear each other. In the last school which I visited, the children refused to take books, saying, "We have no money:" but, when they heard that they were given to them without money, they all rose, making a great noise; and neither the Schoolmaster, nor two Priests who were there, could keep them quiet, as every one wanted to be first in receiving a book.

The Missionaries find many difficulties in attempting to establish Schools: on this subject Mr. Krusé writes in the beginning of February—

I have spoken to the Patriarch about a School; and he not only gave his consent, but promised to send a Priest to look for a good Schoolmaster; and he would let me have one of the best houses belonging to the Patriarchate—that is, not without money! Thus I thought that every thing was well; but I mistook. The Priest came and asked me, whether I would give the children food and raiment: I was astonished at this question, and did not know who had given them this idea; but afterward learnt that a Syrian Bishop and a Priest, who have been in India, had desired this of Br. Mueller, and had explained to the Coptic Patriarch what the English do in India, and had thus given them the idea of a Charity School. The Syrian Bishop had promised Br. Mueller to procure him children from the Armenian Church, and made him hope that a great many of the Copts would send their children also, and that the Patriarch would sanction the proceeding: but I cannot, as yet, confide in a single word they say. The Priest who was ordered by the Patriarch to get a good Schoolmaster, having received from me an answer in the negative on the question of feeding and clothing the children, came again to me, and wanted to bring a BLIND man as Schoolmaster, alleging that it was the custom with them to have two masters in a school: the blind man is better for teaching the children what they are to learn by heart, and stays all day with the children to keep them in order; and he, the Priest, will do the other duty, viz. to teach them to read and write, in

Coptic and Arabic. I was so much hurt at this mercenary proposal, that I was unable to give him any answer. I shall now make it my daily business to visit the Copts of the higher class, among whom, perhaps, by and bye, a man may be found; and then I shall look out for a house in which there is a good School-room, hoping that, by that time, we may more clearly see how the war will issue.

Mr. Lieder thus opens their views relative to the people—

We shall probably follow the plan of our American Brethren at Beyrout, in seeking to bring individuals to the knowledge of Christ; and, through them, obtain influence among the people at large: this plan of theirs has already led to that happy end—the extension of the Kingdom of our Lord; and why should it not be so with us? It was expedient and necessary to direct our attention, in the first instance, to the Copts, who are the natives of the country and more numerous than the other Denominations: should they receive us, we may expect many salutary effects from our Missionary Labours; but, should they reject us, then we turn to the Greeks. They are also very numerous here; and, as this Nation seems, in other places, to yield a teachable ear to the doctrines of Salvation, why should we give up hope of them here? Should they also decline the invitation, then we turn to the Armenians, whose Bishop would, most probably, favour us in establishing a School for Armenian Children. The number of Armenians here is, however, but small. But if none of these Christian Denominations would accept of our proposals, we could do nothing but erect Schools, into which any one might come in order to receive Christian Instruction, and whom we would invite to attend our Family Worship. These are our present plans for future Missionary Exertions in Egypt.

In January, Mr. Jowett addressed the following communication to the Labourers engaged in the Egyptian Mission, Messrs. Krusé, Lieder, and Mueller.

From your latest Letters I learn that you were, at the time when they were written, all in Egypt. If political troubles should not have laid you, in common with other Franks, under the necessity *of moving, I wish to* submit a few considerations to you all three, in reference to the future course of the Mission.

It will give the Society in London much satisfaction, I know, to learn that you are now all within the limits of that country to which they desire that your principal efforts should be directed. In the compass of two years, it is reasonable to suppose that you have all acquired a good degree of facility in speaking and writing Arabic. Although sickness and severe afflictions have visited your abodes, yet God has still graciously spared you, and given you many tokens for good in that dark land. How you may best return His mercies, and improve the talents which He has put into your possession, is, I trust, the subject of your continual prayers, and joint counsels and conversations.

It begins now to be high time to consider what can be done in the way of Schools. Would not our Br. Krusé, whose domestic state seems likely to make him at present more stationary than the other two, give his whole mind to this object? Mr. Schlienz is preparing, in Arabic, a much more complete Spelling-Book than that which yon have hitherto had: it is designed to contain a great variety of Lessons: we shall print a large quantity of them; enough for use from Alexandria to Assouan, and farther. But a Central School, as a Model, conducted, so far as circumstances would permit, on the plan of mutual Instruction, would be requisite: it would demand all, or nearly all, the time of Mr. Krusé, and a diligent application of all his powers: he ought to have at his disposal, for the purpose of liberally paying a good Master under him, and regularly rewarding Monitors or meritorious Scholars, not less than 200 dollars per annum. When the Patriarch and the Copts thus see that it is for their interest, they will probably, in a tacit way, sanction the proceeding.

I fear Mrs. Krusé's state of health wholly precludes, for the present, the idea of her having a Girls' School; but, in the general domestic arrangements of a House, with which a large School of 50 or 100 Boys should be collected, she would find very abundant calls for her attention. Let me be favoured with your views on this most important subject. We, with the Press, in Malta, will endeavour, as fast as we are able, to give you efficient help in the article of School-Books and Tracts.

It might be worthy of consideration, whether the Brethren Mueller and Lieder might not take a voyage up the Nile, visiting all the Villages on both sides as far as Thebes or Edfou, distributing and selling Scriptures and Tracts, or at least as far as Siout, endeavouring to establish a friendly footing there. *When ye enter into* that *city, inquire who in it is worthy;* and place a small quantity of books at his disposal, paying him something for his trouble of distributing them. I regret to say that Br. Mueller's Journal from Beyrout has never as yet reached me. Br. Lieder's Journal of his visit to Faioum is gone to England; and will, I doubt not, give much satisfaction, as it opens to our view new and important ground.

Mr. Schlienz is very desirous of having with him in Malta a good Arabic Translator. I leave open for your perusal, the Letter to the Brethren Gobat and Kugler, in which a similar suggestion is made by him in reference to a Christian Abyssinian. On this subject we shall wish for your united judgment; as it is a very serious expense, and, what is worse, a serious risk, to take a man in this capacity, out of his own country: and I feel some doubt how far you are at present sufficiently INTIMATE with the people, for them to understand and confide in our views, and for you to understand and confide in their characters. Something, however, of this kind must be done; and, therefore, something must be risked. May it please God to direct your way in the choice of some able and trust-worthy helper! The need of an Arabic Translator, permanently fixed in Malta, under Mr. Schlienz, becomes daily more apparent.

Connected with this is another want. We have printed small editions—only 500 copies—of many of our Arabic Tracts; because we wished to have first Critical Notes, taken on the spot. Do this with the utmost care; and copy out your criticisms with great neatness, and send them to me: when this is done, we shall feel the greater confidence in printing larger editions, of 5000 at a time. This must be earnestly pressed upon your attention, as the supply of Egypt is thus made to depend in part upon you. You may also send us specimens of the Translations executed by such persons as you think eligible to send to Malta; and, out of them, one may be chosen.

The accounts of the ill-health of one and another of you have given us much concern: it makes me fear that you are not as yet practically skilled in dealing with the climate. In reference to political circumstances, you will do well to take the judgment of the Consul. We, in the mean time, go on planning and labouring for you, as though all were at peace. Yet we tenderly feel for your anxieties and possible privations: we pray for you, and fervently desire that God's work may prosper, and the Name of Christ be manifested, through you. He is *our refuge and strength, a very present help in trouble.*

This Letter the Missionaries acknowledged, with great thankfulness, in a joint reply of the 4th of February; and were much strengthened by it in their determination to prosecute with all vigour every part of their work, and especially the business of Education. Mr. Lieder, as will be seen, entered, in the following month, on the visit up the Nile suggested by Mr. Jowett, and which only the state of public affairs had prevented him from entering on six months before: see p. 62 of the last Survey. The Journal of his visit to the Faioum, of which Mr. Jowett speaks, would have appeared by this time in our pages, had we not waited to obtain a Map of the district to accompany it. We quote the closing paragraph of the Missionaries' reply to Mr. Jowett—

We rejoice to see you going on, and planning and labouring for us, and sending us supplies, as though all were at peace: and we trust that we shall, by God's mercy, be enabled to keep our ground. The Consul, at least, is of opinion that at present there will be no danger in Egypt; and says that he has no apprehension whatever, though he cannot know what may happen. We are, at present, all in good health. May the Lord by His mercy keep us in the same; and give us a double portion of His Spirit, that we may be enabled to labour to the glory of His Name!—and if troubles arise and tribulations come near our dwelling-places, to say with St. Paul, *Nay, in all these things we are more than conquerors, through Him that loved us.*

On the 8th of February, Mr. Lieder left Cairo, to proceed on his voyage

up the Nile. In contemplation of this design he writes—

My chief attention will be drawn to those towns where Christians are most numerous: and where I find a good reception, I shall remain the longest; perhaps from one to two months.

If I reach so far with the quantity of Books and Tracts which I intend to carry with me, I shall travel to Edfou. I have packed up for this journey six cases of Arabic Scriptures and Tracts, as follows—*Arabic Scriptures*: 60 Bibles, 267 New Testaments, 104 Gospels, 234 Acts, 45 First Epistles of St. Peter, and 300 Sermon on the Mount: total 1010 copies—*Arabic Tracts:* 145 Dairyman's Daughter, 50 Weekly Prayers, 230 Life of William Kelly, 450 Traveller and Yourself, 30 Homily on the Scriptures, 100 Watts's Catechism, 40 Common-Prayer-Book of the Church of England: total 1045 copies.

I shall endeavour to act on Mr. Jowett's advice, to establish, at Siout, a small Scripture and Tract Depôt.

Wherever I shall find Christians, I will endeavour to furnish them with the Word of Life, and other spiritual nourishment which I am carrying with me.

Proceedings in reference to the Abyssinian Mission.

The severe illness of Mr. Kugler was mentioned at p. 63: in a Letter of Oct. 1st, from Alexandria, he thus affectingly expresses himself on his convalescence—

I had once given up the thought of ever seeing Abyssinia; but I was then more delighted with thinking of our heavenly home. I was waiting for the decision of our merciful God and Father; being assured that all His dispensations are wise and good, though we cannot always comprehend them. Br. Gobat and I had some very affecting conversation concerning parting; but we were both of good cheer, though we both observed that we could not understand such an event. We talked of heaven as our home; and we blessed and magnified the mercy and kindness of our gracious Father, when we saw that it was His good will to spare my life, and to grant me a speedy recovery.

In reference to the state of public affairs he adds, on the 2d of November—

Since my last Letter the aspect of affairs has been very much changed; so *that* I am convinced that we cannot proceed, at present, to Abyssinia. We had some important news, on the 31st ult., from the Pacha's quarter, which a Tartar brought to him from Constantinople, late in the evening of the preceding day—that the Sultân had given strict orders to Ibrahim Pacha to attack the English, French, and Russians, with all his might, and to sink them to the bottom of the sea: but, to-day, we received other news, which informed us that the Turkish-Egyptian Fleet was annihilated; of which catastrophe you have better knowledge than we by this time. This was indeed an eventful day, in which the constancy and faithfulness of the Pacha were put to the test; and I am glad to add, that they did not fail. We were as quiet as ever, and not a single instance of insult took place. The Name of the Most High be blessed and praised for this mercy!

In the view of proceeding to Abyssinia, the Missionaries were very urgent for the Acts and Epistles in Amharic: on this point, and on the preparation of Elementary Books in that language, they write—

We would pray earnestly the Bible Society, in our own name and in the name of the whole Abyssinian Nation, to make haste with the printing of the New Testament in Amharic, particularly the Epistles of St. Paul: for it will be very difficult to do any thing in Abyssinia, until we have some doctrinal part of the Bible. The Abyssinians are apt to suppose that those who speak to them about religion are deceivers; but, when they see, themselves, a passage of the Bible contrary to their opinions, they believe it immediately. The Ethiopic Psalter and Bible have the same worth in Abyssinia, as the Latin have in Italy or France. The Ethiopic Psalters are lying in corners in Egypt and Tigré: the Abyssinians do not like them. We want the Bible, especially the New Testament, in a language which the people understand; and, for Abyssinia, it is Amharic. The Abyssinians like the character of the Four Gospels exceedingly; but they would like them better if the size were octavo, as they could then carry them with them wherever they go. We have read the Four Gospels in Amharic, and have found only one error of consequence.

We can now converse in Amharic pretty easily, though not without many

mistakes: the Abyssinians say that our pronunciation is good. If we had more books, we should not find it a difficult language: the pronunciation is easy; and the meaning of the words, generally, precise: but the construction is somewhat difficult. We could not have found one at Jerusalem who would have had half the ability of our Girgis for teaching.

Mr. Gobat writes on the same subject—

The Abyssinians prefer Ethiopic Books to those in Amharic on one ground: though they find it difficult to read them, they read under the idea, that reading, without inquiring after the proper meaning, is to render God a meritorious service! Thus they will gabble through part of the Ethiopic Bible every day, without understanding it; and often will put aside the Amharic Bibles, which they could read and understand. When I shewed one of the copies of the Four Gospels in Ethiopic to Girgis, he first rejoiced exceedingly, saying, "This is a cause of greater joy to me than if I had been presented with gold and silver:" but, suddenly, he added—"Why do our English Brethren send these Gospels in a language which nobody understands? Why do not they rather send the writings of St. Paul in the Amharic?" I could give him no answer. We are bound to give such Scriptures to the people as they can understand; for it is by nothing else, but the intelligible Word of God, that their superstition will be abolished. As to us, therefore, we are certainly not likely to effect any thing of importance until we are in possession of the Epistles of the Apostles.

The arrival of Mr. Coffin in Egypt from Abyssinia was stated at p. 63: he was accompanied by two Abyssinians — Ali, a Mahomedan; and Amalo, a professed Christian. Mr. Kugler thus writes of them, in a Letter to Mr. Jowett, from Alexandria, of Oct. 30th—

Our affairs with our new Abyssinians and Mr. Coffin are not yet settled, because Mr. Salt was obliged to remove hence for change of air: he has now spent a fortnight at Sheik Ibrahim's, some miles above Fou; and Mr. Coffin went along with Mr. Salt. Thus were the two Abyssinians left to the care of some negligent Arab Servants, who live in Mr. Salt's house: but the Abyssinians had occupied the upper story of a house in the Arab Village adjoining Mr. Salt's garden. Here they were ill, in a place which is notorious for several bad complaints: when I saw them in that miserable condition, I claimed the kindness of such friends as could afford them some little accommodation.

I cannot describe the pleasure which I have in living with my two Abyssinian Friends. Amharic is the language in which we converse: the Mahomedan does not understand Arabic. My Abyssinians are so much attached to me, that they call me their father: certainly my beard looks more venerable than theirs. The Christian is about 22 years old, a very cheerful and pleasant character; but he cannot read: I shall begin to teach him as soon as he is quite well. Amharic is not the native language of these men, but they speak it tolerably well. I hear now the Tigré Dialect when they are talking together: this opportunity was too fair and too engaging not to claim my attention: I hope to be able to give some information of this singular dialect after a few months, if the Lord is pleased to bless me again with strength and good health. My last illness reminded me, powerfully, to avail myself of every opportunity of doing something for our Mission, and not to think of waiting till I am in the country, for that is not yet so very near at hand, and therefore uncertain. Br. Gobat wrote lately to me, that he heard, at Caïro, that the Wahabees have taken Mecca and were threatening Jidda. If war break out between England and Turkey, I do not see how we can go on; and then we may have the mortification of leaving Ali and Amalo.

Mr. Jowett remarks on this communication—

I am particularly desirous that notice should be taken of Mr. Kugler's remarks concerning the distinct dialect of Tigré. So much has, in the most recent communications of Messrs. Gobat and Kugler, been said—and with truth—of the importance of the Amharic, that it might have led to forgetfulness of that other very important and extensive dialect, spoken in Tigré; bearing a far greater affinity to the Ancient Ethiopic, than the Amharic does. On this subject, having furnished some DATA, in the first volume of Researches, pp. 204—213, I am anxious to see the further communications of Mr. Kugler.

In January, Mr. Jowett addressed a Letter to Messrs. Gobat and Kugler, at the same time that he sent that to the Egyptian Missionaries which has been already quoted: we extract the chief passages:—

Your latest Letters mentioned, what I greatly regretted to hear, that you were both unwell—the one with ophthalmia; the other with a constant tendency to catch cold, the consequence of the lingering effects of fever. These symptoms awaken in my mind great concern: for they seem, for at least a time, to present an obstacle to any very enterprising exertions; and they excite a fear also, lest, whenever you shall be exposed for a season to great hardships or privations, your bodily health may not stand up well against them. I am encouraged, however, to hope that a little practice in suffering sickness (and God grant that it may be only a little!) will habituate you to methods of taking care of your constitutions. Your proposed Mission to Abyssinia is felt to be, and really is, one of such singular importance, that we cannot but anxiously hope, in submission to the Divine Will, that your past and constantly increasing acquirements will be employed for the glory of God in behalf of that interesting people.

You are already apprised, that, in London, they are printing the second half of the New Testament, that is, the Acts and the Epistles, in Amharic, and also in Ethiopic.

Possibly some in Caïro may tell you, not only with confidence, but also with much plausibility, that it is impossible for you to enter Abyssinia yet. I would much rather hear that you had made your way as far as to the borders of Abyssinia, and there, from your own knowledge, discovered whether or no the enterprise be practicable. I verily believe, that, although you will find difficulties all the way, yet, from Mocha, or Jidda, you will be enabled to report very differently than you would from Caïro.

Br. Schlienz is beginning the Ethiopic and Amharic; and will easily prepare Amharic Spelling-Books, with Reading-Lessons, from the New Testament: to this end I hope we shall have a fount of Abyssinian Types in our Printing Office, from London. Could you, in the mean *time*, prepare for us, in Amharic, neatly written out (or in Tigré) any little short pieces; not perhaps to print immediately, for it may be best for you to enter Abyssinia only with a Testament and a Spelling-Book: suppose, for example, some small Bible Stories, with simple remarks; or the two short Sermons or the Catechism in Arabic, now sent to you. Chiefly, however, travel, or aim at travels. If you send us any written specimens, let them be brought to as perfect a copy as possible, in order that they may be as nearly as possible fit for our use.

In case of delays, could you not engage some Translator to furnish you with a thoroughly good specimen of the Tigré Dialect?—a translation, for example, of the Fifth, Sixth, and Seventh Chapters of St. Matthew. This would be new work, and very valuable.

In contemplation of accompanying Mr. Coffin to England, Mr. Kugler writes at the beginning of November—

Mr. Coffin is obliged to go to England; and it seems expedient for our affairs that one of us should accompany him thither. We have no one to whom we could entrust our two Abyssinians, nor can we allow them to return alone: it is, therefore, incumbent on one of us to remain here to take care of them. My Abyssinian Family is increasing. Mr. Coffin and his Son live with me.

Mr. Gobat remarks, in reference to the expense and loss of time which Mr. Kugler's visit might seem to incur—

With respect to expense, he will not incur much more than he would if he remained here: and as for the loss of time, it will not be so considerable if he can only be back here in October; for before that time, we cannot enter Abyssinia by way of Massowah; at least, we could not reasonably expect it: and, after many inquiries, we find that there is, at present, no other practicable way. Besides, we must look continually to what may be useful FOR ABYSSINIA: now the first and principal thing is the language; which he can study on his way as well as here, Mr. Coffin's Son not knowing any language but Amharic and Tigré. Moreover, our dear Girgis, who is always so much concerned for us, advises us strongly to remain here another year, and not to separate from Mr. Coffin; "for," said he,

before he left, "I am persuaded that you could not go now through Tigré without him."

In pursuance of this plan, Mr. Kugler left Alexandria, on the 3d of January, in company with Mr. Nicolayson, Mrs. Dalton, Mr. Coffin, and Dr. Klugé, in an Austrian Vessel; but could proceed no further than Cyprus, on account of her leaky condition: from that island, Mr. Nicolayson and Mrs. Dalton returned to Beyrout; and the rest to Alexandria, which they reached after considerable danger. This vessel was bound to Malta; and, had she made the voyage, Mr. Kugler would have had the opportunity which he wished, of conferring with Mr. Jowett: from Alexandria he took a passage, with Mr. Coffin and his Son, direct for Leghorn, in a Swedish vessel; and arrived there on the 5th of April, after a tedious passage of 42 days: he writes from that place on the 18th of April—

The quarantine is here 40 days: being once released from this uncomfortable confinement, we shall proceed to England without delay. I have commenced an Amharic Spelling-Book, and hope to have finished it before I arrive in England. This Spelling-Book is my principal occupation, and I delight in the work.

Br. Gobat's health was much improved when I left him: all the Brethren were in good health then. I have recovered my health entirely by my last exercises and hardships: these things were more bitter for me than any medicine in the world, but they produced several good effects on my body and on my mind.

Further Account of Girgis the Abyssinian.

In addition to the statements relative to this promising Abyssinian which appear at pp. 587—589 of our last Volume, the Missionaries have sent the following particulars:—

As we have frequently mentioned our dear friend, or rather brother, Girgis, it will perhaps not be out of place here to give you a small extract of the history of his life, especially as it gives a correct idea of his nation. It is what he has written himself; but, when he gave it to us, he said that there are many things, of which a something within him told him not to write them.

He was born at Kouarata, near the Lake of Zana or Tzana; according to his expression, two years before the snow covered the whole country. He is 34 years of age.

At the age of seven, he resolved, after having heard something of Christ in a manner that touched him very much, to look for a way in which he might become better acquainted with God. In order to this he fled in the night, with a view to look for a man who might take care of him and instruct him, and whom he found immediately. Some days after, his father heard where he was, and went to take him home again; but he would not return: after this, his father went to the King, who sent a soldier with him to take him by force; when Girgis was obliged to return, and to stay in his father's house till he was seventeen years of age.

In his seventeenth year, his father told him that he must marry: he at first refused; but, at length, his father prevailed, and gave him a wife of twelve years of age. Once married, he lost the idea which he had hitherto entertained, of coming to some degree of holiness by which he might please God; and here began his disorderly life. He became a soldier, and lived for seven years in sin; but his conscience left him no rest: every day he resolved to reform his life; but continued, day after day, to do the same things. When he was 24 years of age, the fear of perishing for ever followed him continually: he asked leave to quit the profession of a soldier of the Governor of Godjam, whom he served; who refused to let him go, but promised to do for him whatever he might desire.

The fear of hell continued to pursue Girgis, and his condition appeared to render a reform impossible: in consequence, he resolved to leave, secretly, his superior, his wife, his children, and his home; and fled by night to a mountain, in order to be instructed by the Monks in religion. He stayed there two years, without any of his relations knowing where he was; and, at the end of these two years, made the vow of celibacy: if the term may be applied to Monks of this kind, of which, however, the greatest part of Monks in Abyssinia are, as well the men as the women.

Now, by many mortifications, he would renounce his bad habits, externally: but

when he felt, notwithstanding all that he did, his heart was not changed, he resolved to go to Jerusalem to seek rest. After having visited the places at Jerusalem, called Holy, and after having been baptized, according to his expression, in Jordan, he found that he was not yet what he wanted to be; and he went to the Greeks, who baptized him again, and gave him the name of Simeon. But when he found that this had not changed him, he left them again, and went to the Armenian Convent in secret: he was there when Mr. Jowett was at Jerusalem, but did not see him. When the Greeks discovered that he was in the Armenian Convent, they went to the Turks, in order to take him again by force; but the Armenians gave more money to the Turks than the Greeks had given, and so they left him with the Armenians.

After having been three years at Jerusalem, he resolved to return to Abyssinia, in order, he says, to be regarded by men as somewhat better than he felt himself to be. When he arrived in Abyssinia, he said much in favour of the Armenians to the King and the Governors; who, being all excommunicated by the Coptic Bishop, sent Girgis with a present to the Pacha of Egypt, requesting him to send them an Armenian Bishop. Girgis, seeing an opportunity of doing good, made no difficulty in coming a second time. He arrived here about eleven months ago; and fell ill, immediately, of a sickness which so much resembled the Plague, that even some physicians said that it was that disorder.

It was in this condition that we found him, and took him into our house. At first, we could speak very little to him; and we always avoided opposing his opinions, till we thought he was convinced that we loved him. He has said several times since, that though we had nothing of what constitutes the form of religion of other sects, he was convinced in himself that our religion must be better than his own: but it was only when he saw the Christian reception which we met with at Beyrout, and the friendship in which we lived together from the beginning, that he was put upon inquiries about our religion.

At Jerusalem, Girgis was twice so near the grave that we had no hopes of his recovery: this was the reason why we stayed so long at Jerusalem in a *time of* dearth. During the time that we were there, he made very great progress in the knowledge of the Gospel and of his own misery. He had almost continually an oppressive feeling of his sins; and only from time to time could rejoice a little, in the hope that God would have mercy upon him. Once when he suffered very much, he was anxious to know whether his sufferings were from God or from Satan: we told him, that, whoever was the author of them, they came by the permission of God. "Then," said he, with tears, "it is God that punishes me!" "Well," we said, "when a father strikes his child, is it because he does not love him? Is it not rather that he may become better, and be loved more?" "Yes," he continued, with an air of cheerfulness, "God will accept me as His child, and will have me to know that He is my Father!"

He does not yet clearly discern and adopt the doctrine of salvation by faith in Christ. He still thinks highly of good works for justification: but always says that he has none; and, with respect to himself, he has no other hope of salvation than through the mercy of God in Christ. We scarcely ever saw a man so humble as he is. "You have received much grace from the Lord," he says frequently to us; "and I am gathering the fragments which fall from your table. I am not yet able to receive all that you would give me, but I hope it will become otherwise with me. I am, as it were, in a dark room, where at first my eyes were closed, but now I begin to see some rays of light at a distance." When he first came to us, he had only read Ethiopic, which he does not understand: now, he says, this language is the ruin of the people, and reads it no more. During the time that he has been with us, he has read so much of the Amharic Gospels that he almost knows the Four Gospels by heart. We have taught him to write a little, and almost every day he writes us Letters. Though he is very humble in every respect, he does not give up a single error, till we have proved to him by the Gospel that it is an error. He also desires very much to have the Epistles of St. Paul, of which we are frequently speaking to him.

Return of Girgis to Abyssinia.

Mr. Gobat writes—

Girgis left us on the 29th of October; and, some days ago, we received a Letter

from him, from Jidda, of which I will give you an extract:—

May this Letter come into the hands of Abouna Samuel Christian! I went in three days from Caïro to Suez; and from Suez to Jidda, in six days. Immediately after my arrival at Jidda, I met with some men coming from Gondar, from whom I took information about the exact state of things in Abyssinia at present. Amhara, they say, is in great misery—all is at war. Now, my Brethren, take care that you do not separate from Coffin: he knows all things. Stay one year in Egypt. Abyssinia is in a very bad state. Before all things, I repeat it, do not separate from Coffin. My Brethren, who have preserved me from spiritual death, and from temporal want, I wish to know how you are in your health. Many salutations.

Mr. Kugler was at Alexandria when Girgis left: he writes from that place, in reference to him—

Our Girgis has left Caïro for Abyssinia. May the hand of the Almighty guide and protect him on his way, and bring him in safety to his country! May the Holy Spirit finish the good work which was begun in his soul, that he soon may see much of the glory of the Sun of Righteousness, of which he himself candidly confessed that he had felt but a few rays in his darkness of ignorance! I love him truly, and trust to God to see his face again, at Gondar, or some other place in Abyssinia. I wished to have witnessed the affecting scene at parting, and to have been able to speak a few words of peace and comfort to his hungry heart; but I trust and pray to God to water and bless the seed of His Word, which has plentifully been sown in the heart of our beloved friend during eleven months, that manifold fruit may come forth to the glory of our Redeemer!

He adds, in another Letter—

I have received a short Letter from our dear Girgis. He tells me to follow him speedily with Mr. Coffin, and promises to meet us. He then requests me not to forget him, and says that he will not forget me. I am very much pleased with the information which Br. Gobat gives respecting Girgis.

State of Abyssinia.

The Missionaries write on this subject—

You will be desirous to know what are our present views and feelings, as to the place of our final destination. It appears to us as if the country had never been better prepared to receive Christian Missionaries, though the condition of the Abyssinians has perhaps never been worse than it is now. But may it not be in that low condition that the Lord shall display the power of His grace; having once declared that He has chosen the poor of this world, the ignorant, and things that are despised? Now the Abyssinians are all this; and, so far as we have been able to obtain information, it seems as if they were aware of it themselves; and as if they felt, that, without some help coming to them from some other country, they could not get out of the labyrinth in which they are bewildered.

They are now divided into three principal religious parties. One says that Christ is God and man, by Himself, without having required the help of the Holy Spirit in his incarnation: another says, that He became man by the power of the Holy Ghost: and the third holds that Christ was only a man, till the Holy Ghost descended upon Him in Jordan at His baptism. The first faith is called, "the faith of the Two Nativities;" the second, "the faith in the Unction;" and the third, "the faith in the Three Nativities." This is almost the single point of religion, on which they have been speaking for years. That there are those who deify the Virgin Mary, as we have heard here, does not appear to be true.

Their old Coptic Bishop, of whom we have written before, lives in Tigré: he is said to be in a state of perpetual intoxication: if the life of the head of the Church be such, what must be the spiritual condition of the people!

The political state of the country is much the same as it was. The King has nothing at present for his support, but what the Governors are pleased to give him: he has no soldiers. The Governor of Samen Helle Mariam, who sent Girgis, is dead; but his son, who is an intimate friend of his, has succeeded him. The Governor of Shoa Selassy takes the title of King, and is by far superior to all others in power.

Caspian Sea.

GERMAN MISSIONARY SOCIETY.

From the communications of the Missionaries we extract some passages, which give an affecting view of the

State and Opinions of the Mahomedans.

Mr. Zaremba writes from Karass,

Among the Mahomedans around us we find, everywhere, insensibility—stupidity—death! They are very affable, and very much disposed to converse with us. They esteem the Brethren Galloway and Lang, and have a degree of confidence in them; but we cannot trust their professions. There are, however, a few who give some indications of a change: as, for example, an Effendi, when dying, began the usual words of the Mahomedan Confession, "God is God," or "There is One God;" but would not add, as customary, "and Mahomet is his Prophet."

Mr. Lang adds, on this subject—

It is the Son of God who is the *stone of stumbling and rock of offence* to these men. They find, however, out of Him, no Mediator for their sins: some of them look on the fire of hell as the purifier of the soul: others attribute to God an arbitrary will in the pardon of sin, when and how it may please him, and for the most trifling cause. It is not difficult to shew them the little hope arising from such a belief; and to place before them, in contradistinction, the foundation of our eternal safety, immoveable when heaven and earth shall pass away—but, O Lord, *who hath believed our report, and to whom is the Arm of the Lord revealed?*

The Missionaries at Shusha write:

It is a remarkable fact, and may serve to sustain our hopes, that with whatever confidence the Mahomedans assure themselves, as "true believers," of paradise, they are very ready to confess, when somewhat pressed by being confronted with the Gospel, that it is very possible that they may not be in the right way. They have no inward witness of the truth of their creed. It is the Gospel alone which gives such inward witness, and an experimental conviction. It is only the divine power of the Word of the Cross, which can beget in us a lively hope.

When we urge on these Tartars this uncertainty of their principles, and that their ignorance of what will be their end is a manifest proof that they do not serve God, they will seem to acquiesce in what we say, but reply that it is sufficient for them to know that there is a God, the Creator of all things; while we remind them that it is not enough for a servant to know that he has a master, but that he must know the will of that master that he may obey it.

If, rejecting both the Gospel and the *Korân*, we were to propose a deistical or philosophical system, we should gather a crowd of disciples from the great and learned among the Mahomedans; for there is a large party who make as little count of the Korân, as the Rationalists of the West do of the Gospel. The Word of the Cross, which humbles the proud heart, is to all such men foolishness; *neither can they know it, because it is spiritually discerned.*

Mr. Zaremba feelingly adds, on a general view of the people among whom their lot is cast—

Hourly experience shews us, that the day of the Lord does not yet open on the body of this people; and that, in consequence, for the few among them to whom the Word of God does become the power of God to salvation, as well as for their Brethren and Sisters in the Lord who take an interest in them, it is still a season of entire repose on the precious promises of God—of hope—of conflict—of prayer—and of sowing the seed with tears of love; until the Lord shall cause it to spring forth and yield among this people the harvest of salvation. We may not, perhaps, be far from that happy time, which God announces to us in His Word in a manner so consolatory.

India within the Ganges.

BISHOP HEBER ON STATE AND PROSPECTS OF CHRISTIANITY IN THE UPPER PROVINCES.

(*Continued from p.* 211.)

Ghazeepore.

Aug. 28, 1824—Ghazeepore, where I arrived this day, is another large town or city, and from the river very striking; though, like all the Indian Cities which I have passed, its noblest buildings, on approaching them, turn out to be ruins. Almost immediately as my vessel came to shore, Mr. Melville, who had seen it in its approach, came on board, to say that he had given up his own house, and was staying with Mr. C. Bayley, who hoped for my company also. In their agreeable society I passed the three days which I remained at Ghazeepore; and from them obtained so much valuable information, that I cannot help regretting that I had not time, and have not memory, to put down half of it.

Some difficulties were felt about a proper place for Divine Service next day, the place (an old riding-house) which had been used as a Church before the Station lost its Chaplain being in so ruinous a state, that the Quarter-Master had reported it, some time since, to Government, as unsafe for any persons to assemble in. Mr. Watson, a tradesman in the place, however, offered his long

room, generally used for auctions, and sometimes for assemblies; which, now that the European Regiment was absent, and the probable Congregation less numerous than it would otherwise have been, answered the purpose extremely well, being large, airy, and furnished both with seats and punkahs.

Aug. 29, 1824: *Sunday*—Mr. Corrie (who from illness had been unable to undertake the whole duty at Buxar, and had arrived here yesterday) read Prayers, and I preached and administered theSacrament this morning to a very small but very attentive Congregation, almost exclusively of the higher class. Afterward I examined some children from the Regimental School, which seems well managed. Though the fathers are absent, the wives and children of the 38th Regiment remain here, and Government is also forming a considerable force of Sepoys.

Benares.

Sept. 5—At six this morning I attended the Hindoostanee Place of Worship; a small, but neat Chapel, built by a subscription raised when Mr. Corrie was here, and under his auspices. The Congregation consisted of about thirty grown persons, and twelve or fourteen children. Mr. Morris, the Church Missionary, read the Morning Service, Litany, and Commandments, from the Hindoostanee Compendium of our Liturgy; which, unfortunately, is, as yet, without the Psalms. I gave the Benediction, for the first time, in Hindoostanee; and then hastened to the Church, which I found a small but very neat building. The candidates for Confirmation were thirty; of whom, four were young Artillery-men, and fourteen Native Christians: to the Natives, I repeated the questions, and pronounced the Benediction in Hindoostanee.

The case of one of these men had occasioned me some perplexity the day before, when Mr. Morris stated it to me; but I had now made up my mind. He was a convert of Mr. Corrie's; and, six years ago, married a woman who then professed herself a Christian, but, soon afterward, ran away from him and turned Mussulman, in which profession she was now living with another man. The husband had applied to the Magistrate to recover her; but, on the woman declaring that she was no Christian and did not choose to be the wife of one, he said he could not compel her. The husband, in consequence, about two years ago, applied to Mr. Frazer (the Chaplain) to marry him and another woman. Mr. Frazer declined doing so, as no divorce had taken place: on which he took the woman without marriage, and had now two children by her. For this he had been repelled from the Communion by Mr. Morris; but still continued to frequent the Church, and was now very anxious for Confirmation. After some thought, I came to the conclusion, that the man should be reproved for the precipitancy with which he had formed his first connection, and the scandal which he had since occasioned; but that he might be admitted both to Confirmation and the Communion, and might be married to the woman who now held the place of a wife to him. It seemed a case to which St. Paul's rule applied, that if an unbelieving husband or wife choose to depart, on religious grounds, from their believing partner, this latter was, in consequence, free. At all events, as the runaway woman was, if a wife, living in open adultery, it is plain that he had a right to "put her away." Though the laws of the country provided him no remedy, yet, as a matter of conscience, this right might be fitly determined on by his religious guides; and I considered myself warranted to declare him divorced, and at liberty to marry again. My determination, I found, gave great satisfaction to Mr. Frazer and Mr. Morris: both of whom said, that without some such permission, the state of new converts would be often very hard: and the usual remedies supplied by the Canon Law would be, to men in such circumstances, utterly unattainable. I had some conversation with the man, who spoke a little English; and saw no reason to repent my decision, since I found him tolerably well informed in the principles of Christianity, and, to all appearance, earnest in its profession.

We dined between Services. In the evening, the Church was extremely full; and there were, I think, fifty Communicants; almost all who had been confirmed, attending. To the Natives I gave the Communion, with the accompanying words in their own language.

Sept. 6 — I went this morning with Mr. Frazer to the Mission School in the city, which is kept in a large house well adapted for the purpose, and made over to the Church Missionary Society, together with other tenements adjoining, by a rich Bengalee Baboo, not long since dead in Benares; whom Mr. Corrie had almost persuaded to become a Christian, but who at length appears to have settled in a sort of general admiration of the beauty of the Gospel, and a wish to improve the state of knowledge and morality among his countrymen. In these opinions he seems to have been followed by his son, Calisunker Gossaul, now living, and also a liberal benefactor to this and other establishments for national education in India.

The house is a native dwelling: containing, on the ground-floor, several small low rooms, in which are the Junior Classes; and, above, one large and lofty hall, supported by pillars, where the Persian and English Classes meet; besides a small room for a library. The boys on the establishment are about 140; under the care of an English Schoolmaster, assisted by a Persian Moonshee, and two Hindoostanee Writing-Masters; the whole under the inspection of a Catechist, Mr. Adlington, a clever young man, and a Candidate for Orders.

The boys read Oordoo, Persian, and English before me extremely well; and answered questions, both in English and Hindoostanee, with great readiness: the English Books which they read, were the New Testament and a Compendium of English History. They also displayed great proficiency in writing; Nagree, Persian, and English—arithmetic, in which their multiplication-table extended to 100×100—geography, and the use of the globes. To judge from their dress,

they were mostly belonging to the middling class of life: many, I think the majority, had the brahminical string. I asked the Catechist and Schoolmaster if any of these boys or their parents objected to their reading the New Testament: they answered, that they had never heard any objection made, nor had the least reason to believe that any was felt: the boys, they said, were very fond of the New Testament; and I can answer for their understanding it. I wish a majority of English School-boys might appear equally well-informed.

The scene was a very interesting one. There were present the patron of the School, Calisunker Gossaul; a shrewd and rather ostentatious, but a well-mannered Baboo—his second son, a fine and well-educated young man—Mr. Macleod and Mr. Prinsep, the Magistrates of the place; both very acute critics in Hindoostanee and Persian—some Ladies—and a crowd of swords, spears, and silver-sticks on the stair-case; whose bearers, by the way, seemed to take as much interest as any of us in what was going on.

One, however, of the most pleasing sights of all, was the calm but intense pleasure visible on Archdeacon Corrie's face; whose efforts and influence had first brought this Establishment into activity, and who now, after an interval of several years, was witnessing its usefulness and prosperity.

By the time the examination of the School was over, the sun was too high too admit of our penetrating further into these crowded streets. Close to the School, however, was a fine house belonging to two minors, the sons of a celebrated Baboo.... We were received by the two young heirs, stout little fellows of 13 and 12; escorted by their uncle, an immensely fat Brahmin Pundit, who is the spiritual director of the family.... Our little friends were very civil; and pressed us to stay for breakfast, but it was already late. We looked, however, before we went, at the Family Pagoda, which stood close to the house; and was, though small, as rich as carving, painting, and gilding could make it....One of the boys in the Mission School, whose quickness had attracted my notice, and who appeared so well pleased with my praise that I found him still sticking close to me, now came forward, shewing his brahminical string, volunteered as Cicerone, telling us, in tolerable English, the history of the gods and goddesses on the walls. The Pundit seemed pleased with his zeal; but it was well, perhaps, for the little urchin, that the corpulent padre did not understand the language in which some of the remarks were made. They opened my eyes more fully to a danger, which had before struck me as possible—that some of the boys brought up in our Schools might grow up accomplished hypocrites; playing the part of Christians with us, and with their own people of zealous followers of Brahma: or else that they would settle down into a sort of compromise between the two creeds; allowing that Christianity was the best for us, but that Idolatry was necessary and commendable in persons *of their own nation.* I talked with Mr. Fra*zer and Mr. Morris on this* subject in the course of the morning: they answered, that the same danger had been foreseen by Mr. Macleod; and that, in consequence of his representations, they had left off teaching the boys the Creed and the Ten Commandments—as not desiring to expose them too early to a conflict with themselves, their parents, and neighbours; but choosing rather that the light should break on them by degrees, and when they were better able to bear it. They said, however, that they had every reason to think that all the bigger boys, and many of the lesser ones, brought up at these schools, learned to despise Idolatry and the Hindoo Faith, less by any direct precept (for their Teachers never name the subject to them; and, in the Gospels, which are the only strictly religious books read, there are few if any allusions to it) than from the disputations of the Mussulman and Hindoo Boys among themselves—from the comparison, which they soon learn to make, between the system of worship which they themselves follow and ours—and, above all, from the enlargement of mind, which general knowledge and the pure morality of the Gospel have a tendency to produce.

Many, both boys and girls, have asked for Baptism; but it has been always thought right to advise them to wait till they had their parents' leave, or were old enough to judge for themselves; and many have, of their own accord, begun daily to use the Lord's Prayer, and to desist from shewing any honour to the image.

Their parents seem extremely indifferent to their conduct in this respect. Prayer, or outward adoration, is not essential to caste: a man may believe what he pleases, nay, I understand, he may almost say what he pleases, without the danger of losing it; and, so long as they are not baptized, neither eat nor drink in company with Christians or Pariars, all is well in the opinion of the great majority, even in Benares.

The Mussulmans are more jealous, but few of their children come to our Schools; and with these, there are so many points of union, that nothing taught there is at all calculated to offend them.

Chunar.

Sept. 10, 1824.—The view of Chunar is, from the river, very striking. Its fortress, which is of great extent, formerly of first-rate importance and still in good repair, covers the crest and sides of a large and high rock; with several successive enclosures of walls and towers, the lowest of which have their base washed by the Ganges. On the right, as we approached it, is seen a range of rocky and uneven hills; on the left, a large Indian Town, intermingled with fine round-headed trees, with some very good European Habitations, and a tall Gothic Tower like that of a Parish Church in England, which belongs in fact to the Mission Church, and is an imitation of that in Mr. Corrie's native village. The whole scene is entirely English: the mosques and muts (obelisks) are none of them visible in this quarter: the native houses, with their white walls and red-tiled roofs, look exactly like those of a small English Country-town: the castle, with its

union flag, is such as would be greatly admired, but not at all out of place, in any ancient English Seaport; and, much as I admire palm-trees, I felt glad that they were not very common in this neighbourhood, and that there were in point of fact none visible, to spoil the home character of the prospect. The European Dwellings are all on the side of a steep slope, covered with wood and gardens, with their drawing-room verandahs opening for the most part on a raised terrace. Behind, and rising still higher up the slope, is the native town, the houses all of stone and mostly of two stories, generally with verandahs in front let out into shops; the whole not unlike a Welch Market-town, but much larger, and probably containing 15,000 people. Beyond is an open country, intersected by a broad nullah (brook), with a handsome Gothic bridge; and, beyond this, an open extent of rocky and woody country, which is a good deal infested by wolves and bears, but seldom visited by a tiger.

Sept. 11, 1824—At Church I had the satisfaction of confirming nearly 100 persons; 57 of whom were Natives, chiefly, as at Benares, Soldiers' Wives and Widows, but all unacquainted with the English Language, and perfectly Oriental in their dress and habits. They were most deeply impressed with the ceremony—bowing down to the very pavement when I laid my hand on their heads; and making the responses in a deep solemn tone of emotion, which was extremely touching.

The elder women, and all the few men who offered themselves, had been Mr. Corrie's converts during his residence here: the younger females had been added to the Church, either from Hindooism, Mahomedanism, or Popery, by Mr. Bowley. Of the last there were not many; but, strange to tell, they were, he said, as ignorant, in the first instance, of the commonest truths of Christianity as the Hindoos. This morning (Sept. 12th) I had the agreeable surprise to find that Messrs. Macleod and Frazer had come over from Benares during the night. We went to Church together, where I also found Mr. Morris. I had, consequently, four Clergymen with me; besides the Catechists, Bowley and Adlington—a more numerous body than could, thirty years ago, have been mustered in the whole Presidency of Fort William. The Congregation, too, was more numerous than I have seen out of Calcutta. The Invalids of the garrison who attended, amounted to above 200 Europeans; besides the Officers and Civil Servants and their families, and I should think 100 Natives. About 130 staid the Sacrament, of which the Natives amounted to nearly 70: all were very devout and attentive: some shed tears: and the manner in which they pronounced "Ameen" was very solemn and touching. The Hindoostanee Prayers read extremely well; but they are so full of Arabic and Persian words, that those converts who have not been Mussulmans must, I fear, find some difficulty in understanding them.

After dinner we again attended Church; first for Hindoostanee Prayer, afterward for the usual English Service. The former was attended by, I should suppose, 200 persons; many of whom, however, were Heathens and Mussulmans, who distinguished themselves by keeping their turbans on. Mr. Morris read the Prayers; omitting the Psalms and First Lesson, neither of which, unfortunately, are as yet translated into Hindoostanee: Mr. Bowley preached a very useful and sensible Sermon: he speaks Hindoostanee with the fluency of a Native; and I was pleased to find that I could follow the argument of his Sermon with far more ease than I expected.

Chunar used to be of great importance as a military post, before the vast extension of the British frontier westward. It is one of the principal stations for such Invalids as are still equal to garrison duty; and on them, at the present moment, owing to the low state of the Company's Army and the demand for men in the East, all the duty of Chunar depends; which, from their health, they are barely equal to, though they are, Europeans and Sepoys together, above a thousand men. The Sepoy Invalids have mostly grown old in the service; and are weather-beaten fellows, with no other injury than what time has inflicted. Some of the Europeans are very old likewise: the majority, however, are men still hardly advanced beyond youth—early victims of a devouring climate, assisted, perhaps, by carelessness and intemperance: and it is a pitiable spectacle, to see the white emaciated hands thrust out under a soldier's sleeve to receive the sacrament; and the pale cheeks and tall languid figures of men, who, if they had remained in Europe, would have been still overflowing with youthful vigour and vivacity.

The Invalids of Chunar have borne a very bad character for their profligacy and want of discipline: but Colonel Alexander says that he never commanded men, who, on the whole, gave him less trouble; and a favourable character is given of many by the Missionary, Mr. Greenwood. I should judge well of them from their attendance in Church, and the remarkable seriousness of their deportment while there.

(*To be continued.*)

LONDON MISSIONARY SOCIETY.

We proceed to fulfil the promise, made at p. 82 of the Survey and in the first article in the present Number, of giving some account of the

Labours of the late Rev. S. Trawin and his Associates at Kidderpore and Vicinity.

The account is collected from the Ninth Report of the Bengal Auxiliary Society.

At *Kidderpore* are engaged in Missionary Duties Mr. and Mrs. Trawin and Mr. Piffard, assisted by the occasional and at present partial labours of Mr. Marley, who is studying the native language with the view of ultimately devoting himself to the duties of a Missionary to the Heathen. In addition to the Chapel, two Bungalows for Native

Worship have been erected: on each of the three great roads which pass through this village, there is now a place in which travellers can be directed to Him who is *the Way, the Truth, and the Life*. Service is performed at each place twice during the week. The number of stated hearers is increased; yet, though many listen to the message of salvation and sometimes apparently with the deepest interest, still but few give it a cordial reception. Yet, say the Missionaries—

Individuals do, from time to time, emerge from the awful darkness of Heathenism into the glorious light of the Gospel: there are some who during the past year have dared to be singular, and who are willing to be rejected of men that they may be accepted of God: they have nobly taken up their cross in opposition to friends and relatives, who have debarred them from all intercourse with them on that account. The number of adults baptized at this Station is 17.

At *Bhowanepore*, Worship has been regularly conducted on Monday Evenings, and occasionally in the mornings of other days; sometimes in the Place of Worship, at other times in the streets: large Congregations have on those occasions assembled.

Beneath the wide-spreading branches of a large tree, near the celebrated Temple of the idol Kalee, at *Kaleeghaut*, the Missionaries have continued occasionally to preach. Many facilities for the distribution of Tracts and portions of the Scriptures are afforded at this place: among the thousands who come thither to present their votive offerings to the idol, are persons from almost every district in Bengal: a fairer opportunity could not, therefore, present itself for disposing of those publications to advantage, seeing there is the greatest probability, that, in this way, the Gospel may have access to the remotest parts of the land, and, in the absence of other means, lead many souls to God.

Chitla—which, from its two weekly markets, to which a large concourse of people resorts, has always been deemed an important station for preaching—has continued to share in the labours of the Missionaries: they have visited it every Wednesday Morning and Saturday Evening; and have preached, sometimes in the Bungalows, at others under a large tree, to very numerous and frequently very attentive Congregations, which generally consist of people who come from distant villages, never yet visited by the ambassadors of Christ. The message of salvation has consequently been carried far and wide.

A native of *Rammakalchoke* heard the Gospel at Chitla, and was converted. He went home, to tell his neighbours the story which had made so deep an impression on his heart; and among the inhabitants of the village an almost general concern, on the subject of religion, was excited: several of them, for months, through all kind of weather, came the distance of almost nine miles to spend the Sabbath at Kidderpore, where they might receive religious instruction. They have since been baptized, and a remarkable work of conversion appears to be going on in the minds of many others in the place and neighbourhood.

An account was given, at pp. 390, 391 of our last Volume, of the opening of a Chapel, built at this place with the materials of an Idol Temple: the Deputation of the Society, from whose statement we extracted the account, attended on the occasion: on this subject the Auxiliary Committee remark—

The interesting associations, excited in the minds of those Christian Friends who were present when it was opened for Religious Worship, were such as language is inadequate to express. After travelling about six miles from Kidderpore by land, they were conveyed the remainder of the distance (about three miles) in canoes; the village being situated in the midst of a large plain of rice-fields, which during several months in the year are inundated. The eager joy with which they were welcomed to the village by its inhabitants will not soon be effaced from the memory of those who witnessed it. But who can describe the solemnity of devotion and the almost overwhelming sense of gratitude to God which were produced, when the voice of prayer and the song of praise were heard in that place, so recently the scene of revelry and the haunt of uncleanness!

On the subsequent growth of religion at this place the Committee add—

On the 18th of January 1827, the eldest sons of the first three Converts in the village were baptized in the Chapel: these Young Persons gave a satisfactory confession of their faith, in the presence of a number of their idolatrous neighbours, who had assembled to witness the first baptism in the village: a deep solemnity pervaded the Congregation whilst the ordinance was administered, and many inquiries were subsequently made

by the people respecting the Christian Religion. On the 8th of February, six men, natives of this place, went to Kidderpore, with the intention of breaking caste, which they did by eating with Ramhurree, the Native Teacher. On the 15th of the same month, the Missionaries visited Rammakalchoke, and spent three days there, and in other adjacent villages: they held two Evening Services in the Chapel; and such was the anxiety of the people for instruction, that after the Missionaries had preached and conversed with them from about seven o'clock until past eleven, they were obliged to request them to retire, and come for further instruction on the next day.

The Missionaries give the following account of their labours at another village—

While preaching at Bangakhalee, a man from *Rajgunge*, a village about two miles distant, came to invite us to his house. He told us that he was sent by the inhabitants of Rajgunge to conduct us thither; and that the people were anxiously waiting to welcome us to their abodes, that they might hear from our lips the news of salvation. On our arriving at the place, some hundreds were soon assembled; who manifested, by cheerful smiles and kind expressions, the cordial welcome which they gave us to their village. We preached and conversed under a large tree for a considerable time. After closing the Service, as we were about to depart, the people would scarcely allow us to go until we had given them our word that we would visit them after six days: a week, they said, was too long for them to wait. Not less than 80 females, we apprehend, were present during the whole of the service—an advantage this, which belongs exclusively to village preaching: in cities, it is a rare thing to see a single Heathen Female at a Place of Worship. Never have we beheld among idolaters a deeper concern for instruction than we have witnessed in the inhabitants of these villages.

On the 25th of February, we again visited Rajgunge, according to promise. Arriving about nine in the morning, we were conducted to a temple of Doorga, which they swept and prepared for our reception. Here we preached, and conversed with the people with little intermission till three o'clock. The temple not affording room for half our auditors, we divided, and preached to two Congregations at the same time; one in the temple, and the other on an adjoining spot of ground. We were then conducted to the house of one of the villagers, where a number of people were assembled to hear the Word.

Recent Miscellaneous Intelligence.

Church Miss. Soc.—It having been agreed with Mr. Jowett that he should visit home from the Mediterranean, if found expedient, every seventh year, the Committee invited him to embrace the opportunity afforded by the present temporary derangement of Missionary Operations in that quarter by the state of public affairs; and more especially as his continued exertions had brought him to a state which required refreshment and repose, and the concerns of the Mission might be greatly promoted by personal conference. He accordingly left Malta, with Mrs. Jowett and their six children, on the 24th of April; having completed, within a few days, a residence of six years, as he arrived in Malta on his return from his first visit home on the 27th of April 1822. They reached Marseilles on the 9th of May—left on the 14th—and arrived at Dover, by way of Paris and Boulogne, on the 24th. Having rested at Dover on Sunday, they reached London on the evening of Monday the 26th.

London Miss. Soc.—The Rev. John Adam, appointed to Calcutta, and the Rev. John Smith and Mrs. Smith, appointed to Madras, sailed from Gravesend, on the 16th of April, in the Boyne, Captain Pope, for India—Mrs. Trawin, Widow of the late Rev. Samuel Trawin, an Obituary and Character of whom appear in the present Number, arrived on the 18th of April, in improved health, with her two children, and having under her care two of Dr. Marshman's.

Brit. and For. Sch. Soc.—Miss Thompson, who has been for some time under preparation, is about to embark for Corfu, in order to promote Female Education among the Greeks: she is supported by a Committee of Ladies at Edinburgh, formed (see p. 64 of the Survey) in furtherance of this design. Yamula, a young Greek Female, brought from Ithaca by Dr. and Mrs. Kennedy, will return with Miss Thompson; in a state of mind, it is believed, which will lead her to benefit, in every way in her power, the women of her country.

Mrs. Corrie, with her two daughters, has arrived at Liverpool from Calcutta. The Archdeacon's state of health will probably require his return from India when his term of service is completed: he will leave with the unfeigned regret of all who know how to appreciate his labours.

The Rev. T. T. Thomason is about to return to Calcutta, in order to resume his place among the Company's Chaplains.

Record Newspaper—As the affairs of Ireland very justly awaken a warm interest in every benevolent mind, we wish to apprise our Readers that this Paper pays especial

attention to that portion of the United Kingdom, and treats the subject in the manner in which it ought to be treated. We take this occasion, indeed, to recommend the Record to such of our Readers as may not yet have become acquainted with it. It steers clear of Party-spirit, whether in Politics or Religion; without countenancing a spirit of indifference, or undervaluing the necessity of knowing and obeying the Truth. The Proprietors have dealt very liberally with their Subscribers, in giving them, at a very great expense to themselves, no less than three Supplementary Papers, containing the Reports of the Annual Meetings held in the month of May.

Increase of Crime—It appears, from the Return of the number of persons committed for criminal offences in England and Wales, that crime has increased nearly one-third since 1822: in that year, the number committed was 12,241; and every year it had gone on increasing till 1827, when the number was 17,921. The commitments in London and Middlesex bear nearly the same proportion: in 1822, they were 2539; and 3381 in 1827. It is singular enough, however, that though the convictions in 1827 exceeded those of 1821 by one-third, being in the proportion of 12,564 to 8788, the number of executions is in the inverse order: in 1821 the number was 114; in 1827, it was 70. The separate returns for London and Middlesex give the same result, and shew that the number of capital offences committed in 1821 was much greater than in any of the last seven years: in London there were executed 29 persons in 1821; and in 1827, only 17. The proportion of commitments to convictions is as three to two; being, for the whole kingdom, 99,822 commitments and 68,249 convictions: and, for London and Middlesex, 19,883 commitments and 12,601 convictions. One satisfactory conclusion may be drawn from these Returns—though the number of crimes has increased since 1821, those of an atrocious description have greatly decreased.

Female-Servant Society.—The following abstract of the Report read at the Fifteenth Anniversary of the "London Society for the Improvement and Encouragement of Female Servants by Annual and other Rewards," will shew that the Institution has been the means of conferring important benefits on both many Servants and many Families—

The Society has given away, since its formation, 1102 Bibles to that number of Servants; and 4282*l.* 8*s.* in money, in 2485 Rewards, from half-a-guinea to five guineas—500 Servants are now nominated for the Society's Rewards, by the Subscribers with whom they live—The Subscribers may always have as many names of Servants on the books as the number of guineas annually subscribed; besides the privilege of resorting to the Registry to obtain Servants free of expense—Since the establishment of the Registry, 6383 engagements have been made between employers and servants.

Ophthalmic Institution—A Sale of Fancy and Useful Articles, held at the Mansion House, in the beginning of May, produced a clear sum to the Infirmary of about 2000 guineas.

AFRICA.

Major Laing and Captain Clapperton—The details relative to these Gentlemen, stated at p. 214 of our last Number, prove, as we anticipated, to be unfounded. Major Laing was reported to have perished in 1825; but a Letter received from him at Tripoli, dated in February 1826, from a village near Timbuctoo, refutes that statement. Captain Clapperton is, indeed, dead; but his death was natural: Richard Lander, his servant, who attended him in the last moments, is arrived in England, and has communicated some interesting particulars of the last moments of his lamented Master. After suffering under dysentery for upward of a month, he breathed his last at Sockatoo, at six o'clock on the morning of the 13th of April of last year, at the age of 38 years: he was perfectly aware of the approach of death, and appears to have met the Last Enemy in the spirit of a Christian: his remains were conveyed, on the back of a camel, by his faithful attendant, to a village five miles south-east of Sockatoo, where a grave had been prepared in a small garden by Lander and some of the Captain's black slaves: on lowering the body into the grave, the union-jack was waved over it by Lander, and the Burial Service then read by him over the remains. The Natives at Sockatoo had ever treated Captain Clapperton with the greatest respect. Lander, having obtained permission of the Sultan to return home, proceeded by way of Badagry: he was taken off the coast by Captain Laing, of the brig Maria, of London, in January; and arrived at Portsmouth, in the Esk Sloop of War, on the 1st of May.

WESTERN AFRICA.

Liberated Africans and Kroomen—The Sierra-Leone Gazette thus speaks of a late Sessions in that Colony:—

It is some gratification to know, that, notwithstanding these Sessions have been unusually heavy, still that out of 19 prisoners in the kalendar, only 2 were Liberated Africans, although this class of persons forms nine-tenths of the community of the Colony, and that but one of these was found guilty; whereas the time of the Court was taken up with the crimes committed by Kroomen, 13 of whom were tried for various offences. The evidence, which these cases disclosed, afforded the strongest grounds for the measure now in progress, of reducing the number of such strangers, by sending all above 600 from the Colony; and more particularly what is termed Headmen: these latter, who perform no kind of work, it would seem, from what transpired in two or three of the robberies brought before the public on this occasion, live on the proceeds of the plunder obtained by the younger hands; who are the mere instruments of this privileged class: these content themselves with merely planning the felonies committed by their dependants, and thus generally escape the consequences of detection, while at the same time they alone benefit in the pecuniary advantages of this criminal course of life.

MEDITERRANEAN.

Death of Mr. Salt—We noticed the death of Mr. Salt at p. 56 of the Survey. The Committee of the Wesleyan Society thus speak of his departure:—

The decease of Henry Salt, Esq., His Majesty's late Consul-General in Egypt, whose name has long been associated with every thing relative to scientific and biblical research and pursuit, in Upper and Lower Egypt and Abyssinia, will be universally regretted as a public loss, by those British Subjects who visit the territory or reside under the government of the Egyptian Pacha.

The Society's Missionary at Alexandria, Mr. Macpherson, visited Mr. Salt on his death-bed: his account of what passed, fur-

nishes an affecting testimony to the value attached to Religion, by an awakened mind, in the near prospect of Eternity :—

He departed this life in the latter end of October, in a village called Sheik Abrahaim de Saki, situated on the banks of the Nile, about 60 miles to the east of Alexandria. On the 20th of that month, I arrived, with my family, at the village; and was informed that Mr. Salt was very anxious to see me. I lost no time in waiting upon him. When he saw me, he seemed much affected. We soon entered on a religious conversation; and I was happy to find his mind so much abstracted from all worldly pursuits, and earnestly fixed, as I trust, on the *one thing needful*. I directed his attention to *the Lamb of God who taketh away the sin of the world*. After giving him such advice as his peculiar circumstances required, I proposed to pray with him, and asked if this would be agreeable; when, with eyes and hands uplifted to Heaven, he replied, "With great pleasure, with great pleasure!" I now got down upon my knees at his bed-side, and commended his soul to God: he was very much in earnest during the course of prayer; and signified his assent to all my petitions, by raising his hands to heaven, and laying them again on his breast. When I concluded prayer, he signified his assent, by saying, "Amen!" but as I, from oversight, did not repeat the Lord's Prayer, he attempted to do it, but was too much exhausted. I then repeated it for him; and when I had finished, he again replied, "Amen." I spoke to him of the necessity and importance of obtaining an interest in the atoning blood; and reminded him that our Lord had said, *Him that cometh unto Me, I will in nowise cast out*. He was, as I was afterward informed, melted into tears.

American Board—Mrs. Andrews, widow of the late Printer to the Church Missionary Society at Malta, was united in marriage, on the 26th of March, to Mr. Homan Hallock, Printer to the Mission of the Board in that island.

Brit. & For. Sch. Soc.—The appointment of Mr. & Mrs. Dickson to the Island of Cefalonia was stated at p. 503 of our last Volume. From a Letter of Mrs. Dickson's, addressed to Mrs. Kennedy, dated Argostoli, in Cefalonia, Dec. 16. 1827, we extract, by permission, a few passages which will shew their opening prospects of good :—

We reached Cefalonia on the 9th of November, having been nearly three months on our way from England. The Commandant, Colonel Napier, sent for us, that he might fully learn our plans, and consult about the means of accomplishing our object. A School similar to that which you established was mentioned. A few days after he again sent for us, and said that he had another plan, which, if it should succeed, would do more good than any Day-School: this was to convert the Convent of St. Andrew into a Boarding School for Girls of the higher ranks, admitting a few of the poor for Servants. Nothing could more fully agree with my own views and feelings; but, in the further developement of the plan, we saw many things which would straiten us in the religious instruction of the pupils. We disclaimed all intention of interfering with the religious opinions of the natives: still we feel that we are in peculiar circumstances, and greatly need Divine direction and heavenly wisdom—that we may not, by a compromising spirit, on the one hand, wound our consciences; nor, on the other, by too much scrupulosity, shut the only door of access by which we can enter. Colonel Napier wrote to the Lord High Commissioner, and obtained his sanction of the plan. The revenues of the Convent, about 100*l*. per annum, are to go to the support of the Institution.

INDIA BEYOND THE GANGES.

Opening at Singapore—A Gentleman, who is much concerned for the spiritual good of this Settlement, writes—

The prospect, in respect of the increase of true religion, among the Europeans and the opening state of the Natives, is highly encouraging. The Sultan has met our wishes almost with greater zeal and readiness than we manifested in proposing them. On a late occasion he came, by previous appointment, to the New School-Room, and there presented, in due form, his three sons and six or eight other boys, to be taught, in English, *any thing* which we chose to teach them. Mr. Thomson has been longing, many a year, for this example; but the native suspicions and superstitions have presented an obstacle hitherto insurmountable. We have now Malays and inhabitants of the Celebes, Bugguese and Chinese, all congregated together learning the English Language; some of them so eager to get on as to be almost troublesome to us, following us home, and repeating in English every thing that we say, and asking questions innumerable. Much of this proceeds, of course, from novelty; but one or two boys appear to be actuated by more permanent feelings and motives.

London Miss. Soc.—The arrival and settlement of Mr. and Mrs. Dyer at Pinang were stated at p. 214. From the advantages derived by them from their assiduous attention to the Chinese Language, during a period of two years previous to their departure from England, they were able, after their arrival, to open Schools, which were well attended. Mrs. Dyer was to open a School for 50 Girls, on the British System, on the 1st of December. Mrs. Dyer is anxious to engage the assistance of Christian Females in Britain, and opens to them an opportunity of promoting the spiritual welfare of Heathen Girls: she writes—

Fancy and useful articles sell well here, though some are much more saleable than others. If a supply could be sent out to me every year, it would, in a great measure, if not quite, support a Female School. The most valuable are infants' caps, and all kinds of children's apparel—composition (not wax) dolls—toys of every kind—emery pincushions—needle-books, with needles in them—and table-pincushions.

I ventured to pay the Chinese Schoolmaster of the Female School out of the money received for such articles brought out with me, as above mentioned; in the hope that the friends of Missions in my native land will enable me to continue to do so: and I do not think that I shall be disappointed.

Fancy and useful articles are frequently left undisposed-of after public sales: these might be beneficially forwarded to the East, in support of such Schools as that of Mrs. Dyer. In the present instance, all contributions of articles of the kind which she describes will be thankfully received by Mrs. Dyer, 4, Lower Lisson Street, Paddington; or Mrs. Tarn, 8, Park Place, Islington; or Mrs. W. Tarn, 76, Goswell Road.

INDIA WITHIN THE GANGES.

The Bishop of Calcutta arrived in safety at his destination on the 16th of January.

American Board of Miss.—The Rev. Cyrus Stone and the Rev. David O. Allen, with their Wives and Miss Farrar, (see p. 448 of our last Volume,) arrived at Calcutta, on their way to Bombay, on the 21st of September, after a passage of 108 days from Boston. Mr. & Mrs. Allen embarked for Bombay in the latter part of October: their companions, having been detained by the illness of Mrs. Stone, were about to follow them at the end of November.

CEYLON.

Church Miss. Soc.—Miss Stratford (see p. 214) was united in marriage to the Rev.

Samuel Lambrick, early in December—The health of both the Rev. Benj. Ward and the Rev. Robert Mayor requiring, in the judgment of their Medical Advisers, a visit to England, they were about to embark, with their families.

WEST INDIES.

Church Miss. Soc.—An Auxiliary Society was formed, in Jamaica, in March, into which the Corresponding Committee (see p. 140) has merged—*Patron*, Rt. Hon. Sir G. H. Rose: *President*, J. B. Wildman, Esq.: *Secretary*, Rev. G. Griffiths. Two additional Catechists have been engaged, and two new Stations occupied.

UNITED STATES.

Bible Soc.—The total population already reported, concerning which it has been resolved (see p. 215) by different Bible Societies that every family shall be speedily supplied with the Sacred Volume, is stated, in the New-York Observer, to be 4,287,755.

Episcopal Church Miss. Soc.—On the 17th of February, Mr. Jacob Oson, of New York, a man of colour, was ordained at Hartford, Connecticut, by Bishop Brownell. He is to proceed to Liberia, as a Missionary from the Society. It is remarked in a Paper connected with the Episcopal Church—

"From the deep feeling with which a crowded audience was pervaded, and from the interest subsequently excited, we are led to hope that, by the blessing of God, this may prove the beginning of better things in our Church. Most earnestly do we pray that she may be filled with an overflowing of that Missionary Spirit, with which her Divine Founder animated the hearts of her first Bishops and Pastors—*men who hazarded* their lives for the name of our Lord Jesus Christ."

Kenyon College—The Philadelphia Recorder states that there remain but 1000 dollars to be subscribed, in order to secure the Milnor Professorship to Kenyon College. This subscription was commenced, as was stated at p. 390 of our last Volume, by Mr. Tappan, of New York, with 1000 dollars, on condition that it should be made 10,000 within a year: it is likely to be completed within the specified time.

NORTH-AMERICAN INDIANS.

United Brethren—The Rev. John Gambold, Missionary at Spring Place among the Cherokees, was released by death, on the 6th of November, from a state of weakness and suffering of long continuance, and called to his eternal rest.

Board of Missions—The Rev. Ard. Hoyt, an aged and venerable Missionary from the Board among the Cherokees, died at Willstown, one of the Stations of the Board, on the 18th of February.

Cherokee Newspaper—With the present year a Weekly Newspaper, called the "Cherokee Phœnix," was set on foot at New Echota, among that people; which has for its object the civil and religious improvement of the Nation. An alphabet has been lately invented by a Cherokee, and types have been procured: the Paper is printed partly in English and partly in Cherokee; while all matters of importance and general interest are given in both languages, in parallel columns. The following subjects form the chief contents of the Paper—

The Laws and public documents of the Nation—Manners and Customs of the Cherokees; with their progress in Education, Religion, and the Arts of civilized life—Notices of other Indian Tribes—the principal interesting News of the day—Miscellaneous Articles, adapted to promote Literature, Civilisation, and Religion.

CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS;

From April 21, to May 20, 1828.

(Only Totals appear in our pages: particulars, with Benefactions, are given in the Society's Monthly Paper.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Atherstone	2 10 6 ..	488 6 8
Bayswater	12 8 11 ..	12 8 11
Bentinck Chapel	6 12 0 ..	4896 8 8
Bewdley	42 3 6 ..	1359 15 2
Bradford, *Yorkshire*	10 16 9 ..	1899 11 6
Bridewell Chapel	6 8 9 ..	455 15 10
Brighton and East-Sussex	71 0 0 ..	1040 9 10
Bucks, South	38 14 1 ..	4184 10 10
Carshalton and Croydon	248 9 6 ..	1448 3 7
Chichester and West-Sussex	50 0 0 ..	1801 4 6
Chobham and its Vicinity	40 0 0 ..	626 0 5
Clapham	34 16 0 ..	4569 6 0
Clerkenwell	69 19 2 ..	2494 16 3
Dean Street, Soho, Manufactory,	12 1 9 ..	62 9 6
Devon and Exeter	41 6 6 ..	8240 0 10
Edinburgh Auxiliary	300 0 0 ..	3454 10 9
Evesham	24 17 0 ..	204 10 0
Gloucestershire	25 18 5 ..	10033 2 0
Griffidon, *Wiltshire*	3 0 0 ..	4 11 6
Guernsey	162 15 9 ..	4088 5 4
Guildford and its Vicinity	70 0 0 ..	1974 17 3
Hampshire, North	54 1 6 ..	1824 0 0
Hampstead	66 14 10 ..	914 17 5
Hastings and Oare	30 0 0 ..	965 11 3
Hay, *Brecon*	12 0 0 ..	84 17 6
Hertfordshire	35 0 0 ..	1241 18 11
Jersey	59 4 2 ..	959 10 0
Kent	130 0 0 ..	7554 15 3
Lambourn, *Essex*	10 10 0 ..	110 5 0
Leicestershire	50 0 0 ..	12302 8 0
Norfolk and Norwich	100 0 0 ..	12037 8 9
North-East London	3 10 8 ..	3759 8 6
Nottingham	10 10 6 ..	3708 1 7
Percy Chapel	128 9 8 ..	4502 8 7
Plymouth and Stonehouse	14 0 0 ..	269 0 0
Queen-Square Chapel	9 10 0 ..	1123 10 0
St. Antholin's, Watling Street	3 11 6 ..	506 12 8
St. Arvan's and its Vicinity	61 2 3 ..	909 10 6
St. John's Chapel, Bedford Row,	25 0 0 ..	6206 0 3
St. Stephen's, Coleman Street,	71 0 0 ..	231 13 6
Salisbury and South-Wilts	25 0 0 ..	145 10 6
Saffron-Walden & N. W. Essex,	50 3 3 ..	1140 9 0
Staines and its Vicinity	14 17 4 ..	1142 13 0
Wakefield	17 0 0 ..	994 4 10
Worcester	122 15 1 ..	2567 8 11
COLLECTIONS.		
* Bellbroom, S. esq., a few Gentlemen by him	100 0 0 ..	1499 19 0
Betts, Mrs John, King's Langley,	0 12 0 ..	45 2 2
Calvert, Miss, Claydon	1 10 0 ..	4 0 0
City Sunday Schools	8 16 0 ..	72 9 10
Dawes, Mr Thomas, Isleworth,	0 10 6 ..	14 13 2
Hodgson, Mrs, Willsden	13 0 0 ..	18 8 0
Howes, Miss Anne, Kingscliffe,	6 18 4 ..	69 7 6
Hunt, Mr J., from workmen in the employ of Messrs. Stone & Co. Gray's-Inn Lane	5 5 3 ..	93 12 8
Lievre, rev. J. S., Produce of Bishop Heber's Hymn set to music by Mr. C. Westley	2 0 0 ..	9 5 0
Landon, Miss, Aberford	3 2 6 ..	22 14 6
Owen, Miss, Fulham	1 2 0 ..	24 12 0
Phelps, Miss, Wilton	8 0 0 ..	101 10 6
Phillips, Miss, New Ormond St.	0 12 0 ..	0 12 0
Wilberforce, Miss, Contents of Mission Box	1 12 0 ..	1 12 0
Winmill, Miss, Cannon Street,	0 12 8 ..	3 1 2

* The Committee request that Mr. Bellbroom will have the kindness to favour the Secretaries with an opportunity of *personal conference* with him, on the subject of his Letter of April the 21st.

Missionary Register.

JUNE, 1828.

Biography.

OBITUARY AND CHARACTER OF BARON AUGUSTE DE STAEL,

WHO DIED AT COPPET, NEAR GENEVA, NOV. 17, 1827, IN HIS 38TH YEAR.

Mr. S. V. Wilder, an American Gentleman, who resided much of late years at Paris, made the following communication to the Boston Recorder—

I send you a Letter from my friend, the Rev. Mark Wilks of Paris, containing some interesting particulars of the death of the late Baron de Stael; an event which has overwhelmed me with grief, and which justly causes sensations of sorrow throughout the Christian World. Having enjoyed the happiness of a long and interesting acquaintance and Christian intercourse with this humble and faithful disciple of Christ, I am able to bear ample testimony to the character here given of him; and, were it necessary, I could add many important particulars: but his works follow him, and his worth is known.

The Church, in his death, mourns the loss of one of the most efficient instruments in the formation and progress of the Paris Bible Society, Religious-Tract Society, Missionary Society, and Christian-Morals Society — one whose heart was warmly attached to every enterprise for the advancement of the Redeemer's cause and the salvation of immortal souls; and one of that rare class, who are great in this world, and great in the kingdom of heaven.

Mr. Wilks's Letter is dated Dec. 12, 1827, and is as follows—

You will probably have heard, ere this will reach you, the sad tidings of the death of our beloved friend, the Baron de Stael. You witnessed the commencement of his religious life, and the early progress and the assuring promise of his sincere, but modest profession of devotedness to the cause of our Great Redeemer. You have also been informed of his steady perseverance, and growing zeal, and increasing influence; and you can well conceive how much he was beloved, and how precious were his hearty union and active co-operation, in all our efforts and exertions for the extension of the reign of truth and righteousness and peace. Still you can scarcely form an idea of the consternation and distress, which his premature and almost-sudden departure from the circle of his family and the vast sphere of his public and useful life has produced.

"Premature," I ought not to say, was his departure; for it was ordained, not hastened, by that same Wisdom and Goodness which formed his character: and he was prepared so eminently and so evidently for the solemn and distressing event, that we must feel that he was ripened and matured for heaven. Sudden and quite unanticipated, however, his departure certainly was, at least for all his friends: in his 38th year—married so recently—expecting in a few days or weeks the birth of a desired child—most happy and blessed in his new domestic life—engaged in plans for the improvement of agriculture, education, and religion in the Canton in which he occupied his dearly-loved inheritance—possessed of ordinary health and more than ordinary energy; it never occurred to any of his friends that he was to fall almost in an instant the victim of disease, the prey of death.

He had felt, indeed, for several months, a presentiment of the great change. His spirits were not depressed; but he had prudently acted upon this conviction, and made some prospective arrangements.

He had spent some time, after his marriage, at Nice; and passed through Paris in the summer, on his way to Coppet. This was the last time that he was seen in his accustomed walks of piety and benevolence: the Mission House, the Agency of the Bible Society, the Tract Depository, the Sunday School, the Oratoire, where his presence had often diffused delight and inspired courage, he

then visited for the last time. The latter months of his life he passed at Coppet, in a happy state of domestic and religious tranquillity.

When attacked by the fever, from which he had severely suffered about a year before, he took Madame Vernet, his excellent mother-in-law, aside, and told her that he felt that he should not live to sustain his wife in her approaching confinement, and that she must be all to her—that now he desired to think and converse principally on the things of God, and the reconciliation of the sinner with His Heavenly Father by the death of Christ. This desire he steadily followed out through all his illness; and, so fully was his mind occupied with those subjects which are alone of importance in the prospect of eternity, that, even in his continued delirium, he spake constantly, though incoherently, of those themes on which his mind and heart could dwell, in health, with so much ardour and intelligence and delight.

The evening before his death, he had an interval of tranquillity and amendment: it was just the hour at which he was accustomed to assemble his family and his domestics: he requested that they might be called; and he offered, himself, from his dying pillow, the most affectionate and fervent prayers for them, as well as the most humble supplications for spiritual favours and pardoning mercy for himself.

In the night, the disease returned with frightful violence: in a few hours, he entered on the eternal rest; and exchanged his short and feeble prayers, for lofty, perfect, and everlasting songs.

The funeral of such a man, under such circumstances, was most interesting. Many hundred mourners, of all ranks and classes, were assembled: the château was full, and the grounds crowded. In the library, the Funeral Service was performed by the Minister of the Commune, and a prayer offered up, amidst the sighs and sobs of many deeply-afflicted worshippers. A long and most solemn procession followed the corpse, across the park which he loved to cultivate and adorn; and entered a dark wood, which shades the mausoleum erected over the mortal remains of Mr. Neckar, his grandfather, and Madame de Stael, his illustrious mother: in this wood, the body of our beloved friend was committed to the earth, at the threshold of the sepulchral habitation of his distinguished ancestors. The spot had been marked by himself; for, with humility common to him, but extraordinary in its degree, he had declared himself quite unworthy to be buried with such illustrious dead. His record is on high: he has a place in his Father's house above, and a home better than that of sons and of daughters.

During four days preceding his death, his beloved Wife was not admitted to his chamber, as her presence only increased the violence of the delirium, and endangered her own health at so critical a period: she has been made the sorrowing, but resigned Mother, of a healthy and hopeful Son. This alleviation has awakened in the hearts of us all the most lively gratitude, and excites many fervent prayers for the fatherless heir of such a name and such an inheritance.

The Sister of our departed friend (the Duchess de Broglie) left Broglie with the Duke, on the news of the serious illness of her Brother; and though they travelled with the greatest possible despatch, she met the tidings of his death at Auxenne, and did not arrive at their loved home till after his body had been committed to the grave. Overwhelmed as she is with sorrow, she is still sustained by that arm and consoled by that love, on which she has been taught humbly but firmly to rely. In a Letter which I have just received from her, I perceive all the happy influence of the faith and hope which the Gospel inspires; which the humblest and meanest may enjoy, and which the noblest and loftiest spirits find alone sufficient.

For myself, I have lost one who was most dear to me; and with whom I was often called most intimately to communicate on those subjects which were nearest to his heart. God can call from the void, one even more lovely and more useful than Auguste de Stael: but we see him not; and Faith must confide the interests of the Church and of Protestantism in these countries, to HIM, who is able to do exceedingly abundantly above what we can ask or think.

At the late Anniversary of the British and Foreign Bible Society, the most honourable testimony was borne, by several of the Speakers, to Baron de Stael: we quote this testimony from the respective Addresses—

There was one name in the Report just read, to which, from private feelings, I cannot forbear alluding; I mean that of the Baron Auguste de Stael. I had the satisfaction of knowing him long; and a Gentleman of more intelligent and highly-cultivated understanding, more conciliatory manners, more unaffected piety, more devotedness to the cause of this Society and to every other good work, it has seldom been my happiness to know. [*Earl of Harrowby.*

I could not but feel deeply the appeal to our feelings by the Noble Lord behind me, when he turned the eye of his mind to those whom we have lost in the last year: and I have the same reason for lamenting the loss of the Baron de Stael, because I had the happiness of being well acquainted with him, and of knowing his value; and I own I fondly anticipated that he would be eminently useful in the line of life in which he moved. His genuine piety was clearly marked in the connexion which he formed for life: for he did not connect himself with any of the High Families or Nobility of France, among whom he might have found some one to be his partner; but he formed a marriage connexion with the daughter of a Clergyman of Geneva—that free country, that country of Christian and Protestant Light—and was endeavouring to rectify those errors which have been found in that very country; and was also giving himself to purify what was become corrupt among the Protestants of his own, and devoting himself to serve God, and benefit his fellow-creatures, through the remaining period of his life. [*Mr. Wilberforce.*

The affection with which, in all the Public Meetings at which I was present, the memory of the late Baron de Stael was cherished, was only a counterpart to that regard which I perceive resides in the mind of every one in this country who had the pleasure of knowing that distinguished person. There were five or six Public Meetings of Religious and Benevolent Institutions, while I was in Paris; and almost the first thing, in every one of them, was the affectionate mention of the name, the talents, the piety, of that lamented Nobleman. The Admiral Count Ver-Huell especially, when he attempted to give utterance to his feelings, was overcome; and was obliged to sit down without uttering the words which he had proposed to address to the Assembly. [*Rev. Daniel Wilson.*

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

GREAT pains were taken, by the Editors of several Newspapers, to furnish Reports of the Addresses at the various Meetings held in the month of May; and they succeeded in giving a general view of the topics touched on by the different Speakers: but Reports of Speeches, given in the third person, are so entirely dependent on the sagacity, quickness, impartiality, faithfulness, and unwearied vigilance of the Reporter, that they very rarely rise above an outline of the topics handled; now and then, perhaps, expressed in the Speaker's own words. A skilful short-hand writer, confined as he is to one object, will put on record every word which he hears, with far greater ease than another person, however vigilant and sagacious, can, in the condensed form of the third person, give a just idea of the sense and spirit of a speaker. But few of the Societies have, this year, published full Reports of the Proceedings at their Anniversaries; and it is on this account, that our extracts are chiefly derived from a very limited number.

Two American Gentlemen, the Rev. Benjamin Allen of the Episcopal Church of the United States, and the Rev. W. Patton of the Presbyterian Church, added greatly to the interest of many of the Meetings; and the re-appearance of Mr. Wilberforce at these Anniversaries, after a retirement of three years, was hailed with the warmest regard. Nothing, indeed, occurred more affecting and impressive than the return of this revered and beloved Champion of Injured Africa, to plead, as he did at the Meeting of the Anti-Slavery Society, with even unwonted energy, the cause of her still-oppressed Children. The proceedings at the Anti-Slavery Meeting were so deeply interesting and have been so well reported, that we have deferred our extracts, intending to give them more at large in the next Number.

Harmony of Design in different Societies.

Among the remarkable features of the present day, is the harmony of design in the great work which is going forward in the world. Through Missionary Exertions, whether among Churchmen or Dissenters, the Gospel of our Lord Jesus Christ is taking root in the earth; but, unless the rising generation be trained up to follow in the same course, how soon will all come to nothing! How soon will the spirit which gives effect at home, and the success which accompanies our efforts abroad, come to nothing! In an Age of Missions, it has, therefore, pleased God to raise up a spirit of Education; that the work may not die when this generation has passed away, but may be continued from generation to generation, till that prophecy shall be accomplished, *The kingdoms of this world are become the kingdom of our Lord and of His Christ.* But, if education, without the Scriptures, were to proceed, how little good would be effected! In an Age of Education, therefore, the Bible Society is raised up; that when Young Men have been taught to read, they may have put into their hands the best Book that can be read. Then, as the desire for further knowledge of Divine Truth will ever follow, in addition to the Bible Society, Religious-Tract Societies are formed; so that when the mind is awakened to feel the value of Divine Truth by the study of the Scriptures, Societies are raised up to give that knowledge in the most convenient form. There is a beautiful harmony in this creation of things at the present day, which well accords with the harmony which the Gospel itself is designed to establish.

[*Rev. R. W. Sibthorp—at Rel. Tract Soc. Ann.*

Re-action of Missions at Home.

It is impossible for us to be occupied in any work of faith and labour of love without that labour re-acting upon ourselves. It is the quality of mercy to bless him that gives, and him that receives: and if we had not yet been able to report the actual result of our Missionary Operations; if your Report, instead of containing the most cheering accounts of the success of your movements, had stated that as yet there had been no appearance of spiritual vegetation, and that the refreshing rain and fertilizing dew of heaven had not yet accomplished those results which you are led to expect; if this had been the dreary and depressing character of your Report, there would still have been reasons for urging you to labour in your work, amply sufficient to justify the most enlarged and active exertions. For the great consideration by which the mind of every Christian ought to be animated, is, not the success which he is enabled to realize—not the results which he is permitted to contemplate; but the decisive, unequivocal, unquestionable command of his God and Saviour. We can feel that our efforts proceed on this principle: we can recognise the Divine Will as our reason, and contemplate the Divine Glory as our end; and the question of success, however cheering and desirable, will be kept in subordination to the higher question of our duty. And besides, Sir, in the reaction of this spirit of benevolence on our sympathy, on our charity, on our zeal at home, on the spirit of Christian Union, on the co-operation of the various parts of the Christian World—these would be results of its indirect tendency, amply worthy of all the efforts which we had employed, and of all the sacrifices which we might have made. Yes, Sir, it is this spirit of union, of devout combination, and of powerful exertion, that furnishes one of the brightest signs of the times—one of the most delightful characteristics of the age which is passing over us: we feel that we are one in Christ Jesus; and that, whatever may be even the deliberate conviction of our minds in matters of difference in relation to the Government of the Church and to some parts of the System of Christian Truth, yet there are great and essential principles on which we are united, and which bear so directly on our characters for time and for eternity, that, if there be still the walls of partition around us, yet we rise to a higher degree of spiritual and intellectual stature, and can shake hands over them as brethren.

[*Rev. Joseph Fletcher—at the Wesleyan Miss. Ann.*

Efficiency of the System of Instruction adopted by the London Hibernian Society.

Having traced the whole length and breadth of Ireland's ignorance and degradation—having penetrated its mountain-recesses, and explored the very lurking-places of its superstition—I can honestly and conscientiously attest the value of the Society's labours. The Society gave the first impulse to Christian Feeling in Ireland itself: not a foot of its soil have I trodden, where this fact did not meet me in irrefragable testimonies. It first gave the right direction to that feeling, when once excited. Its system of supervision renders it impossible that its regulations should be eluded: the proficiency of the Scholars is made the test of the Teacher's fidelity to his trust, and the standard for estimating the amount of his remuneration—thus linking the improvement of the Pupil with the interests of the Teacher, and enlisting the most powerful of human motives on the side of Scriptural Education.

The system of its Scripture Readers is one of the mightiest agents in the work of Ireland's regeneration; and, in the gradual training-up and cautious examination of those Readers, it has the best guarantee for their fidelity and usefulness: three other Societies adopt the plan of Scripture Readers after its model, and one has been established for the exclusive purpose of employing such Readers.

The Society has, moreover, been the means of effecting a discovery, not less important than hitherto misconceived or obscured—I mean, the establishing, on the broad basis of facts and experience, the important theorem, that, while the adult Irish are in many cases bigotedly, nay enthusiastically, attached to their vernacular tongue, they are not less determinedly hostile to its being taught to their children, nor less ardently desirous that the blessings of an English Education shall be imparted to the rising generation: this I

regard as a discovery pregnant with important results—as guarding us, on the one hand, from neglecting the needful measure of care in reference to the adult population; and, on the other, from setting an undue value on the cultivation of the vernacular tongue by the youthful part of the population.

It may be added, that every School under the Society is, in itself, an efficient Bible Association: for every child being bound to commit the Scriptures to memory, he must for that purpose take the Bible home with him: the Scriptures are thus brought within the reach of those who DARE NOT receive or purchase them from other quarters. the parents hear the Sacred Volume read to them by their children, and are led to converse on its extraordinary contents: some are thus brought to doubt the truth of what they have been trained to believe, and others are led on to full conviction. A re-action has been thus produced among the Roman-Catholic People against the spiritual despotism by which they have been enthralled: the second man in the parish has been frequently set in opposition to the first; that is, the authority of the Schoolmaster and Parish Clerk often opposes that of the Priest.

[*J. E. Gordon, Esq.—at the Hibernian Soc. Ann.*

Silent but Rapid Progress of the Reformation in Ireland.

Reports have been circulated that the Reformation is not going forward in Ireland so rapidly as we know it is. At first it was thought advisable that the names of persons reading their recantations in the Churches should be published in the newspapers, and many were so published; but we found, that, in consequence, those who recanted were exposed to much personal danger and persecution: we thought it, therefore, best to go on quietly; and though you do not now hear so much of public recantations being read, I can assert that the Reformation is going forward more rapidly than ever. I know, personally, numerous instances of individuals coming over in a quiet way, who were discouraged from making an avowal of their change of opinion; and if a man is become a true Christian, that is sufficient for us, without any outward parade. The number, so far as I can judge, who came over in the course of the last year, is about ten thousand; and the greater part of them, not less than three out of four, came over quietly, and without any public notice being taken. I know many servants, who, having lived where family prayer was observed, have discovered that the Roman-Catholic Doctrines are false, and have professed themselves Protestants in a quiet way; and a great number of Catholics in the Army and Navy are coming over quietly, without any record being kept of them. This is encouraging; and I may add, that the general feeling throughout the Catholic Population is in favour of inquiry, and the spirit of inquiry is wonderfully on the increase.

[*Earl of Mountcashel—at the Wesleyan Miss. Ann.*

My noble friend has stated, that the Reformation has not ceased in Ireland; and I will add, that the progress of the Reformation is daily accelerating there, though the mode in which those who now depart from the Roman Church is different from what was practised at the first. Within the space of ten months, there were about three thousand who publicly read their recantation in the Episcopal Church: but the new professors of the Protestant Faith soon discovered that they had subjected themselves to consequences which they had little anticipated; and if you now ask a Roman Catholic, who is convinced of the errors of that Church, why he does not go to the Protestant Altar and read his recantation, he will reply, "Your Honour, I live in a thatch'd cottage;" implying, that those who surround him have such messengers of ejectment as burning coals; and, therefore, to escape such consequences of recantation, the converts leave the country or their neighbourhood: and this is the manner in which the Reformation is now going forward, and is increasing every day. There is, indeed, a mighty under-current, which has been silently, but powerfully, operating against the foundation of Catholic Superstition in Ireland; and, in a few years, it will carry all before it, and the whole system will come to the ground.

[*J. E. Gordon, Esq.—at the Wesleyan Miss. Ann.*

Growth of the Missionary Spirit among Irish Roman-Catholics.

The Roman Catholics were prejudiced against the Society, from the difference of religious opinions. A few years ago there were only four Roman-Catholic Subscribers to the Society, but now many Roman Catholics attend our Meetings; and the spirit of the people is generally favourable, though it is sought to be suppressed. In the south of Ireland a poor peasant subscribed 5*s.* to the Society, having been shewn one of its papers by his landlord's son: the peasant afterward carried the paper to the Priest, who asked him whether he meant to support the Protestant Church: the poor man answered, No; but that he thought it the duty of every Christian to instruct the Heathen: the Priest, however, threatened to denounce him; when the peasant came to his landlord and said, "I am sorry I cannot be a subscriber, Sir; but I'll tell you what you can do—raise my rent six shillings, and pay the increase to the Missionary Society." At a Meeting which I attended, we were obliged to extinguish the candles, for fear the names of the people present should be carried to the Priest: the people all shewed the greatest anxiety to attend, but the Priest anathematized them. A spirit of inquiry is awakened in Ireland, which no opposition can check.

[*Rev. G. Hazlewood—at the Church Miss. Ann.*

The Bible the Bond of Union between England and Ireland.

I will not prolong my speech by enlarging on the positive good which the Bible Society does and has done over the whole globe: but I think I must venture to mention a general good that it is doing, in a part of the United Kingdom which has my earliest and strongest affections; I mean, the poor kingdom of Ireland. There are thousands in that country,

who are now possessed of the Bible, and are able to read it, who never saw a Bible before the commencement of this Society. Give the poor Irishman the Bible, and teach him to read it—give that nation the Bible, and teach them to read it—and you will do more for civilizing and enlightening that country, than all our Ministers of State and Legislators have done for years. Christianize the country, and you civilize it at once. I think I see thousands of my poor countrymen sitting in their humble cabins with their Bibles before them, and pouring out their blessings on the land that sent them the book. I think I hear an honest countryman say, in his own tongue, "My blessing be on you, Ireland! my blessing be on you, England! The day was, when my poor mind was in darkness and ignorance; but, blessed be God! and thanks to you! by this book my heart is softened, and my country civilized by this Gospel of Peace. I will shew my friends and neighbours this treasure which you have bestowed on me, and shew them the passages which comfort my soul. While I live, I will take the greatest care of this book; and bequeath it, as the richest inheritance, to my children's children. May the Powers above bless you, Old England, for bringing this book to Ireland!" Now this will be no imaginary case, I am confident, in thousands of instances; and this will be the true Irish Union: yes, the Blessed Bible will be the sacred bond of union between Ireland, my dear native country, and England, my dear adopted country: and all this will be due, under God, to the Bible Society. Need I say more in commendation of the Bible Society? I will say no more. Go home to your respective towns and villages, and institute a Bible Society, if you have none; and if you have, never, never, never relax in your endeavours to promote its interest.

[*Bp. of Sodor and Man—at the Bible Soc. Ann.*

Growth on the Continent of the exclusive Authority of the Inspired Scriptures.

The Report has brought before you the state of the Society's labours in various parts of France, the Netherlands, Switzerland, and Germany: it has done this in terms which I believe perfectly correct: it has neither understated nor overstated them; but, as far as I have been enabled from personal observation to judge, has accurately reported the extent of those labours and the prospects which are before you. The Door of Communication between our Society and the Continent, for the circulation of the Scriptures, is NOT CLOSED: it is not, indeed, by any means that wide and open door which it once was; but it is still open sufficiently (and this is a material fact, as regards the objects of the British and Foreign Bible Society) for the whole volume of the pure Scriptures to obtain admittance. The Cord of Union is NOT BROKEN: it is no longer that strong broad bond of connexion which it was heretofore: it consists now rather of separate filaments; but they are such filaments as the Spirit of God draws forth from the Christian affections of renewed hearts; and which form, when taken together, a manifold cord, which shall not be quickly broken. The Channel is NOT STOPPED: it is no more, indeed, the wide majestic stream, flowing on with force and rapidity, and bearing on its bosom the full tide of the Sacred Treasure: now, rather, there are small rivulets, which flow singly here and there through the lands; but which are yet effectual to irrigate them, and to turn, with God's blessing, the wilderness into a fruitful garden. And I feel myself called on to state my hope and belief, that the openings for the Society's usefulness, in those parts of the Continent which I visited, will increase. I have these reasons for forming this conclusion—

First: There is much of real Attachment to the Cause of the Bible, because it is the Word of God: I mean, that there is a very considerable feeling of that important truth, that the Scriptures are the gift of God to man, able to make him wise unto salvation through faith in Christ Jesus, and that they should therefore be universally communicated. I think this of importance; because, wherever this conviction exists, it is a principle strong enough to overcome prejudices, fears, and suspicions, and to lead to hearty efforts for the circulation of the pure Scriptures. This was the case especially, I think, at Berlin; and with the members of the Bible Society in that city; and I could not but feel, as it respects that city, how wonderful are the ways of God! that, in a kingdom where infidel sentiments once prevailed to so great an extent, and spread thence over other parts of Europe, there should now be so prevalent and increasing an influence of attachment to the Divine Volume! How often does God permit man to put forth his puny efforts against His strength and truth; and when, like the waves of the sea, they have broken themselves by vainly dashing against it, then He exhibits the immutable majesty of His eternal purposes of mercy, like the unshaken rock; while, breathing forth His blessed Spirit, he quiets the troubled waters, and changes them from the dark tempestuous flood, full of danger and trouble, to a calm, still scene; filling the mind with delight, and declaring the power of His presence and blessing!

Secondly: There is, also, a very cordial Affection for the Cause of the Bible Society. I should lie against the truth, if I were not to say, that to be a Friend and an Agent of the Bible Society is a better passport for the traveller, in many parts of the European Continent, than any other. These may commend him to the protection of the Civil Authorities; but, to belong to the Bible Society, is a passport to the best affections of the excellent of the earth in those lands. This affection promises well for the progress of your Society's labours.

There is also a considerable degree of Real Piety on the Continent. There are a vast number (vast, compared with what some suppose in this country) of truly pious and excellent persons; and the number of these is increasing. It is important to observe, that those individuals who most readily concurred in promoting the circulation of the pure Scriptures were such as are most dis-

tinguished for true piety: these felt, most deeply, the importance of our object: these entered, most fully, into the propriety of those principles which now regulate the labours of our Society. I could not but experience a peculiar pleasure, when at Wittemberg—the town where Luther dwelt and the chief scene of his labours; where lie Luther's bones on one side of the Church in which I worshipped, and Melancthon's on the other; where Luther's statue graces that market-place, and that spot on which he commenced the Reformation by burning the Bull of the Pope; in whose street is seen the house yet standing, on which is written, "Here lived and died Melancthon"—I found in the very convent which Luther inhabited, (and where yet remains his room, with the very table, chair, and stove that he used,) treading the court which he trod, looking out on the windows which he so often looked through, going in and out through the same gateway through which he so often passed, an excellent Minister, partaking of Luther's spirit because he knows Luther's God, and entering cordially into Luther's zeal for the universal circulation of the Holy Scriptures.

I am persuaded, too, that time and experience will prove the fears and doubts now entertained respecting the effects of the distribution of the pure Scriptures groundless; and that there will be a ready concurrence in promoting what is the Cause of God.

And this is, after all, the strongest ground of encouragement, that our cause is the cause of God. It seems manifestly His purpose to circulate the Bible through the earth: and where God purposes to give His blessing, we, using our endeavours to accomplish His designs, shall not labour in vain . . . . . At the same time, I deem it only consistent with truth to state, that I am more than ever convinced of the importance of that principle on which the Society circulates the pure Scriptures only: for she is not only distributing the Word of God; but she is shewing and teaching the distinction between the Word of God and every thing which is but the Word of Man, of whatever degree of excellence that Word of Man may be. She is at once diffusing the Scriptures, and elevating them. She says with one voice, *Search the Scriptures;* and, at the same time, *All Scripture is given by Inspiration of God.* She is maintaining a distinction never to be forgotten. [*Rev. R. W. Sibthorp—at Bible Soc. Ann.*

And here permit me further to say, that, on the great question which has agitated our Society so long at home, I can confirm what my friend, Mr. Sibthorp, has stated; that, though the operations of our Society have been interrupted in many quarters, yet there is every reason to hope, that, soon, those interruptions will cease, and a free course be re-opened for the circulation of the Holy Word of God. A Gentleman well acquainted with France (though himself opposed to the exclusion of the Apocryphal Books) told me, that he fully believed, that, in a few years, the question would be forgotten, and that the Bible would be received almost as freely without those books as with them. In my address to the General Assembly of the Paris Society, I abstained from adverting to this topic: but, in a numerous Meeting of the Committee a few days afterward, I took the liberty of offering some remarks. I told them that I spoke as an individual, and without the slightest authority; but that I could assure them that the feeling of nine persons out of ten in England was now against the Apocryphal Books—that myself and many others had, at first, disapproved of the entire exclusion of those books—that we had been most anxious to give the Bible, at all events, to the Roman Catholics; but that since the Bible Society had been induced to come to the resolution of excluding the Apocrypha altogether, the question had been more dispassionately weighed in all its bearings; and that the general opinion in England was now against the mingling the Apocryphal with the Inspired Volume.

[*Rev. Dan. Wilson—at the Bible Soc. Ann.*

State and Prospects of Religion in France.

A revival of true religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French Protestant-Brethren. Yes, My Lord, there is not only in England and America and other countries, but in France also, a religious movement—an apparent influence of the grace and blessing of God—making its way gradually among all classes of persons, and likely to produce results of no small moment. Permit me to mention a proof or two of this.

The Pastors united for private instruction and prayer during the intervals which the various Public Assemblies allowed: I was present at four or five of these Private Meetings; where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the Blessed Saviour, to animate to the discharge of duty, and to draw closer the bonds of Christian Love: this one circumstance is a pledge of the Divine Blessing. Again: the Bible Society at Paris is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country: it begins to be the centre of charitable activity: there is scarcely a design for the good of mankind, which is not taking root in Paris, and spreading through the Departments: the love of the Bible, and of the Saviour whom the Bible reveals, is producing its natural and most beneficial effects.

And who, that knows the situation of France twenty years since, does not rejoice and bless God for such a change? The French Protestants are a small minority; perhaps not more than one in thirty of the whole population: infidelity and scepticism, and departures from the fundamental truths of Christianity, had too much infected many of them: I saw myself some who professed themselves to be Protestants, but who, upon conversing with them, I found filled with doubts, and more than doubts, on the truth of Christianity itself. To see, then, our Fellow-Protestants return to the faith and

love of the Holy Scriptures—to see Religious Societies multiply—to see the young Ministers animated with a pure zeal for the propagation of the Gospel—is surely the dawn of a better day, and is no small cause of sincere congratulation and joy.

There was another circumstance which I observed, and which appears to me of great moment. The public taste in France, generally, seems more inclining toward Christianity: the popular Infidel Writers are losing ground: Voltaire and Rousseau are less thought of. I had an opportunity of attending some of the Lectures delivered at the Sorbonne, by the most distinguished Scholars and Philosophers of Paris. On one occasion there were, perhaps, 1800 youths assembled: I heard the Professor make an avowal of his belief in Christianity: I heard him ascribe to Christianity the civilization of mankind: I heard him assert the immateriality of the soul: I do not mean to say that these avowals were so full as I could have desired, or that many other things were not said which I could have wished omitted; but I mention it, as a symptom of improvement which every Englishman will know how to estimate, when he recollects the materialism and scepticism which have pervaded the French Schools for so many years. I was present at another Lecture, where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the Professor exposed the scepticism and coldness of heart of our Hume, and pointed out distinctly how a regard to religion and a love to the Institutions of his country would have improved and elevated his History. The same Professor, in a preceding Lecture, contrasted the sympathy produced by our English Moral-Writers, who recognised the Christian Religion and wrought it into the characters which they described, with that which Voltaire attempted to raise on the principles of Infidelity. I am not intending to say, that every thing was stated by these Professors which I could have wished: far, very far from it: but I mention these things as symptoms of that revival of religious feeling which I am persuaded is going on in France.

In such circumstances, the operations of the Bible Society are of inconceivable importance. The good that may be produced by the 14,000 Bibles and Testaments circulated by the Paris Society, and the 50 or 60,000 issued through the means of individual Agents in France, during the last year, is more than we can imagine. The public mind in France is turning toward Religion: the Roman Catholics are beginning to examine: the influence of the Priests decreases daily. The pure Word of God is the most powerful and peaceful instrument of effecting the conversion of men.

In short, my Lord, the impression which I received of the present state of Religion in France was such as to encourage me to hope for the greatest results from the operations of the Bible Society. The position of that great kingdom, the genius and vivacity of its population, its influence over every part of the Continent, the growing spirit of religious inquiry which is diffusing itself in every part, all lead me to anticipate bright days of holiness and truth. The number of actual conversions among individuals, and the spirit of humility and devotion which pervades their religious meetings, are pledges of the Divine Grace and Blessing. We have only to aid them in the temper of kindness and fraternal affection, which is the characteristic of the Bible Society, in order to see the glorious things which the mercy of God may again, after two centuries, pour down upon France.

[*Rev. Dan. Wilson—at the Bible Soc. Ann.*

State & Prospects of the Bible Society in Russia.

The Russian Bible Society has done more to fill the world with Bibles, than any other similar institution, your own alone excepted: and, in proof of this, let me state what it was able to perform during the fourteen years of its existence. In that period, we were enabled, by the Divine Blessing, to translate the Scriptures, or parts of the Scriptures, into seventeen languages, in which they never before were printed: we printed them, in all, in thirty different languages, and put them in circulation in forty-five. The whole number of copies of the Scriptures which were printed was no fewer than 876,106; and, when I quitted Petersburgh, in May last, to return to this country, I left in the Depository of that city about 200,000 copies: so that, making allowance for what may remain unsold, it will appear that 600,000 copies have been put in circulation. Let none say that this is a small number, compared with the millions of Russians: it is at least one copy to twenty families in that vast empire: and I trust that there is not a village in Russia, in which the leaven of the Gospel has not been deposited by the Bible Society. I am happy to be able to state, that the leaven of the Gospel has begun to ferment in that vast empire: it is diffusing its sacred influence far and wide; and we have reason to hope that its blessed effects will, ere long, be felt on the whole mass.

But, of all the great things which we were enabled, by the blessing of God, to effect in Russia, the greatest of all was, our having succeeded in giving the people the New-Testament, the Book of Psalms, and the first eight Books of the Old Testament, in Modern Russ; and, of these, we printed 324,000 copies. I am persuaded, that, if the Russian Bible Society had done no more than this, and this Society had done no more than been instrumental in directly promoting this glorious result, that both they and you would have merited the eternal gratitude of the Church of the Living God: and I am persuaded that this circumstance alone will form an æra in the history of Russia, and an æra in the history of the Church of Christ upon earth. I recollect in the year 1812, when I had the honour of presenting a Memorial in your name to the great and good Alexander, praying his sanction to the formation of a Bible Society, in Russia, in which I had incidentally mentioned our design of giving the Calmucs the Scriptures in their language,

he remarked to Prince Galitzin —"I rejoice to see that the Calmucs are to have the Scriptures in their own tongue; but it grieves me to see that nothing is to be done for my Russian Subjects:" and it is to this feeling, in that august Monarch, that Russia is indebted for the best boon ever bestowed on her—the Holy Scriptures in her own vernacular tongue.

I regret to state that circumstances have taken place, which have much altered the appearance of things in that country, as it regards the Bible Society. I will not refer further to them; but take this opportunity of stating, that there are indications, that, ere long, the Bible Society in Russia will be restored in all its glory, and go hand in hand with you in making the word of eternal life to run and be glorified to the utmost ends of the earth.

It gives me peculiar pleasure to be able to state, that His present Imperial Majesty has, on every occasion, shewn himself decidedly friendly to the circulation of the Scriptures in his country; and I hope, ere long, to be able to redeem the pledge which I gave him in May last, to return to my post, and assist in circulating the Scriptures through all the regions of that vast empire: and, much as I am attached to my native country, and warm as my feelings are to many of its inhabitants, I hope, if health be granted to me, that I shall not be backward to obey the call.

[*Rev. Dr. Paterson—at the Bible Soc. Ann.*

Saving Effects of the Gospel in Sweden.

In no country in the north of Europe could I direct your attention to the saving effects of the Gospel, more visibly than in the kingdom of Sweden. I will confine myself to one instance. When Dr. Paterson and I went to Lapland, in 1808, we took a stock of Tracts from Stockholm. There was one place where we distributed several hundreds, consisting chiefly of copies of "The Great Question Answered." Some years afterward, we learned that a great sensation had been produced in the parish by giving away these Tracts. Inquiry was excited; and, almost immediately, the saving influences of the Holy Spirit were poured out on those who were engaged in reading them: a concern about the immortal interests of their souls became very general among the inhabitants of that parish: the flame, which was thus kindled, was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them? In the Parish Church? Alas! the name of Jesus Christ was never mentioned, except in the Liturgy, or those parts of the Service which had been previously composed. Those, whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness analogous to the icy and adjacent regions of Lapland: they, therefore, met together in a large barn, which was opened for the purpose. In the course of a short time there was not an individual in the parish that did not join the assembly. A persecution was raised against them, and a commission was appointed by Government to go down and examine into the affair. It was found that nothing took place in this assembly but the reading of the Scriptures and the Sermons of Luther. What was the result? The Clergyman and the band of Soldiers were blamed for the conduct which they had pursued. At last the Clergyman thought that he would go and hear one of the Sermons read; and, although he only went out of curiosity, yet the presence of that Supreme Being was there, who said to Zaccheus, *Make haste, and come down!* The Word reached his heart: he made confession of his former ignorance: he began to preach the unsearchable riches of Christ: he took his flock back to the Church; and, from that period, the doors of the barn were never more opened for such a purpose. [*Rev. Dr. Henderson—at Rel. Tract Soc. Ann.*

The Mediterranean an Interesting Sphere of Missionary Labour.

The shores of the Mediterranean present one of the most interesting spheres of labour to which our attention can be turned. A large portion of these shores is inhabited by the Members of Churches which have apostatized from the purity and simplicity of the Christian Faith: another large portion is filled with crowds of Moslems, followers of the False Prophet; who have been permitted, on the decline of the Christian Church, to ravage this fair land. In the midst of this dark and ignorant population, is to be found a large body of those who reject the true Messiah, whose fathers cried out *His blood be on us and on our children!* And mingled with all, there are a number of our own countrymen, who, in the eagerness of their pursuit of this world, have but too easily learned to accommodate themselves to the prevailing ungodliness of those regions of superstition and error; and some of whom have made shipwreck even of their principles, and have uttered the blasphemy, "We believe in God, and in Mahomet the Prophet of God."

[*Rev. Edward Craig—at the Church Miss. Ann.*

Great Increase of Piety in the United States.

During the last two or three years, the Spirit of God has been poured upon the inhabitants of the United States, in a manner never before witnessed. Never had we before an opportunity of perusing in the Public Journals such long lists of places, enjoying similar times of refreshing from the presence of the Lord. From north to south, from east to west—in our villages, our towns, and our cities—one voice was heard: it was the voice of weeping; but of weeping, because they had sinned: it was the voice of joy, because Christ died for sinners. These religious awakenings were attended with seriousness, an earnest desire to attend the ordinances of divine worship, and a total abandonment of worldly amusements. One of the features of the Missionary Cause in my own country, from which I derive the most enjoyment, is this—that it has been the instrument of bringing salvation to many souls; and that while God has been calling into His Church a few of the aged, and many on whom the active concerns of life are now resting, He is also gathering in a multitude of the young, as if He were preparing a whole army to go forth against the enemy. His

Spirit has been also poured out on the various Colleges for the promotion of learning in our land; and thus, much of talent and influence has been consecrated to the Lord. We have set aside one day of the year, which we devote to solemn fasting, and prayer, that God would give His grace to all the young men in our Colleges. In our Theological Seminaries, great good has been produced; and from these seminaries many are now ready to go forth to preach the Gospel.

[*Rev. W. Patton—at the London Miss. Ann.*

Rapid Supply of the Scriptures in the United States.

A new æra appears to have commenced, as to the mode of operations in America. We feel that the British and Foreign Bible Society is our parent; for it pleased the Head of the Church to give her the first existence, and we merely follow the great example which she holds out. Allow me from that land, then, to state what appears to my mind of striking importance.

An Individual in the interior of the State of New York thought it would be desirable to put a copy of the Scriptures into the hand of every family within the county in which he lived: the proposal was made to the Bible Society of that county; and the resolution was adopted, to supply every destitute family with a copy of the Scriptures within a given time: it was put in force; and every destitute family was sought out and supplied. The Bible Society of Nassau Hall, New Jersey, adopted the same plan of distributing the Scriptures to every family in the State: the resolution was taken; and the resolution, by the blessing of Him without whom nothing is strong, nothing is holy, was carried into complete effect. The Philadelphia Bible Society has adopted the resolution, that, within the term of three years, every destitute family in Pennsylvania should be supplied with a Bible: Pennsylvania has a population of a million, or more: 100,000 copies were supposed to be wanting; and the expense was estimated at 60,000 dollars: the resolution was taken in June last; and, in September, we had heard from 30 out of the 51 counties into which the State is divided, that they had moved in the work, and generally had determined to supply themselves with the Scriptures: the President of that Society, now at the venerable age of fourscore, is the last of those Bishops consecrated in England for America: when I left home, the work was going on in every department of the State: the Governor of the State had presided in one Meeting: County after County had determined to act; and there is every reason to believe that the work will be accomplished within the given time.

This resolution has been taken by State after State and County after County; till it embraces within its range a population equal to a majority of the inhabitants of the United States—the Resolution, that, within a given time, every destitute family shall be supplied with a copy of the Scriptures. And not only has the resolution been formed, but the work is going on; and I verily believe, that, within a short period, the Resolution will have embraced all the inhabitants of the United States. At a Meeting in Kentucky, 20,000 dollars were pledged to carry it on.

I had the pleasure, in Philadelphia, to attend a Meeting of an Association of Young Men, about the middle of January last; when it was proposed, that every destitute family within the city proper should be supplied with a copy of the Scriptures by the 1st of March: the city proper contains about 70,000 inhabitants: the whole population is 140,000 or 150,000. It was resolved, that, within six weeks, every destitute family among the 70,000 persons should be supplied. And I attended a Meeting previous to the 1st of March, to which it was reported—"The work is done! Every family has been visited—the wants ascertained—and the wants supplied." It was done in a manner exceedingly simple. The Young Men divided themselves into Sub-Committees: each took a square—ascertained the wants—assembled again—went forth to the distribution—and then came together to celebrate the praises of the Lord.

[*Rev. B. Allen—at the Bible Soc. Ann.*

Rapid Growth of the Population in Europe and America.

Much has been said, of late, of the signs of the times: and, unquestionably, the times in which we live are, in many respects, very wonderful and extraordinary: but one circumstance, I think, has not been so particularly alluded to—I mean that of the extraordinary multiplication of the human race of late years. I know not whether it has caught the attention of the Gentlemen present, that it appears from documents lately laid before Parliament, collected from the best official statements, that the inhabitants of Europe are, since the Peace, increased in such a degree, that their number exceeds what it was, by a number greater than the whole of the inhabitants of Great Britain: it has increased from fourteen to fifteen millions, according to the best statistical reports. In our own country, the increase of the population of the United Kingdom is calculated at no less than three millions-and-a-half of souls: so that, if we consider the addition made to the number of copies of the Scriptures circulated last year was only forty thousand, how much more have we to do before we provide a copy of the Scriptures for each individual of our own increased population! Great efforts have been made by the Legislature and the Country for affording the means of attending Divine Worship to the inhabitants of our own country: but consider how much more remains to be done! The Legislature may have provided means for the odd half-million of the increased population; and it is much if they have done that: but, for the three millions, there is still no provision. But I trust that the efforts of the Bible Society will at least carry the Bible into every cottage of the extended Empire, if we cannot afford them a place to worship God in; though I am sorry that this should be the case in so wealthy a nation.

But, My Lord, if it is thus with the population of Europe, which is multiplying in no proportion to the States of America; if Eu-

rope is in a state to double her population in twenty years, or twenty-five at most; I am sure you will hear of the increasing multitudes of the United States with pleasure, after the specimen which you have had this day of their inhabitants. Can we forbear from wishing, great as their population and their resources may be, that they may still be increased in a more rapid degree, when they use them in the way which you have heard from a native of that country? They are now our most powerful Auxiliaries; and I believe, if we do not exert ourselves more than we have done, they will soon be our Masters. I would recommend to the Meeting to obtain a perusal of the interesting Report of the Mission Board of North America; and they will find in that Report* instances of liberality and exertion in the Cause of Missions and the Word of God, which put our population to shame, much as we are used to boast of our riches and generosity. Let us, then, unite in that strict and truly Holy Alliance, which binds the two Nations together: and may we go on, till all the dark corners of the earth shall be filled with the light of the Gospel; and those who never knew how to worship God at all, but as a God of Terror, may be taught to worship Him as a God of Love! [*Lord Bexley—at Bible Soc. Ann.*

Influence of Christianity among the Caffres.

I was met by a Chief in the midst of a desert, just before we began to cross the Great River; after some conversation, we agreed to go to his village. After encountering almost insurmountable difficulties, we arrived at his kraal, where the people said to us, in their language, "We are glad to see you in this country: you are heartily welcome here." The next day, a Council was held to declare their reception of the Gospel: this meeting was commenced by prayer and supplication to God; and, after our Service, this question was proposed, "Are you willing to receive the Gospel? Are you willing to have this great good?" Some of them immediately answered in their own tongue, and others cried out in Dutch, "We are willing;" and this seemed to spread even to the children, and they all cried out, "I am willing to receive it." This seemed to fan in us that little missionary flame which had previously been kindled in our hearts. We then commenced building a house, making gardens, and ploughing the field: sometimes I was one trade, and sometimes another; but every evening we had Divine Service, and it pleased God soon to bless His Word to the hearts of many of the people. Some of them began to inquire what they must do to be saved—became truly convinced of sin—and were made happy in the enjoyment of the Divine Favour. They began to love the Gospel; and declared, that, if they were half-starved for want of food, they would rather reside there, where the Gospel was preached, than live in any other part of the country without it. Their judgments were likewise informed; and the Gospel has been the means of changing their habits; so that, instead of being wanderers, they are now fixed—instead of living on ants and roots, they have gardens which produce abundance of fruits: their corn fields are waving round them: they have a place where they can hear the Gospel of Christ themselves, and where their children can learn to read the Scriptures. "When I heard that bell ring," said one Native, "I considered that as the voice of God: when I am in the mountain, and that bell calls me to worship, I think God is calling me." I trust the time will never come, when that bell shall hang silent.

From being a lawless horde, they have submitted themselves to persons whom they annually choose to rule and govern them: and New-Year's Day in every year, except it falls on the Sabbath, is the day of our General Election, when two persons are chosen as judges, and six others as counsellors; and all this is done by a majority of votes. The first Monday in the month is a day of Session, when every thing which may have been wrong is adjusted; and, on those occasions, I have heard some of them display native eloquence which has indeed astonished me. I will mention one specimen.

One of our laws is, that all the boys shall attend the school till they can read the Scriptures; and, in order to this, we have appointed general herders, or watchmen, for the cattle: some of the people had, however, sent their boys after the cattle, instead of sending them to the school: at one of these General Meetings, there was much noisy discussion respecting this breach of rule; when one of the judges rose up and addressed them thus —"Brothers! hear me: I know you very well: you are often deaf, and will not hear: sometimes you only hear with one ear; but make them both open now: hear what I am going to say to you. How great are our privileges! What has the Gospel done for us! What did you know of gardens before you had the Gospel? What did you know of tools? What did you know of fields waving with corn? What did you know of bread, before you heard the Gospel? What did you know of the way of salvation? What did your children know? Why, you knew nothing. Our teachers have told us things which we never heard of before: they have made us laws, and written them in a book; and you may hear them read, if you please: and one is, that all the boys shall attend the school till they can read the Scriptures; but, instead of this, you send them after the cattle, as you did in former days. This will not do: we must not live as we did in former days: if we do, God may justly take away the light from us: He may take the Gospel from us, and send it to others, and we must be without the Gospel! What! must we be without the Gospel again! Brothers! hear me: I speak plainly and publicly, and I wish you all to know and to feel. Be without the Gospel! Why, for my own part, I would rather that a bullet were shot through my head, than that the time should come that we should ever be without the Gospel!" This speech had the

* The liberality and exertions referred to by Lord Bexley, are noticed, at large, in the Introductory Remarks to the last Survey.—*Editors.*

desired effect on those who heard it: their boys were sent to the school: they learned to read; and there are hundreds in that country who can now read the Word of God.

The Gospel has given them correct ideas of God and of His works, which they had not before. When the Natives heard something of that Great Being who created all things, and had once caught the idea, then they began to think and to speak of Him. One of them said, after hearing the Gospel, "When I stand by the sea shore, and see the tremendous waves rising, and hear them dashing on the rocks; and when I come the following day, and see that all is still and calm, and the sun is shining on the ocean; then I think, How great must be that Being, who made that great and mighty water! And when I see the mountains in the desert rising one above another, I think, How great must be that God, who made them! And I seem to hear a voice, saying, 'Go and pray to Him: go and call upon Him, who made the sea, and the mountains, and the fountains of water.'" Thus, after they have heard the Gospel, *Day unto day uttereth speech, and night unto night sheweth knowledge;* then they see the glory of God, and *the firmament sheweth His handy-work*, which it did not do before. [*Rev. Barnabas Shaw—at Wesleyan Miss. Ann.*

Evidences of an Awakening among the Nations.

There is a meliorating process going on in the Nations, highly encouraging to our exertions. If we stood alone as Christians, or as the British Nation, I should utterly despair; for the salvation of the world is too mighty a work for any single power to accomplish: but our exertions have, at length, as it strikes me, and this is an important feature of the times, awakened almost the universal attention of the world. While we are in this great metropolis, the seat of science, of commerce, of the best system of Government that ever existed upon this earth; while we are in this mighty metropolis, the great centre of almost every thing that is Christian and that is wise; and while I stand here, debating the question of the salvation of men—it is a fact, that, at our antipodes, at New Zealand, the same question is debating in their savage eloquence. While our friends in Ireland—Oh how I love to think on the Irish name, and the Irish character, and upon that mighty, that glorious Reformation, which is taking place in Ireland! —while our friends there, with polemical skill, which does them the utmost credit, are raising the public mind to questions about the Scriptures, and the right of private judgment, and national renovation, and social happiness; the Hottentots and Caffres are sitting in their wild regions and debating the same questions; and though not with the same learning, yet the subject is the same. While North America is measuring her strength against the superstition and wickedness of the world, South America is studying the best means of receiving the Scriptures, and education in its most useful form. All along the Mediterranean Shores, the same is going on; and, if you have not yet many converts in Spain, you have ascertained that a spirit of inquiry is excited in that benighted country. In Greece, there is the same spirit of inquiry: though degraded, they feel their degradation; and, while fighting the battles of liberty, they are inquiring for Missionaries and the Word of God. I have nothing to do with the politics of that country or of any other: but we ought to watch the progress of these events; and, while the thunderbolts of heaven are ploughing up the soil, it is for this great assembly to sow the seed of eternal life. [*Rev. James Dixon—at the Wesleyan Miss. Ann.*

The Scriptures the only sure Guide of an Awakening World.

Owing to various causes—the dissolution of tyrannical Governments, the spread of intellectual light, and the progress of education—the corruptions of Popery, the imposture of Mahomet, and the baseless fabric of Idolatry have sustained severe attacks; and are beginning, in many instances, to give way: and, opportunely, appropriately, and most seasonably, has our Society arisen at this time. It is preparing still further to unroll, as it has already done to a vast extent, the genuine page of Inspiration, in almost every language, from the Esquimaux to the Hottentot. To every heart awakened to a sense of its native sin and woe, our Society comes in most appropriately; and affords a strong-hold to all who have escaped from the dens of superstition and darkness, and prevents their falling into the opposite extreme of infidelity and atheism. Indeed we may well say, that without such a Society as this, the evil spirit of False Religion, once in a measure dispossessed, and wandering about, seeking rest and finding none, would take to himself seven other spirits more wicked than himself, and return to take possession of the soul; and the last state of that man would be worse than the first: but, with this Society, that Evil Spirit, once dispossessed, gives way to the Spirit of the Word, to the Spirit of God: that Spirit assumes His throne and His dominion; and will, doubtless, gradually bring the nations, thus delivered from their chains, into the glorious liberty of the Children of God. Distracted and disturbed as we feel, by accounts from various parts of the world, of vast masses of our fellow-men who have changed the opinions which they once held, whether on civil or religious subjects, in this Society we find a resting-place. We say immediately, we have given in some measure, and will in a greater measure give them the Bible—that Bible which, under God, will convert and save many souls, and will ultimately contribute to their national peace. [*Bp. of Lich. & Cov.—at the Bible Soc. Ann.*

The Scriptures gather Honour by the Progress of Knowledge.

We have heard, from one of the Senators of our country, that the "Schoolmaster has gone forth; that he is walking abroad in the length and breadth of the great community of the world:" and while he is filling it with his Horn-books and Spelling-books, we will follow close upon his heels, and endeavour to fill it with Bibles. Christianity has nothing to fear from the advancement of knowledge.

The Fishermen of Galilee and the Prophets of Judea have long maintained their towering superiority over all the Philosophers which the world has produced. There is not one true principle in their writings, which is not to be found in the Sacred Canon; and the ages of science and discovery which are yet to come will not be more fruitful in this respect than the ages that have passed away. The Bible Society has nothing to fear from the progress of knowledge: no! the truths of Revelation are adapted to every degree of human intellect: they are adapted to men of the highest and men of the meanest capacity: while they condescend to the mental powers of the peasant, they tend to elevate the most enlarged and the most philosophic mind. Man, in his present state of sin and misery, must ever stand in need of the consolation and the hopes which the Bible alone can convey: and while he needs this consolation and these hopes, there is something in his nature upon which this instrument can be brought to bear; and which, by the Divine Blessing, may lead to the most glorious results. [*Rev W. Orme—at the Bible Soc. Ann.*

Advance toward Universal Peace by the Growth of Christianity.

Sir, ever since I visited England—this watch-tower of the earth—I have felt—(pardon me, for I must speak the honest language of my heart)—I have felt as though I must go round to every sentinel, and, grasping his hand with the nerve of brotherhood, give him such a congratulation as would tell its tale upon his heart. Oh! it is when standing on such ground as this, that I feel, not as a son of Columbia, nor as a son of Albion, but as a Christian. And, Sir, why may not this feeling have a wider range, and extend to nations? Why should we not go on in this holy path till both nations are united in sacred affection and sympathy? When this is done, we may defy Satan, with all the banded legions of hell, to stir up strife enough to make England and my Country be at war again. No: as soon as the first menace of hostility burst forth—as soon as the first trumpet of war sounded—the sympathies of millions would plead, the prayers of millions would be raised, as if each individual were pleading for a brother's life. Oh! Sir, when, as nations, we shall be thus united, war will be impossible: the spear will be turned into a pruning-hook, and the sword into the ploughshare, or hang in some ancient hall, as monuments of ancient barbarity. Oh! then, may I not congratulate myself, that, as Britain and America have a common origin, speak a common language, and profess a common religion, they will so stretch the hand of national affection and fellowship toward each other, though it be extended across the broad Atlantic? May I not hope, also, that the day is not far distant, when the lion of England shall roar for a defence around the tents of Judah, while the eagle of America shall arise, and rejoice, and flutter over them, and spread abroad her wings?

But England and America are not the only countries that are advancing toward the day of milleanial peace and glory. For where shall we now look, throughout the world, without perceiving the commencement, at least, of Missionary Enterprise? And there can be no doubt, that, as the cause of Christian Benevolence shall advance in each kingdom of the world, in that proportion will those kingdoms feel that God has made *of one blood all nations to dwell on the earth*—that all men are brethren. Let us, then, rejoice, that while the benevolent Associations of our day are labouring to water all nations from the well-springs of Salvation, they themselves are watered—that, while they are directing their energetic and persevering efforts in scattering the light of truth for the moral emancipation of the world, their silent, and, by too many, unobserved influence, is contributing to make straight the paths for the triumphs of the Prince of Peace.

[*Rev. W. Patton—at the London Miss. Ann.*

Exclusive Efficacy of Scriptural Education.

In respect of education, the poor in this country are highly favoured; as the Bible is almost exclusively the book in which they are educated. In the higher ranks, the young are sent early to receive a classical education, during which they often forget the blessed principles which they had learned in their childhood. The poor man's education, however, is almost altogether a Bible Education. I agree that it is not sufficient, merely to put the Bible into the hands of a child: it then becomes a horn-book, and the principle which it conveys is lost sight of. Parents and others, in teaching children to read the Bible, should recollect. that it is not the letter but the spirit which it is desirable to impart, and without which they ought not to be satisfied. The Scripture is the great moral lever to raise man: other books may give precepts; but the Bible gives the Precept to direct, and the Promise to animate, while it enjoins Prayer to secure the effect. If the Bible were given to Schools in this spirit, a larger and better effect would attend instruction.

[*Rev. H. Budd—at Newfound. Sch. Soc. Ann.*

Origin and Benefit of Bible Classes in Sunday Schools.

Bible Classes had their origin in this circumstance. Inquiry had arisen, in Philadelphia, how more Teachers could be obtained for the children who presented themselves: it was considered, that a vast number of Youth, when they attained about the age of 14, had quitted the Schools, because they began to dislike to be classed with the younger; and thus many who might have become Teachers had been lost to the Society. It was at length resolved, that as many of these Boys and Girls as possible should be got together, and then it was that the Bible Classes first came to be formed: they had gradually risen to the number of 20, 30, or 40; and thus was procured, without any trouble, a little nursery for future Teachers; so that now when a class of children is formed, there is no difficulty in providing them with an instructor. Another advantage also arose from this circumstance: our links are now complete from beginning to end — from our Infant Schools we pass to our Adult; from our Adult

Schools to our Bible Classes; from our Bible Classes to our Teachers; and from our Teachers to our Clergymen.

[*Rev. B. Allen—at the Sund. Sch. Un. Ann.*

Beneficial Influence of the Bible Society on other Institutions.

I have long been a friend of this Society; one of the earliest friends; one of the few that formed one of the most efficient Auxiliaries in the kingdom. I have watched its operation, and its effects on the neighbourhood in which I live; and I can truly say, that it has not only promoted the circulation of the Bible, but has been the life and soul of other good works: it has given birth to many New Institutions; and it has stimulated and brought to life and activity some Old Institutions, which had been slumbering in comparative obscurity. If I wished to enlighten and civilize the darkest spot in the United Kingdom, I would commence by establishing a Bible Society: if I wished to put an end to animosity and discord in a neighbourhood, and to promote concord and harmony, I would commence with a Bible Society: if I wished to build a Hospital, or erect an Almshouse, or in short to do any good public or private work, I would begin with a Bible Society. Wherever you see a Bible Society flourish, you may depend upon it every good work will flourish with it. The Bible Society opens the heart to charity. Wherever a Bible Society is well established, you may bring charitable object upon charitable object before the people, and the heart is ready to receive them. They are never wearied of your charities: while they have a farthing, they are sure to give it you. I shall therefore exhort every one of you to go home to your respective towns, villages, and neighbourhoods, and promote the Bible Society.

[*Bp. of Sodor and Man—at the Bible Soc. Ann.*

Urgent Want of the Scriptures.

I am asked, sometimes, whether, after so many years of the circulation of the Scriptures, and after the large sums which have been sent up to this Society, from time to time, there is still a field for exertion. To such inquirers I might answer, by referring to the Reports already circulated—by referring them to the Report which we have just heard—and by referring them to those Monthly Extracts, which, in my judgment, are most wisely circulated, for the information of those who take an interest in the labours of the Society—every one of which contains accounts of the eagerness with which the Scriptures are inquired for, and the satisfaction with which they are received. But it is not to these written statements alone that I might refer, but to the local knowledge of those who have inquired into the wants of their own particular neighbourhoods, who are all able to bear testimony to the truth, that there is room still for all that we can do. Here, then, are topics not only encouraging exertion; but calling for prayer, not only that the Sacred Scriptures may be circulated, but that, by those Scriptures, men may be made wise to salvation, through faith in Christ Jesus. That these Scriptures have, in many cases, been received to the eternal benefit of those on whom they have been conferred through the means of this Society, there is no one here but can bear witness: and if this be true, let me ask you how many more cases there are of which men know nothing—how many souls there are, known to God alone, who, through the instrumentality of this Society, have seen, for the first time, the Word—have received it with power—and will be made finally heirs of life, through the Gospel of Grace.

[*Bp. of Winchester—at the Bible Soc. Ann.*

The very lowest Classes of Society not yet brought under Instruction.

Sunday Schools have not yet touched the most depraved classes of society. I am acquainted with a Gentleman, who, from his office, has to register the offences tried at the Old Bailey; and I stated to that Gentleman that my mind was depressed with the consideration, that all the Religious Societies, which had been so long in operation, had not told with fuller effect. The reply of that Gentleman was, that, in his opinion, it was owing to their operations never having reached those classes, which made their appearance at the bar of the Old Bailey. There is, he said, in this large city, a dense weight of poverty, misery, and crime: the most depraved sink to the bottom; while those, who float, as it were, in the fluid, are gathered from the top by these Societies, which have not yet immersed themselves into the depth and the mire, where they are most wanted. In such operations as these, it is not a cast-net that we want; but we require what I have seen them employing on the Thames—a sort of dredging machine, which goes to the bottom in the very deepest parts. I have made these observations, in order to shew the Meeting the necessity for establishing Local Schools: and I have no doubt, but that I am heard at this moment by crowds of Young Persons, anxious to become Missionaries in the formation of Local Establishments. It is not enough to have a Sunday School established behind the Chapel: we must enter the very citadels of Satan. Half the crime of the Metropolis arises from ignorance; and it is, therefore, of the utmost importance, that this experiment should be pushed out to the fullest extent. It is in vain to look for a harvest, where the clods are not broken, and the seeds not scattered.

[*Rev. John Blackburn—at the Sund. Sch. Un. Ann.*

Duty of becoming acquainted with Missionary Proceedings.

Some men who profess to have a sense of the value of immortal souls, and to wish the conversion of their fellow-creatures, yet seem to take little interest in the accounts which are published relative to Missions to the Heathen: they will read with delight travels—and voyages—and fictitious tales of distress, which, however well written, are but fiction still; and, while they expend their sympathies on those who suffer by the disasters of the seas or on the sorrows of imaginary beings, will throw aside with indifference the details of far severer hardships endured in gaining victories over the Powers of Darkness. It is

the sacred duty of all to combat this error; for it indicates that state of criminal lukewarmness, which our Lord has declared to be His peculiar abhorrence.

[*Mr. Wilberforce—at the Church Miss. Ann.*

Duty of contributing to the Support of Missions.

There is a great error of judgment in respect of the claims of the Missionary Cause. Men, who profess themselves Christians, consider it optional with them to support or not to support that Cause. But this is not the case. It is their positive and imperious duty; nor has any one a right to evade this duty, so long as he arrogates to himself the name of Christian. How will such men feel before the Judgment-Seat of Christ, when He shall demand of them an account of the manner in which they have used the substance entrusted to them? How will they feel, when they meet at that Bar multitudes who had died in the darkness of Idolatry, who might have lived and died in the light of the Gospel, if these men had zealously employed all the means in their power?

[*Mr. Wilberforce—at the Church Miss. Ann.*

Zeal of a Penitent Female.

A female, in one of our large trading towns, was formerly a most abandoned character: by the grace of God, she was brought to a knowledge of the truth; and was sent to a Penitentiary, where she gave decided evidence of a change of heart; but, shortly after being put into that situation, she was deprived of the use both of her hands and her feet. Her heart, however, was full of love to the Saviour; and she was at a loss to shew forth the praises of that God who had called her out of darkness into His marvellous light. She could not walk about to tell what God had done for her soul: she could not employ her hands: but she learned to write with her mouth; and the Letters, thus written, being sold at small sums, produced something considerable to the funds of the Penitentiary. She began to learn the art of painting; and the produce of those paintings, which she accomplished with her mouth, added, last year, 17*l.* to the funds of the Institution. Now, I will not say to this Assembly, Go and do likewise; but I will say, You have hands and you have feet, and you have a tongue to tell the wonders of Redeeming Love—Go, and do what may be in your power.

[*Rev. Dr. Henderson—at Rel. Tract Soc. Ann.*

Plea against Declension in Missionary Zeal.

Some persons may entertain an idea that there is no necessity for continued support; but let the moral history of the Heathen Nations, let the Map of the World unfolding to view three-fourths of its population sunk in idolatry, dispel such an error. Can any notion respecting the instruments employed in the great work, as being either careless or inefficient, have contributed to the decline in our funds? Let the Report of the Society be rigidly scrutinised—let the opinion of Bishop Heber, and of other persons in high stations in life, far remove such an apprehension. Can it be possible that this declension arises from love waxing cold, and faith wavering? Awake! awake! from the fatal doom which has been pointed out by Him who said, *If any man draw back, my soul shall have no pleasure in him. Whoso putteth his hand to the plough, and looketh back, is not fit for the kingdom of God.* Can it be that this decline is owing to the exertions of recent or revived Institutions of a kindred nature? God forbid that we should be jealous of fellow-labourers, or wish them any thing but success; but let not that Society, which is thus labouring to become the instrument of salvation to immortal souls in the Heathen World, let not that Society which has engaged our first love, suffer declension. Let some superfluity of luxury, let some supernumerary comfort, be sacrificed to such a cause; that we may be enabled to maintain our accustomed contributions, and thus answer to the cry, "Bless me, even me also, my Brother, my Sister, my Friend!"

[*Bp. of Lichfield & Cov.—at the Church Miss. Ann.*

I cannot but see something very delightful in the testimony which Bp. Heber was permitted to bear to Societies like this; though, perhaps, his testimony refers more to the Church Missionary Society. But, in truth, the Bible Society and the Church Missionary Society are one: for the Bible is the instrument by which they work; and they are one Society, animated by the same zeal, and diffusing their benefits from the same source, and by the same means. I was delighted to see, in Dr. Heber's writings, several declarations which tend to shew how much more his mind had become impressed with the benefits derived from these Societies, by what he had witnessed in the principal scene of their operations: and I cannot but be delighted with the thought, that before Bishop James got to Calcutta, he probably might have seen these very writings. I know not whether he had; but it is delightful to see how you will find continually, that, where the proceedings of those who take a part in our service are properly conducted, they will tend to soften prejudice, and diffuse just notions of the value of our Institutions, and dispose persons more generally to support them.

[*Mr. Wilberforce—at the Bible Soc. Ann.*

Necessity of greatly-enlarged Liberality.

It is often recommended to us to avoid extending our operations; but it is only in a small degree that this is within our power. Growth and expansion are the very essence of our undertaking: if attended with any degree of success, it MUST expand. It would be as reasonable to require of the husbandman, that the seed which he sows should, at harvest time, cover no greater portion of the surface of the ground than the bare seed occupied, as to require that a Christian Mission, advancing in success, shall not extend its sphere, and occasion increased expense. The Missions in the South Seas, and in Southern India, in particular, are proofs of this; and, in due time, I doubt not, this will also be the case with those in the China Seas.

The Directors are convinced that a higher scale of liberality will be adopted: the British Churches, in taking up the cause of Missions for evangelizing the Heathen, doubtless resolved to meet all the cost which their undertaking might involve. This pledge

will, they are persuaded, be fully redeemed; and that, by a measure of contribution, of which no example has yet been exhibited.

I apply this remark, not merely to those Christian Communities by which our own Society is supported, but to the whole body of British Christians who have embarked in the cause. They have undertaken a work which admits not of relaxation—from which withdrawment is impracticable. It must be prosecuted to the end, at whatever cost; and I believe that what might prove requisite, will be readily and seasonably furnished.

In this point of view, I look with a common interest at the state of all the Societies engaged in Missionary Labours; and do not estimate prosperity by the incidental state of one or other of them, individually. While, therefore, I am exceedingly thankful for the liberality which has been shewn to our own Society, I cannot regard the year just closed as one of general prosperity in reference to the support of the Cause itself. From what I learn of the state of the funds of the Sister Societies, I draw a less satisfactory conclusion. The Baptist Society confesses that its operations are cramped by the scantiness of its funds: in referring to the last Report of the Wesleyan Society, I find it stated that the Treasurer is under acceptance to a considerable amount, which can "only be met by borrowing money at interest:" when I understand, also, from the Report recently made by the Church Missionary Society, that its income has fallen short of its outlay, by nearly 10,000*l.*—I must conclude that the supplies of the year, generally, have fallen below its exigencies, and that an augmented degree of bounty toward the cause of Missions to the Heathen is urgently needed. I can, therefore, only form my estimate of what is true prosperity, by that which diffuses itself over the whole body engaged in the labour. We are one in object and aim, and are making a common attack on the territories of idolatry and ignorance: we may form different corps, but are, in effect, one army; and each ought to be enabled to keep its place in the general operations. If it is to be deprecated, in a grand advancing army, that any of its divisions should be retarded by a want of necessary stores—ought it to be less so, if, in the combined force of Christian Missions, any of its portions be rendered less efficient than it would be, from the lack of the needful resources?

But to meet the measure of present necessity merely is not enough: the work will enlarge as it advances; and progression in resources must prepare the way for progression in the operations. Such labours must extend, for they cannot be stationary; and a reduction of expenditure is not consistently to be promised by those who are charged with conducting them. One course, then, only remains—that which every view of the subject joins in enforcing—that the great body of British Christians, true to the cause which they have voluntarily and deliberately taken up, having counted the cost which the undertaking necessarily involves, will meet it with those enlarged supplies which its progress, if at all answerable to our wishes and hopes, will demand. That the present is not a time for relaxing efforts, is obvious on all hands. Indications of the Divine concurrence, and of ultimate success, are increasingly apparent: the world perceives them, and ceases to regard Missions as the mere product of fanaticism.

Nor can it justly be feared that the means needed for carrying it on are greater than the Christian Community can supply. It cannot be doubted that the sources from which they are to be drawn are abundant; and that, as the work advances, the measure of liberality in supplying them will out-step all former precedent. I trust—I confidently hope—that the ensuing year will afford ample demonstration of the truth of this sentiment; and, that if we are permitted to witness the return of these Anniversaries, it will be found that not merely the wants of our own, but those of all the Missionary Societies have been fully met by the augmented contributions of the Christian Communities by which they are severally supported.

[*W. Alers Hankey, Esq.—at the Lond. Miss. Ann.*

Missionary Funds attainable to any required Amount.

You have proved that, on which many speakers of ability have eloquently dwelt this day, and I have been happy to hear them lay so much stress upon it—you have proved, Sir, that Missionary Funds are attainable to any required amount. There was, last year, a defalcation in your funds, to a very considerable extent: you stated the fact to your friends and brethren throughout Great Britain: you called on them to make your resources good—and what was the consequence? Not at Manchester merely, but in many other places, the Christian Public met, and their conduct was such as to give birth to the Report which has been made to you this day; and which I, as well as every individual present, have heard with so much delight. So it will always be. We shall always find, that funds for carrying on the great work will be obtained to any required extent. In the name of the Society with which I am in connexion, I thank you, Sir, for the terms of commiseration in which you have spoken of the somewhat-depressed state of our funds: we have, however, no reason to be disheartened: we have only to state the defalcation in our case, as you did in yours, and we doubt not that our Christian Friends will meet us, and supply our wants.

I remember a circumstance connected with the history of our Society, which convinces me that such will be the result of the applications that we shall undoubtedly make. Soon after the death of the venerable and respected Dr. Coke, a serious alarm followed, in London, as to what was to be done; and our Committee came to the resolution of reducing our Missionary Establishment to a very great extent: it was resolved, that, in the West Indies alone, the number of Missionaries, which was then forty-four, should be immediately reduced to thirty-two. Sir, when this resolution was made known throughout our Society, they determined, with a spirit worthy of such a cause, that no such stigma

should be cast upon them: our friends assembled in York, in Lancaster, and in several other places; and the consequence was, the levy of such an amount of contributions, as compelled the Committee to retract their hasty and desponding Resolution: and, since that period, Auxiliary Societies have been established in every part of the country, and the number of our Missionaries have been increased four-fold. We will, therefore, do as you have done: we will place confidence in the power of the Gospel, and confidence in our Christian Brethren at home: they will, I feel assured, supply us with means to any required amount.

[*Rev. Jabez Bunting—at the London Miss. Ann.*

Devotedness to Christ the Stability of a Church.

This Society has had my warm affection from its infancy; and, by the blessing of God, having put my hand to the plough, I will not look back. How did my heart burn within me, when I heard the report of the wide spread of our Apostolic Church—sending forth, in the spirit of the primitive times, its burning and shining lights throughout the world! Societies of this character are the real bulwarks of the United Church; and I must confess that I have more confidence in her stability from her Missionary Institutions, her Society for Promoting Christian Knowledge, her Prayer-Book and Homily Society, her National Schools, and her Church-building Society, than from the support which the State affords to her. Her stability depends on her continuing to do the work of Him, whose last Command was, *Go ye into all the world, and preach the Gospel to every creature:* and whose last Promise was, *Lo! I am with you alway, even unto the end of the world.* It is only in obeying the Command, that we may confidently look for the fulfilment of the Promise.

[*Bp. of Sodor and Man—at the Church Miss. Ann.*

Time the Unfolder of the Divine Purposes.

I rejoice in the general appearance of the increasing success of your Noble Institution; which seems, this morning, to have been visited by Deputies from almost every part of the world. By personal attendance or by reports, Greeks, and the dwellers in Mesopotamia, and men of almost every name and every speech, seem to be present, to testify that God is about accomplishing the purposes of His own will and the designs of His kingdom. How near they may be, it does not become me to conjecture. God has given us predictions, which insure their fulfilment in their time; but the times and seasons seem to be wisely held in the Father's hand. And if I might recommend an Old Author, who is well known to many of my brethren, and who on the subject of prophecy is one of the surest guides that I know, I would venture to mention his name humbly and affectionately to my younger brethren, whose youth may perhaps give them a taste for looking into such matters—the author I allude to is Doctor Time. He is an author to whom I am greatly disposed to refer: and I am inclined to think, that, as the great Interpreter of Prophecies and Providence, the Agent whom God himself condescends to employ, he will, in due time, make a developement of all that we now hope for, and in our commendable zeal may desire to know: but it is delightful to know that things seem in progress; and every year seems to give a new stimulus to the exertions of the Christian World in furtherance of this great work. [*Rev. Ed. Burn—at Bible Soc. Ann.*

Energy and Faith in the Employment of Means, the right Use of Prophecy.

We have heard much of the fulfilment of Prophecy: and who that knows the interests which are involved in the fulfilment of the Prophetic Word, would desire that the sands should run more slowly? We have demonstration around us, that God is carrying on, with amazing celerity, those plans, which shall lead to the final accomplishment of His own designs and the diffusion of His own glory. We have heard of the in-gathering of the Jews—and who that reveres the prophetic page does not desire that Israel should be gathered together? We have heard of the downfall of Babylon—and who does not desire and pray that Babylon may soon fall, never to rise again? We have heard of the coming and glory of our Lord Jesus Christ—and who that knows Him, and feels interested in His salvation and glory, is not disposed to exclaim, *Amen! even so, come, Lord Jesus!*? My Lord, I deliver no opinion on these points: they are of high, they are of solemn importance; and if we inquire into them in soberness of mind and under the teaching of the Spirit, good will result from the inquiry, both to the Church and to the World. At all events, they ought not to interfere with the path of duty which we are required to pursue. Be they near or remote, one thing we are called to do, and that will we seek after; namely, to fill the earth with the knowledge of the glory of the Lord, to the utmost extent of our power: and, while we employ all the means with which God has furnished us, in the exercise of dependence on Him, we may rest assured that all things spoken of in the Divine Word respecting the coming of the Redeemer shall be fulfilled. We may then most consistently address the exalted Redeemer in the sublime language of our immortal Bard—"Come forth from Thy royal chamber, O Prince of all the kings of the earth! Put on the robes of Thine Imperial Majesty. Take to Thee that unlimited sceptre which Thine Almighty Father hath bequeathed Thee: for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed." [*Rev. W. Orme—at the Bible Soc. Ann.*

The Manifestations of the Divine Power, the peculiar Encouragement in Christian Labours.

Every one here present has felt, during the proceedings of this day, that, if the intelligence which has been communicated to us is welcome, it is so, mainly and chiefly, as evidence of the blessing of God resting upon this Society: and, My Lord, I must say, that, as far as my experience of such Meetings as these has gone, I have never failed to observe that those tidings have been communicated

and received with the highest and most cordial satisfaction, just in the degree in which they evince that the triumphs of this Institution are manifestly the Work of God. I know not how I can better prove this, than by the evident delight with which every instance is received, of those who have been rescued from a state of the greatest darkness and ignorance, and brought into that glorious light and knowledge which this Institution communicates: and the greater, the deeper, and the more afflicting, that darkness has been, the more do we hail with delight and Christian Triumph that amazing power, by which creatures so sunk and so afflicted are called to no less a dignity than to become the Sons of God. And I must say, that, in such a state of Society as that in which we are living, it should not be a matter of wonder that such evidences are peculiarly dear to us; because, obliged as we are to employ means which are gradual in their operation, we naturally cling with fondness and with delightful satisfaction to the manifestation of a power which clearly is not human. It is one of the most powerful correctives to dependence on means merely human—it is one of the most cheering cordials, under an experience of the slow progress of other means—that we are obliged, in this Institution, to look only to what is evidently nothing less than the hand of God Himself. These proofs of its being the hand of God are something like those manifestations of Deity which the great Legislator of Israel invoked of old, to support his fainting authority, and to call, as it were, God Himself to the recognition of His own work; and though they may be of such a nature as to afford but little gratification to the haughtiness and pride of man, they do not therefore the less exalt the honour and glory of God. It is to such evidence of the power and the sanction of God to this work that I look, as the main support and hope of this Institution: and I am persuaded, that the more we look to them, the more we shall find the strongest ground of assurance for its future prosperity and final success and triumph.

[*Lord Calthorpe—at the Bible Soc. Ann.*

The Watchword and Countersign of the Friends of the Bible.

As I last year took the liberty of suggesting, as the Watchword of your Society, "Perseverance," I would not now recall that rallying word; but I would add to it another, as a Countersign, and that is, "Vigilance"—in distributing the Holy Scriptures wisely and judiciously, by sale or otherwise, in those spheres of exertion which are opening to us; —and "Vigilance" over our own hearts, that the Word of God may be distributed, not in our own strength, but in the power of Him who alone can give it force and give it success.

[*Bp. of Winchester—at the Bible Soc. Ann.*

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

REPORT OF THE MISSION FOR 1827.

THE general views and statements of this Report, which has been just received from the Missionaries, are here extracted; the details of the respective Stations being reserved, as in the case of the preceding Report, for the Survey.

Peculiar Difficulties of the Mission—

During the Year which is now drawing to a close, this Mission has had to encounter difficulties of various kinds, and some of them of a very peculiar nature. A Reduction in the Number of the Society's Labourers, and Changes in those Measures of Government which bear upon the Society's exertions in the Colony, have combined to render the situation of those who had to carry on the work exceedingly trying; and we have sometimes felt almost oppressed by the weight of those duties which devolved on us.

—from the Reduced Number of Labourers.

The Native Schoolmasters and Schoolmistresses, formerly in connection with the Society in the Villages, having, at the beginning of the year, been taken into the service of Government, according to a clause in the arrangement of 1824, the number of individuals remaining in the employ of the Society was at that period as follows—

Clergymen . . .	2	English	5
	3	Lutheran	
Schoolmasters .	3	European	4
	1	Native	
Schoolmistresses	2	European	3
	1	Native	
Native Teachers			3

It was not long before that number was further reduced. The Rev. John Raban, who had been urged, during the latter part of the preceding year, by medical advisers and other friends, to seek in his native country the re-establishment of his health, proceeded to England in the month of January: the Rev. John Gerber followed him in the early part of March; and the Rev. W. K. Betts having been suffering under the influence of the climate almost ever since his arrival in the Colony, returned to England in the latter part of April, with the view of escaping the injurious effects of the rains on a debilitated frame, and to return with recruited strength at the beginning of the dry season.

These separations were extremely painful; though they left a prospect of our parting friends joining us again, after a season, in that field of labour from which

only a strong sense of duty called them. Still more painful was the loss of Mr. Gatesman, who entered into his eternal rest on the 23d of April, after a very short but highly-blessed career of usefulness in the Mountain Villages.

The number of European Servants of the Society was further reduced, by one of the Schoolmasters accepting office under Government.

One European only joined the Mission during the early part of the year. The Rev. Charles L. F. Haensel arrived on the 13th of February, with special instructions from the Parent Committee to devote his labours exclusively to the reviving and conducting of the Christian Institution; which Seminary had no existence at the time of his arrival, the last two pupils having been dismissed during the latter part of the preceding year. The want of suitable Premises in the Villages for the Institution, and the destitute state, for Ministerial Services, of Freetown, led to Mr. Haensel's taking up his temporary residence at the latter place, and officiating as Minister there; while the Ministerial Duties of all the Liberated-African Villages devolved upon the Rev. J. G. Wilhelm and the Rev. G. W. E. Metzger.

The very small number of Labourers then remaining was still further reduced by several of them being rendered, for a considerable time, quite inefficient for service by severe illness. The Rev. Mr. Wilhelm, Mrs. Weeks, and the Rev. Mr. Haensel, are of that number.

In the beginning of September, the Rev. Thomas Davey arrived in the Colony; and, after having for some weeks performed the duties in Freetown for Mr. Haensel, then a convalescent, entered upon the Ministerial Charge of the Mountain Villages.

One Native Teacher having been accepted on probation during the early part of the year, the above-named Clergymen in charge of the Villages were assisted by four Natives, until the month of October, when the painful necessity occurred of suspending one of the number.

We are excited to grateful and admiring praise to God, who has increased the number of the Society's Servants, by the recent arrival of the Rev. John Gerber and the Rev. W. K. Betts, with Messrs. Heighway and Boston; thus enabling us to look forward to the approaching year with hopes of a somewhat more adequate fulfilment of our duties to the people under our spiritual charge.

As it is obvious, from a mere glance at the Map of Sierra Leone, that such a small body of Labourers could not possibly discharge the duties of spiritual advisers and guides, and of guardians and inspectors of general education, over so large an extent of country, studded with populous Villages, most of which include Schools of Liberated Africans and Children born in the Colony, the question may present itself to the readers of this Report, why we did not rather concentrate our small force to a limited portion of the Colony; and relinquish the rest, until the time when we should be enabled, by a sufficient reinforcement, to re-occupy the ground thus relinquished: that course, indeed, has at times appeared almost forcing itself upon us; and we were, once during the year, on the point of adopting it, when the affectionate concern of the Minister, whose flock was to be abandoned, prevented the measures, which had already been unanimously resolved upon, from being carried into effect; and determined us to bear up for another season, under all the trials and under the discouraging circumstances in which we were placed. —*from a Change in the Measures of Government.*

Having thus stated the difficulties of the Mission arising from the Reduction of the Number of the Society's Labourers, we now turn to those which have sprung out of Changes in those Measures of Government which bear upon the Society's exertions in this Colony.

It has already been mentioned, that, at the beginning of the year, the Native Schoolmasters and Schoolmistresses formerly in connection with this Society in the Villages were taken into the service of Government. That measure was accompanied with another, by which the Servants of the Society were altogether released both from the duties of civil superintendence and from any other than spiritual authority over the inhabitants of the Villages; and both arose out of the arrangement formed between His Majesty's Government and the Society in the year 1824.

Greatly as the Society's Servants, who had till then held the situation of Civil Superintendants, rejoiced at being relieved from a burden which had too long interfered with their proper Missionary Engagements, they could not but antici-

vice in any one of the Villages; and the contributions for this purpose seem to be all that the well-disposed have been able to offer.

The CHRISTIAN INSTITUTION, designed for training up Native Teachers and Assistants to the Mission, was re-opened, by the reception of one Pupil, on the 4th of April. Three more have been added to the number; and the Society's Servants consider the report of the state of that Seminary as encouraging; which states, that of these Youths two are very hopeful, while a satisfactory account is given of the general conduct of the other two, though their capacities seem to preclude the prospect of their proving useful as Teachers. As the Individual entrusted with the care of these Youths had to consider this his primary duty, it was impossible for him to engage as much as is desirable in the pastoral duties of visiting those people in their houses, or receiving them in his own dwelling, to whom he proclaimed from the pulpit the glad tidings of Salvation and administered Christian Ordinances. He has much regretted it: for there is already too much disposition in the people to consider the Freetown Clergyman as the mere servant of the Outward Church; always ready to administer the Ordinances, without any inquiry into the inward state of the persons applying for them.

The FREETOWN SCHOOLS, supported by the Church Missionary Society and containing 484 Scholars, have attained a higher degree of efficiency during the year, by a Second School, both Male and Female, being opened in the Eastern part of the town. They are highly useful Seminaries for the spread of general information: but it is to be lamented that a taste for Divine Things, which it is the great object of our labours to excite, is seldom found in the Children, even in those who make otherwise very encouraging progress. The zealous endeavours of their Teachers, we are sorry to say, are but very little seconded by the Parents or other friends of the Scholars.

Conclusion.

While laying before the Honoured Committee of the Church Missionary Society this account of the circumstances of the Mission, we unite in assuring them, that neither the memory of difficulties encountered, nor the prospect of others to come, discourages us from proceeding in our endeavours to do good to the Nations of Africa. We will gladly live and die in Sierra Leone, if we can spend our lives in labouring for the eternal welfare of the souls under our care. Nor shall we be less ready, whenever we shall be called to it, to carry the glad tidings of Salvation beyond the borders of the Colony; and to set up Christ's banner, and die in its defence, in the dwelling-places of those numerous Tribes with whose representatives only we have now to do. When God prospers our labours, we will give Him the praise: when He withholds success, we will humble ourselves, under a consciousness of our want of faith, of zeal, of perseverance, of self-denial, of love toward our fellow-creatures. And always shall we hold fast this firm persuasion, that, in God's own time, *Ethiopia shall stretch out her hands* to Him, and acknowledge the name of Jesus to be the only *name under heaven given among men whereby we must be saved.*

PURCHASE OF PREMISES FOR THE CHRISTIAN INSTITUTION.

The temporary re-opening, in Freetown, of the Christian Institution, by the Rev. C. L. F. Haensel has just been stated in the Report of the Missionaries, and was noticed at p. 19 of the Survey: an opportunity occurring, land and buildings have been since purchased near Freetown, on advantageous terms, for its re-establishment. On this subject Mr. Haensel writes—

The late Governor Turner's Estate on Fourah Bay, in the Sierra-Leone River, is to be sold in small lots, as they may be called for; and we have a tender of that part of it which includes all the buildings, and 9 acres 1 rood 5 perches of land, at the price of 335*l.* A wall or fence, drawn in a straight line from one side of the point of land to the other, would, with the water on every other side, form a situation altogether secluded. The buildings consist of the former dwelling-house (*a*, in the accompanying Plan); which is a stone-building with a slated roof, considerably out of repair, but which will admit of being fitted up at an expense of somewhat more than 100*l.* and will then answer the purposes of the Institution until the number of pupils shall exceed ten. For the enlargement then required, provision is partly made by a substantial stone-building (*b*), which was erected by Governor Turner close by the dwelling-house; so as to admit of being connected

with the piazza of the latter by a short passage: that stone-building will then have to be fitted up, and will probably afford accommodation for the greatest number of pupils which the Institution is ever likely to contain. A well (*c*), close by the dwelling-house, supplies the Estate with excellent water; and an out-house (*d*) will serve for keeping fuel. These buildings are at the extremity of the neck of land: there are also two unfurnished buildings at the entrance, which may either be reserved for future use, or taken down to furnith materials for a wall. The farm and garden have been entirely neglected since Governor Turner's death, and will require to be cleared to bring them again into cultivation.

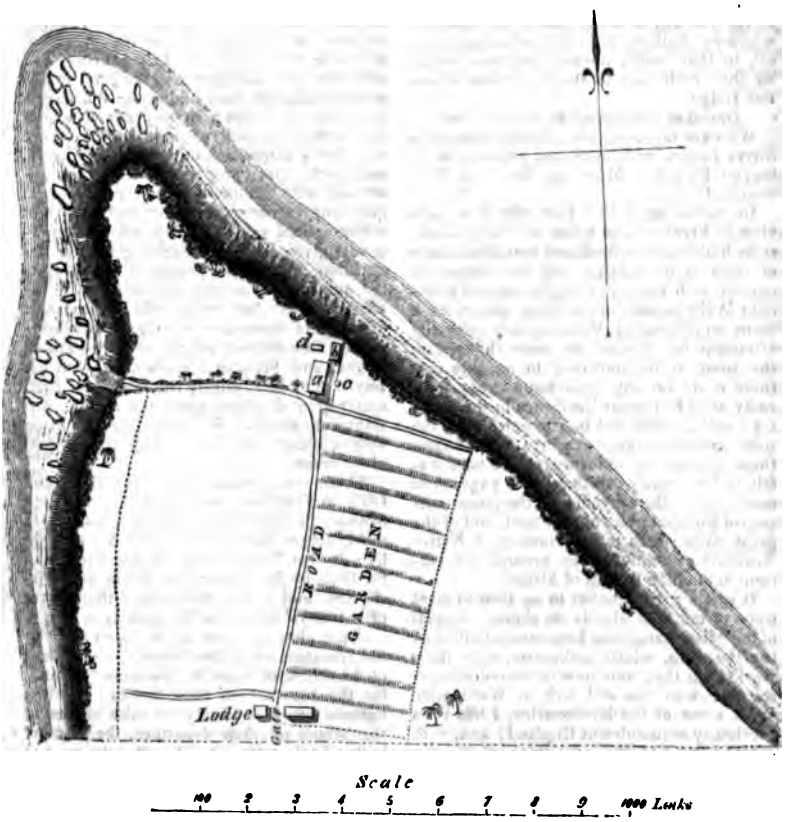
This estate is near the fashionable rides called the Lower Road and the Race Course; but it is at a sufficient distance to secure retirement, especially to the houses, which are protected by all that part of the estate which lies between them and the entrance. It is as nearly as possible in the middle between Freetown and Kissey; thus affording easy communication with Freetown, and yet admitting of the Institution being connected with Kissey, whither the Youths would go to receive the Lord's Supper. A prospect of forming a Children's School does not yet appear, as there are not many houses in its vicinity: but if the other parts of the Estate should be disposed of in small lots to black people, that object also might be attained at a subsequent period.

Mr. Davey writes on this subject—

We have purchased the premises; and, it is generally considered, on advantageous terms, having paid for them 320*l.* 11*s.* 6*d*, sterling; the house is delightfully situated, about a mile-and-a-half from Freetown. I have no doubt it is a healthy spot.

Mr. Haensel removed to Fourah Bay on the 18th of February.

PLAN OF THE SOCIETY'S LAND AND BUILDINGS AT FOURAH BAY.



FRIENDS' AFRICAN COMMITTEE.

REPORT, BY MRS. KILHAM, OF HER VISIT TO SIERRA LEONE.

Mrs. Kilham's Second Visit to Africa has been several times noticed by us. She has addressed a Report of it to the Committee, nearly the whole of which is here given. It will be read with much interest by all the friends of oppressed and injured Africa.

Although gratefully sensible of the obligations under which I am placed towards Friends, who have kindly favoured my desire to visit the Coast of Africa, I yet feel so deeply impressed with the conviction that the CAUSE ITSELF only, is worthy of notice in this Report, that most gladly would I lose sight of my own individual engagement in it, only to acknowledge that Infinite Mercy, by which an unworthy servant has been protected and sustained—preserved and restored from sickness by land, and delivered from the dangers of an awful storm at sea, when the waves seemed ready to overwhelm, and ourselves as at the very gate of death. And thankfully would I acknowledge, also, the deep sense with which my mind has been impressed, of the little moment of all transitory sufferings or enjoyments, in comparison of the concerns which we shall feel to be of everlasting interest, in that swiftly-approaching hour when we shall each have to stand as alone before our Judge.

Arrival and Reception at Sierra Leone.

We were favoured, after a rapid passage to Sierra Leone, with a safe and pleasant landing, on First-Day Morning, the 9th of 12th month, 1827.

In anchoring at this Port, the fine open view of Freetown, in which are many handsome buildings, the fresh and beautiful foliage of trees in its vicinity, and the mountains covered with verdure, rising in majestic grandeur in the bounds of our view, presented a scene so interesting, that, together with the attraction felt toward the dear children on the coast, it was not easy to imagine that there could be any UNCONQUERABLE difficulty as to European Residence in the country: still it could not be concealed from the most sanguine, that, even in APPROACHING these shores, the influence of the heat was felt to be greatly relaxing; and experience must confirm the conviction of the precariousness of European Life on this coast, and of the great claim which the instruction of Native Teachers presents, for the prompt and efficient help of the friends of Africa.

It was a great comfort to us, soon to meet some of our dear friends on shore. Several of the Missionaries had been seriously ill during the rains, which had ceased only three weeks; but they were now recovered, excepting one, who was still sick at Wellington. With some of the Missionaries, I had been previously acquainted in England; and, with others, had had the advantage of friendly open communication on the way, on subjects of importance and of mutual interest. My kind friends J. and A. Weeks invited me immediately to take up my abode with them: (A. W. I had previously known in Africa and in England). Although their hospitality and friendship in this distant land were truly consoling, and I felt it as a claim for thankfulness to Him, who is present to help and protect, as well when far off from near relatives and home as in any other circumstances, yet I could not at once conclude upon any thing more than to remain with them for the present, and wait to see whether Freetown or the Village Districts would be most favourable for pursuing the objects in view.

State of the Freetown Schools.

On the day after our landing, I visited the Freetown Eastern-School; which, since the removal of a number of the Freetown Children to this school, in the early part of last year, had been conducted by J. and A. Weeks, with two Native Assistants. The school contained about 200 children, Boys on one side and Girls on the other; without farther division than a few slight posts, at a distance from each other. The room had been built for the purpose, ample and commodious, and very pleasantly situated near the sea. The scholars are chiefly the children of the American Settlers; together with a few others, sent from Native Districts in the vicinity of Sierra Leone, and boarded in Freetown at the expense of their parents for the advantage of having them sent to the Day Schools. The attention and intelligence of the Boys in this school delighted me; and never did I see a company of children in any school whose countenances struck me as more expressive of a lively disposition to imbibe instruction, and quick capacity for receiving it: they answered, with readiness, from the Scriptures, questions on many interesting and important subjects; and evidently enjoyed the opportunity given them of receiving further instruction. The Girls joined in attending to the questions thus proposed by J. W. to the whole school; but, though the countenances of many of them were intelligent and interesting, they did not appear to have attained to the same Scriptural knowledge with the Boys: they had, during the late rains, been under great disadvantages; the almost constant sickness of A. W. preventing her being able to attend the school during a great part of the season.

There was another School for Boys and Girls in Freetown, now called the Western School; in which the number of scholars was rather larger than in this — the Boys taught by a Native Teacher and his Assistant; and the Girls by M. Taylor, the widow of a Missionary, and S. Fox, the wife of the Master of the Boys' School, as her Assistant.

Some changes have since taken place in the arrangement of the Schools, on account of the return of J. and A. Weeks to England, for the recovery of their health. No Europeans being at liberty to take charge of the school on their departure, the Boys of both schools were placed under the care of the Native Teacher, George Fox, who had his

education in England; and the Girls under M. Taylor, with the Native Assistants in each school.

For several days during the school vacation, which commenced on the 15th, J. W. assembled a large company of little children, together with a number of the other scholars, to try the effect of some parts of the Infant-School System; and with a success so interesting, that we could not but greatly desire that such a school for the junior children could be formed in that place.

Objects of the Visit.

The engagements which I had in view in Sierra Leone were, first, the obtaining an outline of the principal languages spoken by the Liberated Africans and others in the Colony, so as, by taking down in writing, in an easy and distinct orthography, the numerals and some of the leading words, to identify, so far as might be practicable, the dialects of the different tribes, to form an idea of the number of distinct languages spoken in Sierra Leone; and to consider what prospect there might be of proceeding to reduce those of most importance to a written form—also, to prepare such an outline for Elementary Instruction in each language, as might introduce the pupils in the Liberated-African Schools to a better knowledge of English than they at present possess.

From observations made in Sierra Leone and from subsequent reflection, it has appeared quite likely that this purpose may be effected, if the children can learn at first only fifty or sixty leading words, besides the numerals, each in their own language, and the correspondent words in English. This would, indeed, seem but as a small beginning; but so many leading words ATTAINED and UNDERSTOOD, would soon introduce to an extension of their knowledge. At present, the Liberated-African Children are learning English under the same disadvantages which English Children would have in learning French, were French Books only given to them, without any English Translation. The children in the villages have but little opportunity of hearing CONVERSATION in English; excepting in the barbarous broken form of it, which prevails in that district, and which consists of but a very limited number of words (some suppose not more than fifty): the written language of their English Books, of course appears quite as a foreign tongue in comparison with this: therefore, although many learn in time to READ and to SPELL, those who are thus circumstanced cannot be expected to UNDERSTAND what they read. The children of the Freetown Schools have superior advantages in this respect: their parents being chiefly from the American Continent or Islands, they are brought up by them in SPEAKING as well as reading the English Language.

Measures in preparation of Elementary Books.

The School Vacation in Freetown having commenced so soon after my arrival in Sierra Leone, my friends J. and A. Weeks kindly accompanied me to several Villages of Liberated Africans, in pursuance of the objects in view. The first place which we visited was Wellington; of which Thomas Macfoy, a native of the West Indies, is Superintendant: from his register of the names and native countries of the people under his care, I found an unexpected facility in obtaining a knowledge of how many tribes were resident in the village, and the number of persons belonging to each: from these various tribes T. Macfoy sent out for the most intelligent individuals as Interpreters; yet, in some instances, it seemed necessary for himself or J. Weeks to act as an intermediate interpreter, for such of them as could not understand any other than the broken English. Besides Wellington, we visited, in this engagement, Allen Town, Leopold, Regent, and Gloucester; and J. W. went alone to Charlotte, to ascertain whether any other tribes were to be met with there.

Sketches were taken down of the numbers, and of some leading words in twenty five languages; and J. W. suggested, that, by an arrangement which would present at one view a few words in each language, one Elementary Book might serve for a whole School, although the children might be of many different tribes: the idea was adopted, and a manuscript was afterward, during my passage home, arranged in that order. Two of the dialects taken down in the villages had been omitted, as being too similar to some others, to be regarded as distinct: and three having been added in Freetown, the whole prepared for the proposed Elementary Book, including the Jalof, Mandingo, Timmani, and Sussu, previously printed, were thirty in number, and, with the addition of the English, they are now presented to the notice of the Committee, under the title of "Specimens of African Languages."

In the "African School Tracts," which your Committee kindly printed last year, and which the Missionaries have concluded to adopt in the Schools*, a short series of Elementary Spelling-Lessons are given, in the same orthography with the "Specimens;" and it is considered, that when these two books have been learned by the children, they may proceed to the little Narratives in the School Tracts, and increase by degrees their knowledge of English.

For their better understanding English, a small and easy Dictionary appears to be still wanting, in which words of frequent and requisite use might be explained in a manner sufficiently clear and intelligible for these children; by using as much as possible, in the explanations, only such words as are of the most obvious and tangible kind: such a little book might possibly be prepared for them in this country.

From all the Missionaries, I had the satisfaction of meeting with a very kind and friendly reception, and a ready concurrence with the views suggested as to elementary translations: it was, however, remarked by

* Although the Village Schools, as part of the Liberated-African Department, are under the care and support of Government, the Church Missionary Society has still the charge of supplying them with books and other school apparatus.

one, that should Slave Ships cease to be brought to this Colony, on account of the proposed arrangements respecting Fernando Po, the necessity for this work would in some respects diminish, as to the Schools in Sierra Leone, although still useful to the present residents in the Colony. From this Missionary, T. Davey, and from another, W. K. Betts, I received material assistance, by their writing Vocabularies of the Aku* Language, from the dictation of Natives, and furnishing me with a copy of what they had taken down: this language is said to be spoken by more than half the Liberated Africans in Sierra Leone. In this language, and in the Bassa, which is spoken by many in Sierra Leone and very generally in Liberia, larger Vocabularies have been taken than in any others; excepting the few which had been previously printed.

Measures for the Establishment of New Schools.

In addition to the preparation of elementary books, an object greatly desired was, that Schools under the care of Native Teachers should be formed, in some of the villages which had not yet come under the care of any Society for school instruction: and, very soon after arriving in Sierra Leone, the way appeared plainly to open for this, by information from two devoted and exemplary men, Missionaries of the Wesleyan Methodist Society, who were much disposed to give their voluntary attention, by visiting schools, and saw them greatly wanted in two villages in their immediate vicinity, Portuguese Town and Kongo Town; but they were not commissioned by their friends to form such schools.

A few friends at Peckham, members of the Female Antislavery-Association, with some others united with them, had commissioned me to see one Village School opened on an easy simple scale; and had sent a donation of ten guineas for this purpose, intending to continue it annually. Portuguese Town was fixed upon as the place most prepared for the commencement of a school, the parents there being anxious to have their children taught. The Wesleyan Missionaries, judging it best to put the parents upon doing what they could for themselves, proposed that a small sum should be paid by them for each child: it was, however, found that these payments would not prove a sufficient supply for the salary of the Native Teacher, which required about 16*l.* or 20*l.* a year: this, with the lessons, would be the whole expense of the School; the Missionaries having appropriated their Chapel to be used in the day-time as the school-house. They wished to use as little of a voluntary fund as could be, for the Portuguese-Town School; and desired rather to devote a part to the commencement of another school, which was much wanted in Kongo Town, a place in which the people were so very poor, that they could not be expected to pay much, if any thing, themselves, for their children's instruction. Where this CAN be done—where parents can pay something themselves toward providing for a Native Teacher—it is greatly to be wished, even on their own account, that they should thus act a Parent's part; and this subject I was anxious to press on the attention of the people in Portuguese Town, in an opportunity for communication which I had with them in their own village, on the important and interesting duties of parents in the education of their children.

It was concluded before I left Sierra Leone, that a School should soon after that time be opened in Kongo Town; and our Peckham Friends have since proposed, not only to provide for the expenses of these two schools, but to take charge of another also if opened in Kroo Town, a village which being in the vicinity of Freetown, the school might be visited, as the others, by the Wesleyan Missionaries.

There are several villages not far from the settlements of Liberated Africans, in which schools of this kind might be formed, and which are at present without any means of instruction.

General View of the present Schools.

In the Colony there are at present twenty-four Schools in which Native Teachers are employed, besides the one now opened in Portuguese Town, and a small private school for little children in Freetown. Of the schools under the care of Government there are twenty, in which ONLY Native Teachers are employed; but the attainments of many of these are said to be very low. The Agents of the Church Missionary Society are considered as having a general liberty to visit and direct the teachers in all the schools under the care of Government; but the number of Missionaries in the Colony is, at present, very small, in proportion to the extent of ground which they have to occupy, and the number of villages to be visited by them for religious instruction. In six of the school stations, children are received from the Slave Ships, and their board as well as schooling provided for: the others are Free Day-Schools for the village children. The scholars in these Village Day-Schools are chiefly the children of Liberated Africans, now settled in the different villages and providing for themselves; most of them having some little spot of land in cultivation, which they call their farm, and on which they raise cassada and a few other vegetables, which to many families form their chief subsistence.

Progress of Allen Town.

The new agricultural village, called Allen Town, and another lately formed on the same principle, called Newlands, are both within two or three miles of Wellington, and under the superintendence also of T. Macfoy, with a Submanager or Headman, resident in each. Allen Town is beautifully situated on the road from Freetown by Kissey and Wellington, to the more distant villages of Hastings, Waterloo, Calmont, and Kent. The formation of this village has been commenced on a plan very favourable to agricultural

* Aku, the name used for this nation in the Colony; but it appears from their information that the name of their country is E-i-o, and the term Aku only their word of salutation in meeting.

occupation, the farms being in immediate connexion with the dwellings.

From the account received from T. Macfoy, respecting the people committed to his care from the Slave Ships, we learn, that, on their arrival, such as are tolerably healthy, are sent out in companies into the woods, under the care of some older resident, and thence bring materials to build their houses; which are made in a long square of tolerable size, two rooms on the floor, an opening in the form of a window in each, a little depository in the roof for their stores, and in the front of the house a verandah, which, with the roof, is thatched with dried grass: six or eight persons join in building one house, and then another, until all are provided: little or no expense is incurred in building in this way, the materials being so near at hand. Allotments of land are laid out behind each house, and food raised upon them. For the first six months after their arrival in the Colony, each adult Liberated African is allowed a little clothing, and 3*d*. per day to purchase food: out of this, I am informed, many of them can keep a part for other purposes. At the end of six months this allowance ceases: as it is expected that they will then have cleared a little ground, and have begun to raise some provision for themselves.

Allen Town, at the time of our visit, had not more than 25 dwelling-houses finished: these were chiefly inhabited by a company of about 50 persons, received not much more than a year since from the Slave Ships; and some of them in a weak and sickly state, not capable of much labour.

A number of Kosso Families were coming into the village, and beginning to build, and settle among them. T. M. the Superintendant, gives only a little land to the Kossos; as they are generally an unsettled class of people, and often removing: but informs them, that, if found industrious and steady, they shall have more land. Although the village is but lately commenced and small, a place, conveniently situated for both the inhabitants and persons passing through, is set apart as a market, and shaded with a thatched roof.

A school-house is built in the village; the size 30 feet by 15. The Master, a young man brought up in one of the Missionary Schools, had, when we saw the place, 18 Liberated-African Boys boarding with him, and a few Village Children as day scholars: they had several of them made very good progress in reading, although not yet twelve months under his care. The boarders have since been removed to another station, and the school continued for the children of the village only as day scholars.

Suggestion of an Agricultural School.

In the vicinity of Allen Town, I was told that there is a fine station for an Agricultural School; in which pupils might be trained to field labours during a part of the day, and school instruction during another part. An intelligent, respectable, and religious man, an American of African descent, who has filled the offices of Schoolmaster and of Magistrate in Sierra Leone, would, if the way were quite open for it, gladly devote himself to the work of education, combined with agricultural engagements; and Maria Macfoy, who has had the advantage of education in America, would willingly take a few young girls into her family, to be brought up in industry and school instruction, with a view to their future usefulness as Teachers. In the present lack of Native Teachers, this appears an opening for both male and female instruction that claims attention.

The proposed situation offers peculiar facilities for a training establishment: and for doing much good, not only by preparing Native Teachers, but for the instruction of children from several neighbouring villages. The native villages of Robis, Ro-ku-pa, and Robomp, are all near, and have not schools. Several kinds of produce for sale could, I am informed, be easily raised in this situation—Cayenne-pepper, ginger, arrow-root, gum-arabic, gum-copal, coffee, and cotton.

The first wants of life are very easily supplied in Sierra Leone; and the people are much disposed to add to these, by the disposal of surplus produce, when they have the opportunity. They take great pains in bringing their little produce down from the villages to Freetown Market: and when they hear of provisions being wanted in their own neighbourhood for the Liberated-African Children, there are sometimes so many applications, that the Superintendant has a difficulty in satisfying his own feelings, by dividing the order, so as to allow a number of them to have each a share in the supply.

Good Character of the Liberated Africans.

The Africans in the Colony of Sierra Leone are acknowledged to be a docile, affectionate people, and easily governed: but very serious difficulties are sometimes experienced in cases of trial before Magistrates, from the little knowledge which the people have of the English Language; and, to a feeling mind, it must be found truly distressing, when, as is sometimes the case in trials affecting life, it can hardly be distinguished, after a long and harrassing examination, who are the innocent or who the guilty.

From the same deficiency, children in the schools have sometimes been punished for disobedience, when it has afterward been found that they did not understand the command or direction given.

T. Macfoy experiences an evident advantage in the large village in which he lives, from classing his people according to their tribes, and placing one of the older residents of the same tribe over each company. These Overseers, who have the name of Constables, communicate with the people more fully and easily than T. Macfoy could do himself; knowing their language and their habit of thought. They endeavour to settle for them what are called "small palavers," or little difficulties and contests; but subjects of more importance, or any that they cannot satisfactorily settle, are brought to T. M. as their Superintendant, to decide.

The good feeling which subsists between T. Macfoy and the people under his care, it

is truly pleasant to witness. Their conduct on one memorable occasion is worthy to be recorded; as a striking proof of their affectionate, courageous, and truly generous feeling, in a moment of extreme danger. The store, near to T. Macfoy's house, had taken fire: it contained, among other things, a barrel of gunpowder, which had been got for blowing-up rocks in making the new roads: T. M., in his first alarm, called on the people to escape for their lives; but they promptly replied, "No, no, we must fight that powder;" and, rushing by the flames, they, with a quick and laborious effort, disengaged the barrel, and brought it out. While T. M. was attending to the extinction of the flames, some of the people, from the fear that the house might yet take fire, took away his wife and children to convey them to a place of safety: M. Macfoy had but lately been confined to her room; and wept in anxiety and distress, as they brought her away: they tried to comfort her, saying, "Don't cry, Ma-my—your children shall NOT be lost—your house shall NOT burn:" T. M. returned to his house, and found it stripped of his family, and of furniture, and knew not where they were gone: in going out into the road, he saw there the furniture spread out in a line, and men regularly placed along to guard it: on the furniture being brought back, it appeared that there was not any thing lost, and only a single glass tumbler broken. T. Macfoy was affected with the conduct of the people; and, speaking to them of what he felt toward them, and his wish that he could return their kindness, they quickly replied, that they wanted no return, but that which they now enjoyed.

Emaciated and sickly state of the newly-liberated Children.

From the report of the Liberated-African School of Leopold, printed last year, I was painfully struck with the proportion of deaths among the children, and with the number at that time sick. Observing that other schools had not made any point of reporting on the state of the children's health, I could not but feel it a matter of importance that such reports should be regularly required on behalf of all the Liberated-African Children, both with respect to health and to their state of instruction; and, should it appear that there is more of sickness among these children than even their debilitated state on arrival will account for, further inquiry should undoubtedly be made as to the cause or causes.

That some of these poor little children do appear on arrival only like moving skeletons, is indeed true: nothing, but the very representation of death, could equal the worne and wretchedly emaciated appearance, which some of these presented when I lately saw them, having but within a few weeks been received from the Slave Ship. There are sometimes melancholy instances of a feverish, ravenous appetite; inducing these miserable little victims of oppression, as soon as they land and are brought within sight of poultry and other kinds of food, to fall upon stealing it, half roasting if possible, and eagerly devouring it, yet still feeling always in want, and always out of health.

Evils of apprenticing the Liberated Children.

The breaking-up of the Schools of Liberated-African Children some time ago, and their distribution as Apprentices to such as would take them, is the more to be lamented, as there are not at present any means of collecting these children or ascertaining that they are well treated. Some arrangement to bring them occasionally into view, is greatly wanted: some of the people who take them, after having paid ten shillings for an indenture, imagine that they have, by this means, purchased the children and made them their own property.

The plan, which had been previously pursued, of collecting the children into schools on being landed from the Slave Ships, and providing for their board and instruction until they are of an age to support themselves, is now resumed with respect to the newly-received children generally, but not so as to preclude some being put out as apprentices if wanted.

Introduction and Increase of Infant Schools.

There is not, I think, a more promising appearance in any quarter with respect to African Instruction, than the recent introduction, by one of the Missionaries, Thomas Davey, on his return to Sierra Leone, of the Infant-School System. The plan introduced by him at Leopold is, indeed, somewhat modified; and the exhilarating practices of some of the Schools here, rather softened down, which for Africa is quite necessary: but it will probably require some further variations, or still remain rather too exhausting for a school to be wholly conducted by the same teacher.

The tangible and attractive nature of this system renders the instruction more intelligible to children who know but little English, than any that has yet been practised in Sierra Leone; and it has not been my lot to visit any Infant School in England, in which the system was acted upon with more interesting effect than in this at Leopold, which I trust may be presented as an example to the Native Teachers, and a Model Infant-School for Sierra Leone. The system addressing itself to the eye as well as to the ear, the lessons become more easy to understand, than in the common mode of teaching; and the KIND, FRIENDLY manner in which instruction is imparted, incites and cherishes the best feelings, and opens a way to the HEARTS of the dear little children when religious instruction is thus conveyed to them. The widow of Thomas Heighway, a kind-hearted, pious, and estimable woman, after the early removal of her beloved companion, who lived only a few weeks in the Colony, believing it to be her religious duty to remain still in Africa, has taken the charge of this interesting school, at least for the present. Thomas Davey, at the time we left Sierra Leone, was about to give instruction in the system to Maria Macfoy, who wished to introduce it at Wellington: some lessons and pictures, which I had taken with me, would

supply her school for the present. The Superintendant of the Liberated-African Department had sent for several sets of apparatus from England, after seeing the School at Leopold.

Suggestion on the Religious Instruction of the Freetown Scholars.

It was intended, after visiting the villages, to have assembled the children in Freetown on a First-Day Afternoon, for a little opportunity of religious instruction, adapted to their state and understandings. This proposal was agreed to by the conference of Missionaries; but sickness, and returning so soon after, prevented. I still hope that the subject may be considered; and that, in Freetown particularly, where the children know the English Language so much better than in the Villages, a part of the day appropriated for religious engagements for the senior classes of society may, by some affectionate and serious-minded Teachers, be devoted to the religious instruction of those in the earlier stages of life, when the mind is most impressible.

The friends of the dear little children of Sierra Leone have had many and great difficulties to encounter in labouring in that station. May they not be discouraged; but supplicate for the favour and guidance of Him, who only knoweth *the hearts of all the children of men*, and can teach them in what way to endeavour to direct the minds of their interesting charge to their Creator and Redeemer — and make them instrumental, through His divine favour and blessing, in leading the dear children, even in the very early stages of life, to a real sense and feeling of that which is good!

C. F. Haensel, with whom I had conversation respecting the formation of a Library for the young people in Freetown, kindly engaged to see one put under suitable care, when it should be sent—also small libraries for some of the villages, if books can be found sufficiently easy for the Village Districts. Some books which had been selected for a library, I thought it best to leave for C. F. H.'s boys, if approved by himself.

As there are not at present any School-books or Tracts to be BOUGHT in Sierra Leone, and some of the people in Freetown would gladly purchase them if they could obtain them, I suggested to C. F. H. that some might possibly be sent from an Association in England on my return; on which he readily offered to place them for sale, if sent to his care, in the hands of a respectable American in Freetown. In this and other instances, I felt grateful for his kind attention to several concerns, which must depend on some one remaining in the Colony; but life is, I am aware, to all uncertain. C. F. Haensel's prospect of conducting an establishment at Fourah Bay for training Native Teachers, and his services in the Colony in other important directions, render the continuance of his life greatly desirable, if so it may be permitted. It is hoped that information may from time to time be obtained from Sierra Leone, as to the outlines of any new languages found there: but, in order for a European to PROCEED much with the study of any of these languages, and to have the requisite aid in translation from the Natives, it would be necessary that the Natives to be thus employed should have a knowledge of English beyond what can easily be obtained without a residence for a time in this country.

Acknowledgments of Kindness.

How much cause have I to look back with gratitude for the kindness with which my short visit to the Colony of Sierra Leone was received by the Missionaries and Teachers there, and the Christian sympathy, friendship, and hospitality with which I was favoured.

In sickness and in health, I had from J. and A. Weeks the kind care of near relations: their solicitude for me was still continued, when we were all three confined with fever, and in separate apartments under the care of native nurses. I have, indeed, to acknowledge that nothing was lacking; and especially to remember with thankfulness the sustaining and consoling sense of Divine Goodness near, with which my mind was visited in the first attack of sickness, and the support still experienced in its continuance from the assurance that He would order *all things well*, and all in mercy.

To Joseph Reffell, and to several of the Colonial Residents, I had to acknowledge my obligation for their readiness to facilitate my engagements, and for other marks of friendly attention; and, particularly, the unremitting and judicious care of Dr. Boyle during my sickness, himself but just recovered from fever, I hope ever to retain in grateful recollection.

Necessity for enlightened Native Teachers.

My mind has, for years, been impressed with a conviction, that our great duty toward Africa, is to strengthen the hands of the people, TO PROMOTE ONE ANOTHER'S GOOD; and, if we may be so permitted, to be instrumental in leading some to the acknowledgment of Christianity from experimental feeling, who may become humble instruments in the Divine Hand of spreading the Truth and the love of it, and especially among the rising generation in Africa. It is the Africans themselves that must be the Travellers, and Instructors, and Improvers of Africa: let Europeans aid them with Christian Kindness, as senior brethren would the younger and feebler members of their Father's family; but let it be kept in mind to what perpetual interruption every purpose must be subject, which is made dependant upon European Life on the African Shores.

Let a full and fair opportunity be given, if by Divine Favour and Assistance it may be so permitted, for preparing Agents of intelligence and Christian feeling from among the Natives themselves. Let them be trained in habits which will lead them to the exercise of their own understanding; and let them be taught to make good use of their own resources, and not disposed to look to others to do for them, what it is within their own power, by proper exertion and attention, to do for themselves; and, above all, may they be taught to feel and thankfully acknowledge, that their beneficent Creator, the Father of all

the families of the earth, wills the happiness and redemption of all—that all mankind are, indeed, in a fallen state and prone to evil; but that the effects of our first Parents' fall are not more universal, than the blessing of an universal opening to Redemption by Christ Jesus.

Conclusion.

I left Sierra Leone, in company with my friends J. and A. Weeks, on the 20th of 2d month; and it seems due from me here to acknowledge, that, soon after coming on board, I was favoured with a sense of the overshadowing of Divine Care and Goodness, so indubitable and consoling, that my mind was covered with thankfulness and with a feeling of peace inexpressible.

Extract from Memorandums at Sea in returning home.

4th month 5th, 1828.

I feel thankful for the opportunity of visiting Sierra Leone; and have, before I went the second time, thought, that to be there only for ONE MONTH, I could be glad to undertake the voyage ..... My own mind is now so far divested of the concern, as to be fully at liberty to pursue African and other engagements in England, without any present engagement of mind as to a future visit to the Coast; yet, I trust, with a feeling as much disposed as ever to be resigned to such a visit if required, and not in anywise to desire to choose my own path, but only to seek to know the Divine Will concerning me in this cause, and to be enabled to do it.

May I be taught, on returning home, to keep in mind what I have seen and felt of the uncertain tenure of all human things; and to feel and act always as an Immortal Being, placed here only for a season in a state of probation, with an Eternal Inheritance in view, if, through Redeeming Mercy I may be favoured to attain to it.

China.

LONDON MISSIONARY SOCIETY.

Letter from the Native Christian, Leangafa.

SOME account of Leangafa and his proceedings was given at pp. 372—374 of our last Volume: the following Letter is a translation of one addressed by him, in April of last year, to the Treasurer of the Society.

A student of virtue, Leangafa, to the venerable Teachers of the English Churches, and the Believers in our Lord Jesus, wisheth peace!

I thank our Lord for the great mercy of converting my whole family*: it is an infinite mercy. Having been made partaker of this great grace, my greatest happiness should consist in obeying the precepts of our Lord; the sum of which is, to love the Lord, and to love others as one's self: and the greatest love to man, is, to teach him to know the true God, the Creator of the heavens, earth, and all things; and also to know and believe the grace of our Lord Jesus, in effecting redemption and salvation for us, that man may seek the salvation of his soul: less than this comes not up to loving others as ourselves.

The men of my country are blindly bigotted to the worship of idols, and know not the Only One True God; nor do they know that man has a precious soul. Hence my heart is stirred up with intense desire to learn perspicuously the righteous principles of the True Way, that I may exhort and teach my countrymen to reject the false and revert to the true: then shall I not render nugatory God's grace in preserving me, and our Lord's energies in redeeming and saving the world; nor shall I forget the heart which induced the teachers of your honoured† country to cross the ocean ten thousand miles, and come to my poor† country and, with a painful and intense expenditure of mind, translate the true principles of the Gospel. Besides, for upward of ten years there has been, in this cause, a great expenditure of gold; all which indicates the abundance of love and benevolence, flowing forth to others from the true believers of your honoured land. And those of this land who shall believe in the Lord, will all look up with gratitude to, and feel the benefit of, this great beneficence.

I have studied under ———, and have a partial knowledge of the principles of the Gospel; but the field of inquiry is unlimited—the more thought, the more profound: desiring to stop it is found impracticable: therefore, morning and evening I earnestly entreat the High Lord to bestow the influences of His Holy Spirit to open the perceptions of the spiritual mind, that talents may be exerted to the uttermost, if, perhaps, I may learn one or two truths of the art of repressing passion, diminishing excesses, correcting self, *virtuizing* the body, and perhaps of teaching and admonishing other men.

Although learning the principles, and persevering with the mind, may be thought easy; carrying the same into practice is very difficult. Therefore, although I desire to learn the truth, and to propagate it in the world, I still fear my strength may be insufficient; and even fear I may injure the truth: hence, by this respectful Letter, I earnestly en-

* Meaning himself, wife, and boy.

† This is only the language of courtesy.

treat all the teachers in your honoured country to pray for (me) a simple* disciple, that the High Lord may confer the Holy Spirit's aid to increase my knowledge, to help secretly my heart, that I may be attentive to my words and my actions, and not offend against the true way: then may I exhort and instruct others.

But the people of the Middle Empire (China) are divided into many sects. In the regions of pleasure and opulence, pride occupies men's hearts. A desire to effect a speedy conversion of them to the truth will not, I fear, be accomplished. I can only study the truth, perseveringly hold it fast, practise it, and set an example that will move men's hearts, praying to the Most High Lord to convert them—then it will be easy to advise them to believe. The Chinese are glued fast to ten thousand forms of idols: the root is deep and the stem strong: to eradicate it suddenly will not be an easy task. Beside, the truth is new to the people's ears; and, of late, there are filthy, scandalous reports against the Roman Catholics, which have alienated men's hearts: thus, among the Chinese, the truth of the Gospel is injured by Roman Catholics; and the well-disposed are, by these reports, prevented from receiving it. Many are the difficulties that impede its progress.

I can only persevere in studying it—write it in books—exemplify it—and earnestly implore the Lord to confer the Holy Spirit to convert men's hearts—then rich and poor will arise and believe it. As it is said in Heb. viii. 11, 12—*For all shall know the Lord, from the least to the greatest; and I will be merciful to their unrighteousness.*

Therefore I hope that all believers in our Lord Jesus, dwelling in your honoured country, will increase in the exercise of loving others as one's self; till all nations become one family, and the Gospel be spread throughout the universe, causing man to know the Lord and serve Him only, and to know and believe in Jesus the Saviour, and obtain salvation. And may you, in the coming life, dwell in the heavenly temple, and enjoy eternal felicity—the true happiness which is inexhaustible for ever and ever! Amen! *Be not weary in well-doing; for, in due season, ye shall reap, if ye faint not.* Gal. vi. 9.

* Simple—unskilled.

In September, Dr. Morrison writes—

Leangafa has been with me all the summer: he read great part of the Scriptures, and came to me daily to have explained those parts which he found difficult: when he retired, he wrote notes of what he heard. He has completed a paraphrastic version of the Epistle of St. Paul to the Romans; which is useful to us, as Foreign Missionaries, by suggesting words and phrases, and enabling us to judge of the correctness of the writer's views, to the end, that we may confirm them when right and alter them when wrong.

On the 24th instant he left me, with many tears, to return to his native village—lamenting the want of success in converting souls to Christ; and resolving to write short Tracts, and put them into people's hands, as the most practicable method here of disseminating Divine Truth.

India beyond the Ganges.

Burmah.

AMERICAN BAPTIST MISSIONS.

This Mission was traced, at pp. 73, 74 of the last Survey, to its establishment at Amherst, in the Provinces ceded to the British; and to the opening of a School by Dr. Price at Ava. We subjoin some further particulars recently communicated.

Proceedings at and near Amherst.

The following statement appears in the Calcutta Missionary Herald for August—

The Rev. G. Boardman has taken up his residence at Maullaming, a military station, distant from Amherst about 12 miles, which promises to be an eligible station for his permanent abode.

Dr. Judson and Mr. Wade are pursuing their labours at Amherst; but, as the retention of this station by the British still remains a matter of doubt, their final settlement there is uncertain. The subjoined extract of a Letter from Dr. Judson on the death of his only daughter will doubtless prove interesting to our readers—

Another tie that bound me to earth is severed, and my darling Maria lies by the side of my beloved Ann. They were separated from one another, six months precisely. The mother's eyes were closed on the 24th of

October, and the child's on the 24th of April following.

Br. Boardman is settling himself at Maulmaing. We are doubtful whether Amherst will become the seat of Government, and a place of sufficient work, to be an eligible Mission Station. One native woman, wife of a French trader from Rangoon, has lately been baptized, and we have a few hopeful inquirers.

But my heart is in the grave! Oh that I could transfer it thence to heaven! The top of the little enclosure, which contains the wreck of all that I held most dear on earth, and the Hope-tree, under which they rest in hope, are visible from the window of my room—

> Beyond the hills, beyond the seas,
> Oh for the pinions of a dove!
> Oh for the morning's wing, to flee
> Away, and be with them we love!

The Hope-tree stands at the head of the graves: but it looks toward heaven, and lifts up its branches amid the storms of this tempestuous region; not drooping over the sleeping, mouldering tenants of the tomb. I would fain be like the Hope-tree, and look toward heaven; but Faith is weak, and her eye frequently bedimmed by the tears of grief, and distempered by conscious sin.

On the 5th of May, of last year, Dr. Judson writes—

The long interruption of our Missionary Work—occasioned by our trouble at Ava, the domestic calamities which have since overwhelmed me in quick succession, and the hitherto-unfavourable circumstances of Amherst—has operated to prevent my usual occupation. I am, however, endeavouring to do a little. We have a small assembly of 25 or 30 on the Lord's Days; and our daily Family Worship is not unfrequently attended by a few inquirers. One woman desires to profess our religion, and has lately given some satisfactory evidence that she is sincere: a few respectable men declare themselves convinced of the truth of the Christian Religion, but we discern yet no traces of the renewing influence of the Spirit on their hearts.

Three only of the Rangoon Converts are now with us: the rest are dead, or scattered in different parts of the country. So far as I have been able to ascertain the circumstances of those who died in my absence and of those who still remain, I believe that, with the exception of two, who were excluded from the Church in Rangoon for neglecting to attend worship, none of the baptized have disgraced their holy profession. I do not, of course, speak of two or three cases which required temporary church discipline.

Moung Ing lately went on a Mission to Mergui (Bike), the place of his former residence; where he has set up Christian Worship, and has, he writes me, several inquirers.

Proceedings of Dr. Price at Ava.

At the close of the war, Dr. Price was sent to Calcutta, by the King of Burmah, to complete some negociations then pending between him and the British: he returned to Ava on the 29th of May 1826; and there established the School noticed at p. 74. The Board remark—

His prospects of usefulness are brighter and more extensive than at any former period. He is no longer restricted in his access to the Natives, or the instructions to be imparted to them; but may read and enforce the sentiments of the Scriptures every Sabbath. The King and his Court even invite conversation with him on religion; while the children of Nobles and Principal Families are committed to him to receive an education in English.

Dr. Price had presented a petition to the King, in the name of some friends at Calcutta, to be allowed to establish a Press at Ava: the King was overjoyed at the proposal, and repeatedly urged the completion of the project.

Some extracts from Dr. Price's Journal will enable our Readers to enter into his situation and prospects.

—Was called to an evening audience, when the King opened his mind very freely; making very particular inquiries about the mind of the Bengal Government, respecting a restoration of the conquered provinces.

— *Lord's Day:* After tea, the keeper of the King's wardrobe and a Seraydaugee came in, and staid till nine; after which we had Family Worship, at which a respectable number attended: exhorted them all to make sure of eternal life, before the hand of death puts a stop to their probation. Oh for the time when Burmah shall become the Kingdom of our Lord! Blessed Jesus, make me strong for Thy service; and use me in any way that Thou wilt, only let me be instrumental in turning many souls to Thee!

— Had a long conversation with several Lords and Princes, who were assembled in the palace, about the utility of giving their children instruction in the various arts and sciences. Oh that the tottering fabric of this false religion may soon be completely undermined and overthrown, by the means

with which God seems about to furnish His Missionaries!

— In a long conversation, with several Burmese, on the subject of the Saviour and His precepts, I found none who could object to any thing, save that they considered the commands too strict to be complied with.

— Was sent for by Prince M., where, after some desultory conversation, the subject of religion was introduced. Prince M. inquired concerning the duties incumbent on those who would be saved. I told him that faith in the Lord Jesus Christ and repentance unto life manifested themselves in obedience to the two great commands, a summary of all that God required of man. On my mentioning the Ten Commands, the Queen Mother, who was present, desired me to repeat them to her, which I did. Prince M. remarked, that he considered the precepts of love to God and man as very excellent, but impossible to be observed. I directed him to apply where help would be granted; and pressed him to attend to the salvation of his soul, before it should be too late. In the evening, my rich neighbour, and his father-in-law, the King's Steward, attended worship: and, in answer to the questions of the Steward, I spent the remainder of the evening in expounding the nature and obligations of the Christian Religion.

— Was called for by the Collin Woongee, who requested me to lend him a copy of the translated Scriptures, which I used at Evening Worship; on which I delivered him the translation of Mark for his perusal. O Lord, send down Thy influence, and let Thy Word now reach his heart!

— *Lord's Day:* Spent these consecrated hours in the midst of ten or fifteen people, who were each engaged in reading aloud, or listening to the different books of the New Testament.

— Visited the palace. The King, on seeing me, beckoned me to him; and said, "It is now settled that you are to teach our Boys your language and arts: the day after to-morrow, you begin." Oh that this gleam of light may soon increase to the splendor of day! And may this nation, now ignorant of all truth, be brought by degrees to understand and obey the truth as it is in Jesus!

— Commenced school with four boys. O Lord, as Thou hast begun, do Thou carry on to perfection this little beginning!

— Moung Hlay, the only native convert here besides Manoo, made his appearance after an absence of two years. His pious and sensible conversation turns the gloom of the evening into a pleasant and refreshing season.

— *Lord's Day:* Spent the day with Moung Hlay, among a considerable number of people, who remained reading or listening to the Gospel of Jesus; some with no little interest and attention. In the evening, after worship, enjoyed a gracious season round the table of the Lord; the first time for two years and five months. Truly, O Lord, Thou hast at length brought back our captivity, and we humbly praise Thy name!

— The Interior Minister, Moung Y., commits his son to my care, and my school amounts to seven.

— *Lord's Day:* While a number of men are employed in the school-room reading and listening to the Sacred Word, I prevailed on the Females of the family to commence, in another apartment, learning to read, of which art all are ignorant. Moung Hlay acts as their instructor. The confused noise in the two apartments is, to my ears, the pleasantest music which I have yet heard in this country.

— Went to the palace before breakfast. The King, after examining a little my best boy, and inquiring after the progress of the rest, added, "I myself want to learn. I will build you a house in the palace yard, and come occasionally to listen."

— Went this afternoon to the palace. The King, after asking several questions about the expected Ambassador, and talking on indifferent matters, at length touched on the subject so intimately connected with his eternal interest. His Majesty introduced this matter, by asking if the Books of our Faith were not translated into Burman. I replied that many of them were: he then requested me to bring him a copy, as he wished to read them. He inquired further, if the parts translated contained an account of the creation of the world, and of the kings who had flourished in it since that time, as he wished more particularly to see those parts: I replied, these were not yet translated, but I would endeavour to render them as well and as soon as I could. He then asked, "Has not the C. Woongee read a copy, and what did he say to it?" I replied, "The Chief Minister has read a portion, and said it was very good." The King, after repeating his desire to see the same, retired; and I returned home. O Thou, who hast the hearts of kings in thy hand, and canst turn them as the rivers of water are turned, turn, O turn, this King to Thee!

— My friend, the Keeper of the King's Wardrobe, using the name Jehovah rather irreverently, I explained, at considerable length, the nature and attributes of the Divine Being: after which he observed, that the subject appeared to be one of the utmost importance, and made him tremble to think of the possibility of its being true. When I pressed him on the subject, he proposed worshipping Jehovah and Gaudama in conjunction: I told him that God was too jealous to admit a rival, and that he must have the whole heart or none; and advised him to abandon idolatry, and cleave wholly to truth. He observed on this, that it was no easy matter for one to become a disciple, where the terms of entering were so exclusive: I assured him that it was by no means an easy matter to enter on a sincere profession of the True Religion; and that our own strength, unassisted, would never effect it. On his departure, I pressed him to apply for Divine help, and turn his attention immediately to the all-important matter. Yet, alas! what but a miracle can possibly convert one, devoted, soul and body, to an earthly king!

— Presented the Letter of the American

Convention to his Burman Majesty, who listened to it with much interest—ordered it to be put away carefully—and, by silence, assented to his Ministers' promising a gracious answer.

— Sat up till midnight, explaining to my Young Writer the principles of Astronomy, to which he listened with great avidity; and, in conclusion, replied, that, if I could make out what I had said to be true, their religion must inevitably fall. This Young Man, who is now just past his 20th year, was taken into notice by the Old King at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures: he has been initiated, with special care, into all Burman Science, and may be considered the Daniel of Burmah.

— Obtained the telescope from the palace, and proved to my young friend the truth of what I had advanced regarding Saturn, the Moon, and Jupiter: to satisfy his mind fully of the non-existence of Meonmo-mountain, he says he should like to spend just three days in the polar regions during summer.

— The King's uncle, Prince M-a, sitting with Moung Zah, commenced a conversation on Astronomy; in the course of which, he agreed to the fact of the Sun's course in the polar regions, and allowed that their mountain of bliss was overturned by it. They both regretted that so few in Burmah turned their attention to the pursuits of science; and acknowledged, that all they knew about these things came from our part of the world. Took the telescope, by request, to the Prince, and had a fine view of Saturn with his ring, and three satellites.

It is stated in the Calcutta Missionary Herald above quoted—

By the last intelligence from Dr. Price, at Ava, we learn, that his school for the children of the Burmese Nobility prospers beyond his expectations. His scholars, he remarks, learn very fast; and the King is much pleased, although he has been repeatedly made to know that the Bible is the chief school-book. One of the youths is very desirous of possessing a copy of Rees's Cyclopædia, and has commissioned Dr. Price to expend 800 Rs. for that object. In conducting this seminary, the labours of our brother are rather heavy, especially as his health is far from being good. He is under the necessity of copying for every additional pupil some part at least of an English and Burman Dictionary, which he has compiled. To save himself this severe tax upon his time and strength, as well as provide the Burmans with an important work, he is desirous of getting it printed, which we hope he will soon be able to accomplish.

India within the Ganges.

BISHOP HEBER ON STATE AND PROSPECTS OF CHRISTIANITY IN THE UPPER PROVINCES.

(*Continued from p.* 251.)

Allahabad.

Sept. 30, 1824—I remained ten days at Allahabad, waiting the arrival of tents from Cawnpore. During this time I had the pleasure of confirming twenty persons, two of them natives; and of preaching and administering the sacrament to seventy or eighty, of whom some were also natives, or at least in the native dress. The residents here are exceedingly anxious for a Chaplain: but that one should be appointed at this time, I entertain but few hopes; though it is very sad that such a Congregation should want one. For the present, I hope to procure them one of the Church Missionaries.

Currah.

Oct. 3, 1824: *Sunday*—This was a day of rest to us all; and to none of us, I believe, was it unacceptable. Its value to the animals, soldiers, and labourers, was never perhaps so powerfully impressed on my mind, as now that I saw them round me, after three days of great fatigue, in the actual enjoyment of a twenty-four hours' repose and relaxation. I had church in my tent, which, besides our two families, was attended by two of Mr. Corrie's former converts, Fuez Messeeh and Anund Messeeh, who joined him at Benares, and are attending him up the country. Anund Messeeh is a fine young man, who speaks and reads English well: Fuez Messeeh understands it but imperfectly, except in reading; but is an interesting and remarkable person.

Account of Fuez Messeeh.

He is the son of a wealthy ryut (peasant) near Moradabad; who, though himself a Hindoo, sent his son to a celebrated Mussulman Preceptor, in the hope that a knowledge of Arabic and Persian would recommend him to the service of the King of Oude. The lessons, however, which the young idolater received, opened his eyes to the absurdity of the religion which he had hitherto professed: he turned Mussulman, was circumcised, and received the name of Fuez Mohammed; and was regarded, for several years, as one of the most promising students among "the true believers." His increased knowledge, however, of his new creed was far from satisfying him of its proceeding from God; and he was still more induced to waver, by learning that a very holy Mussulman Saint in the neighbourhood had, on his death-bed, confessed that he found no comfort but in the words of Jesus the Son of Mary. To obtain a knowledge of these words, he went to a Romish Priest at Lucknow, and applied to him for a copy of the Gospel: the Priest took considerable pains with him; but Fuez Mohammed no sooner saw the images in his chapel, than he cried out that this could never be the religion of which he was in quest; and undertook another journey in search of Mr. Chamberlain, the Baptist Minister, who was then in

the service of the Begum Sumroo. He had but little conversation with him, but obtained the Book that he wanted; which completely convinced him, till he was again dissatisfied with the explication which he obtained of some of the difficult passages. He at length went to Agra, another long journey; and, after staying some time in Mr. Corrie's neighbourhood, was baptized into, and has ever since continued a steady member of, the Church of England, under the name of Fuez Messeeh.

He is a little man, middle aged, with a very mild and meditative cast of countenance; of no talent for public speaking; and his whole manner reserved, shy, and timid. He is, however, an admirable scholar in every part of Eastern Learning—of much disinterestedness and modesty—reads English pretty well, though he is too diffident to speak it—and is still very greatly respected as a learned and holy man, by many both of the Hindoos and Mussulmans. His retired manner and want of oratorical powers have, as yet, deterred Mr. Corrie from recommending him as a Missionary or Catechist; but I am myself inclined to believe, that his sterling sense and intellectual powers may well counterbalance any external deficiencies.

Fuez Messeeh travels independently of us, on a pony, with one servant; for his circumstances are respectable. He lodges in the caravanserais; and, from time to time, calls on the Archdeacon.

This morning he brought a singular account of a conversation which he had had the night before with a stranger, a Hindoo in outward appearance, who, on entering the serai, drew his carpet near him, and conversed on indifferent subjects till the usual hour of Mussulman Prayer; when, supposing him to be a Mussulman, he said, "I will pray with you," and chaunted a distich which Mahomedans are in this country fond of repeating.... The couplet gave occasion to Fuez Messeeh to set his new acquaintance right as to many particulars in the history of Christ, to which the man listened with profound attention. When he had ended, he asked some very pertinent questions; and at length said, "May God reward you, Sir! God, I believe, has sent me to this place to meet you, for you have told me much which I did not know before, and much that I was desirous of learning. I am a Hindoo, but have been for some time a searcher after truth; and was inclined to turn Mussulman, if I had not found that the Mussulmans also acknowledged Eesa as a prophet, and that therefore it was desirable to learn something of his religion in the first place. I shall now pray to God and to Jesus to guide me farther." They prayed together, and parted next morning; the man saying that Fuez Messeeh should hear from him again.

This is interesting in itself, and on many accounts; but it is particularly curious, inasmuch as Fuez Messeeh says that it is only one of many symptoms of a considerable change taking place in the Hindoo Mind, a growing contempt of idolatry, and an anxiety after other forms of belief. At present, he says, the Mussulmans get many converts. Ere long, perhaps, Christianity also may come in for its share of the harvest.

(*To be continued.*)

CALCUTTA.

LADIES' NATIVE-FEMALE-EDUCATION SOCIETY.

Sixth Examination of the Schools.

THE following account of this Examination, which was held, on the 14th of December, in the Library on the Church Mission Premises at Mirzapore, is taken from the Oriental Observer—

The attendance was numerous and respectable; manifesting the lively interest which the Ladies of Calcutta continue to take in this benevolent work: among the persons present, were the Right Hon. the Lady Patroness, Lady Sarah Amherst, Lady Grey, Sir Ralph Palmer, and the Archdeacon of Calcutta.

About 120 Girls were present, divided into three classes. The Examination commenced with the children singing a Hymn in Bengalee; after which the Third Class was examined: the children repeated Watts's Catechism, Conversations between a Mother and her Daughter on the advantages of education, and answered questions arising out of the subject which they read or repeated from memory. The Second Class read portions of a short History of the Bible translated from the English, and which has been introduced into these Schools about nine months: they then answered questions arising out of what they had read respecting the Creation, the Fall of Man, History of Cain and Abel, the Flood, &c. The First Class consisted of some who have been longest under instruction: the fluency with which they read in the Gospel of St. Matthew and Ellerton's Dialogues on Genesis gave great satisfaction: they answered, also, questions put by the Archdeacon, as to the meaning of the Parable of the Sower and the Parable of the Tares, in a way which proved that they had imbibed, to a considerable degree, right ideas of good and evil and of a future state of retribution: this Class is also instructed in the Elements of Geography and of Ciphers: they write also, and spell with tolerable correctness. The Lady Patroness was pleased to express her satisfaction at the improved appearance of the children generally; especially of the Class last re-

ferred to, many of whom are of an age at which the beneficial effects of right principles and feelings cannot but be felt in their respective humble circles. A Class of half-a-dozen Girls, who, from various circumstances, have come under Mrs. Wilson's immediate charge, read in English, out of a little Catechism composed by Mrs. Sherwood, and repeated the Lord's Prayer in English. Some wool procured by a Lady from New South Wales had been prepared, and the worsted knit into socks; about 50 pairs of which were exhibited. The Examination was concluded by the children repeating the Lord's Prayer in Bengalee.

After the examination, a Sale of Fancy Articles took place in an adjoining room, which realized about 500 Rupees toward the purposes of the Society. The support which the work of Female Education continues to receive is highly creditable to the Ladies of this Presidency, and promises fair toward attaining the end in view — the instilling into the minds of the Young, those principles which tend most effectually to their own happiness and the happiness of all connected with them.

GORRUCKPORE.

CHURCH MISSIONARY SOCIETY.

The Rev. Michael Wilkinson, in a recent communication, gives the following

Sketch of the History & State of the Mission.

When I arrived here in February 1824, I found, under a tree in the Mission Compound, a few unclothed boys, with their bodies covered with dirt and dust, reading or rather chaunting the letters of the Hinduwee or Kythee Alphabet, in the written form. An old man was their teacher, who was able to conduct them no farther than the mere writing a consonant and vowel, similar to our *ab*, &c.; and even that in a very imperfect manner, as far as sound and sense were concerned. However, they had been gathered together, and here commenced Missionary Labours. To alter the existing plan would have been to break up the school: the old man was too firmly rooted in his habits to have them easily changed, if they could be at all: had I discharged him and placed another in his stead, the probability is that every boy would have gone with him; and such reports would have been raised as to prevent fresh boys from going to the New Master. I therefore adopted the plan of retaining the Old Man, and placing another with him to assist him, and with a view to increasing the number of boys. The school, under this arrangement, soon did increase; and, after allowing time for the boys to attach themselves to the New Master, the Old Man was discharged. A few boys left with him, but returned in a few days to ask for re-admission. It was thought prudent to refuse them, and the event proved this step to be right: the school was more anxiously sought to, and better appreciated. Mr. and Mrs. Smyth arrived soon after this; when other schools were formed in different parts of the town. The want of sufficient superintendence, with other circumstances, made it necessary to lessen their number; and, if possible, to concentrate them: this was, in some degree, effected by the erection of a suitable building in a central part of the town: Mr. Smyth, soon after, leaving his post, the concentration of our work was a desirable circumstance. Obstacles of various kinds, arising from prejudice, were experienced to as great an extent as I recollect to have heard in any of the Society's Missions; and, from ignorance and inexperience, I doubt not but I often acted wrong when these difficulties occurred, which, had I had an experienced brother to advise with, might not have occurred: to detail particulars is unnecessary: the worst of them, I trust, have at length been overcome; and every department of labour is becoming comparatively easy, pleasant, and encouraging.

From the School on the Mission Premises has arisen a Seminary for the instruction and training of Youths, as Catechists, Schoolmasters, and Readers; and, we hope, ultimately to be Preachers of the Gospel to their countrymen. There are twelve of them: of these, three are from among the number that were collected under the tree in the compound on my arrival. From being filthy and in every sense disagreeable in their appearance and habits, they are now become cleanly, interesting, and intelligent. Of their progress, with that of the other boys, the last Report will have informed you: their knowledge of Divine Truth is inexpressibly gratifying, and its effect on their minds is in many respects visible. As a relaxation from their studies, a piece of garden-ground has been marked out for them, and is

now occupied with fruit-trees and vegetables of their own planting and sowing: a basket of its first produce was brought to me a few days since, with expressions of pleasure on their parts which could not fail to produce corresponding feelings on mine. Besides this recreation, they are now occasionally employed in the art of bookbinding, with which at present they are all much pleased.

The Central School is now become a little Church: the Scriptures are read and explained; and I trust, that, ere long, it too will be a place where *prayer is wont to be made.*

My first instructions among Adults commenced with a Young Man, who had formerly been brought up in the Rev. Mr. Corrie's School at Agra, with his wife and mother: their number very gradually increased. My regular Services are now two on a Sunday: about thirty persons attend. We have had nine baptisms, six deaths, and two marriages. Many, I hope, are looking toward this badge (Baptism) of Christian Profession; but are not able, as yet, to put it on. May the Holy Spirit add courage to their faith! I have just made arrangements for giving, daily, special instructions to those persons; with a view to sending them out as Readers of the Scriptures and Catechists. May the Lord prosper me in this! My Bazaar Preaching, during the hot months, has been necessarily less frequent: having no place to assemble the people, and the streets being exceedingly narrow, crowded, and confined, the heat is excessively oppressive. The usual number of beggars assemble every Saturday to receive alms and instruction. I had nearly forgotten to mention, that about thirty people daily assemble for prayer and instruction, at our Seminary Building: this is always a most delightful and interesting season. Pray for us, that the Word of God, having found an entrance, may have a free course, run, and be glorified.

Tinnevelly.

CHURCH MISSIONARY SOCIETY.

It was noticed at p. 110 of the Survey, that the Editors of two Papers in Calcutta had questioned the truth of the representations relative to the success of this Mission. The Missionaries Rhenius and Schmid addressed a Letter, in consequence, to the Rev. Deocar Schmid of Calcutta, dated Aug. 7, 1827, in reply to the remarks of these Editors; in which they furnish a view of the commencement, progress, and present state of their labours. This Letter has been printed in the "Missionary Intelligence" of the Society, published monthly at Calcutta; and a copy of it has been sent home: in making extracts from this Letter, we shall omit such parts as may have already appeared in our pages; copious details of this Mission having been laid, from year to year, before our Readers.

State of the Tinnevelly Province.

The Tinnevelly Province, of which Palamcottah is the fort, contains about 700,000 inhabitants, comprising all castes, excepting the Cshatriyas, of whom there are very few. The Soodras are the most numerous caste: of these the Pallers and Parriars are the most numerous, and form the lowest class: higher than these are the Shanars, that is, the cultivators of the Palmira-tree, who are also very numerous, particularly south of Palamcottah. Next in number are the Brahmins; then the Moormen, or Mahomedans. A more particular account of this subject you will find in the Church Missionary Society's Report for the year 1823—1824, in the Appendix, p. 226.

At the latest Survey by the Company's Servants, in 1820, there were found in this District, according to the lowest calculation, about 22,000 Native Christians; of whom about 18,000 were Roman Catholics, and 4000 Protestants belonging to the Tanjore Mission: among these are many Soodras, but most are Shanars and Parriars.

Previous Missionary Labours.

About 30 years ago, one or other of the Tanjore Missionaries used to visit about here: also the Rev. Mr. Ringletaube (who at first belonged to their Society, but afterward attached himself to the London Missionary Society, and who had a Mission Establishment south of Tinnevelly, in Travancore,) used to travel about and superintend these Congregations. He left this country about ten years ago; and, since then, no European Missionary looked after them. They were superintended at first by two Native Country-Priests, and latterly

by one only, sent out from time to time by the Tanjore Missionaries; with numerous Native Catechists for their Assistants. For some years previously to the end of 1820, the Rev. Mr. Hough, Chaplain of the Station, used to take a very lively interest in the welfare of these Congregations; and in the spread of the Gospel in this district in general, by establishing Schools and distributing Tracts.

General View of the Society's Labours.

In 1820 we arrived in Palamcottah. We found Christianity at a low ebb, whether we looked to the Christians or to the Heathen. The Christians, from whatever cause, knew very little of the spirit of the Gospel; and their conduct, with the exception of Heathenish Idolatry, differed very little from that of their Heathen Neighbours. The Heathen, particularly the Brahmins, were very shy of us, and would hardly come near us. In the Schools which Mr. Hough had established within seven miles round Palamcottah, we found it difficult to introduce printed religious books; and were threatened with the breaking up of the Schools, should we do so: however, as we thought that in Missionary Schools Christianity should be taught, we did not relax in this measure; and had, by degrees, the happiness to see the native prejudice removed: so that, in about a year's time, our books were (as they still are) most eagerly read and learnt by the Heathen Boys, who not unfrequently read them to their Parents also. Other Heathen Villages afterward requested, of their own accord, to have Schools established: in some cases we complied with their request. We made it, however, a point frequently to visit all these Schools: when we catechized the Boys, and preached to the people; who used to come in numbers together, first doubtless from curiosity, but by degrees from a desire to hear the Christian Vedam and to receive books.

The progress of these labours has been fully detailed to our Readers: we pass on, therefore, to the concluding part of this view—

We make frequent journeys among the New Congregations. During these visits, we examine them with regard to their attainments in Scriptural Knowledge, and as to their general conduct—instruct, advise, exhort, and admonish them, as need may be—and baptize such of them as have given sufficient proofs of the sincerity of their faith in Christ Jesus. We have often witnessed the destruction of Idols and of Idol Temples; or, wherever it was possible, the conversion of these Idol Temples into places of Christian Worship. Where the temples had been destroyed, or where they had no temple at all, the people built themselves Places of Worship, with a little assistance on our part. As for Baptisms, the following have taken place, including all native baptisms, since our residence in Palamcottah; viz.

124	grown-up Men.
54	. . . Women.
79	Children of ditto.
257	Heathen.
13	Children of Christians.
270	Total.

Of Roman Catholics only 21 persons, and from the Tanjore or other Protestant Missions only 12 families, have joined our establishment: the rest were all Heathen, and many are still under instruction for Baptism.

Present State of the Mission.

After detailing many acts of oppression suffered by the Christians, the Missionaries proceed—

Thus much it was necessary to state concerning the troubles and persecutions of the Converts, in order to get a right view of their present state. Under all these circumstances, it will not be difficult to conceive that these troubles and persecutions should lead many unstable souls to go back to Heathenism, by which the Congregations are purged from insincere members.

We have every reason to believe, that not long after the first stir among the people, when their neighbours saw that the Christians were not despised, but protected by the European Authorities, many renounced Heathenism and put themselves under Christian Instruction from worldly motives: they not only saw that Christianity was better, but they imagined that their outward circumstances would thereby be bettered; and especially that they should be assisted in getting rid of their oppressors. Others had probably the latter motive only: though they had abundance of instances before them, that those who joined the Christian Church had to bear a heavy cross, and did not gain any worldly advantage; excepting that, by the influ-

ence of instruction, they became cleanly in their persons and clothing, and more decent and orderly in their deportment. Moreover, such persons, if they were principal men in the village, would, on coming over to Christianity, from whatever motive it was, bring all their dependents and labourers with them; who knew at the commencement, perhaps, very little of Christianity, and came to be instructed simply because their masters did so. And there were some who joined the Church with the express design to abuse our kindness, and to give scope to their evil passions: this determined us not to interfere any longer in their alleged sufferings from other people; which may, indeed, have caused many a really innocent sufferer to have remained under his straits, but excluded effectually the intrusion of such as had bad motives.

Now, the natural consequence was, that, in the course of time, many of those persons who had only earthly advantages in view, not seeing them realized and being pressed by persecution, thought it better to return again to their old customs: hence it was, we believe, that the number who at first enlisted for Christianity gradually decreased.

Another cause of decrease was, the terror which some persons felt in seasons of calamity. When the cholera took away one or the other of a family, the rest would think, particularly when persuaded by Heathen Neighbours, that that was occasioned by the goddess Ammen, as a punishment for having forsaken her worship. In another family, the small-pox made ravages: the relations were frightened in the same manner, and left off attending Christian Worship, at least for a season. A remarkable instance of this kind happened in a village where the headman, who seems to have had more temporal than spiritual advantage in view, lost a child by the small-pox: the affliction brought him low; and hearing his Heathen Neighbours say, that Ammen had killed the child because of his learning the Christian Vedam, he secretly wished to return to Heathenism: a few days after, his second child fell ill: without listening to the advice of the Catechist, or remembering what he had been instructed in, he sought for help; and, meeting with a devil's devotee, asked him what he should do to save his child: he, of course, advised him to return to Ammen, and to sacrifice immediately: the credulous man prepared to do so; but, before he could perform it, the child died: a few days afterward, his third child became ill with the small-pox: instantly he went to offer to Ammen, prostrated himself before the image, confessed that he had sinned in joining the Christians, and prayed to her to save the child, making the usual offerings; but a few hours after, that child also died: the man then became extremely low—saw his error—was convinced of the vanity of idols—and, after some weeks, returned to the Congregation.

While the number of families which had forsaken idolatry in 1825 thus decreased in several places, in others it increased; and, in the very same places in which some abandoned their profession, others came forward to avow it.

Notwithstanding the many distracting circumstances among the Congregations, the light and beauty of Christianity cannot remain hid; and, by God's blessing, cannot fail to attract the notice of its beholders. Those who abode stedfast in their first determination, and continued to hear and learn the Word of God, evidently became better informed: they saw graduully that they had made no bad choice; and that Christianity is really more excellent than all that they had seen or heard of before, or than all which their wisest teachers could offer: their hearts, also, did not remain unaffected: they began to hate vice, and to behave with more decorum: their outward circumstances, which the Heathen thought would be altogether miserable in consequence of their destruction of idols, remained not only the same, but in several instances improved; and they no longer united in the schemes of wicked men to injure others. This the Heathen beheld; and, at the same time, heard the Gospel declared to them, or read of it in the Books that are scattered all over the country.

In addition to these causes, when afflictions by sickness or death came on Heathen Families, notwithstanding all their sacrifices to idols; or when, at the time of the cholera, the Christian Congregations were, on the whole, spared; or when their fields yielded the same fruits, if not more; or if, notwithstanding the destruction of idols, the rains returned as seasonably as before; and when, at the public feasts of Idolatry in the most famous places, the carts could not

be brought forward from various natural causes, or overturned and killed those who were within their reach; or when, at such festivals, tempests arose with lightning, which killed one or other on the spot—it could not be otherwise than that the judgment, which was already inclined to Christianity by the causes mentioned before, was brought to the resolution of embracing it. We cannot omit mentioning an instance that happened in the beginning of this year: in a village near one of our Christian Villages, the headman lost, in the course of a few months, his wife and all his six children by the cholera, notwithstanding all his offerings to all sorts of idols: he then threw them down as good for nothing; and, with seven other families, joined our Congregation: he now reads the Gospel with much delight wherever he goes, and speaks of it to others. In another village, some Soodras had been long acquainted with Christian Books: they had, until last year, on a piece of land within an inclosure, an idol, which they usually worshipped: last year, one of them proposed to make better use of the ground, as the idol was not worth any thing: others opposed the idea, as a dangerous one—the god would revenge himself; or, at least, the ground, notwithstanding all their labour, would produce nothing: however, the rest thought that they should make the experiment; and so they actually pulled the stone idol down, and made a plantain-garden of the ground: in due time they reaped an abundance of fruit: they then had no further scruple about the idol; and put him in the hole of an old tree, to fill up the place: these persons have not yet publicly professed Christianity; but we trust that they are not far from it.

Notwithstanding all the difficulties and changes to which the Converts have been exposed, the number of Families now under Christian Instruction, including those who have been baptized, was, at the end of June last, in 106 Villages, 756 Families or Houses, consisting of about 2557 persons, including children, but exclusive of the Palamcottah Congregation, which may amount to about 100 persons.

With the few exceptions of Roman Catholics and other Native Christians, before mentioned, these were all Idolaters, and are now learning to become wise unto salvation. They are instructed by Thirty-one Teachers, including two or three Christian Schoolmasters: and let it be observed, that, excepting those who have already been baptized, they are not yet called Christians, but "persons who desire to become Christians," or "Candidates for Christianity."

Previous Character of the Converts.

It appears from the preceding account, that these Converts were not formerly Roman Catholics, nor members of the old Tanjore-Mission Congregations, as has been supposed; but, with few exceptions, Idolaters. That they are not from the higher, but from the lower caste, naturally arises from this — that the higher caste find in caste a stronger barrier against publicly professing Christianity than the lower do; though it must be noticed, that, even among these, there is caste-influence, which they have to overcome: there are many among them, who are as tenacious of Idolatry and their caste as any of the higher caste: we cannot, therefore, but regard their actually renouncing Idolatry and destroying their long-worshipped Idols, and their submitting themselves to Christian Instruction and Discipline, as arising from a Divine Influence on their minds, agreeably to the promises of Sacred Writ. But, as it has been already mentioned, these new Congregations comprise also, to a considerable extent, a middle caste, the Shanars: of Soodras, also, six have been baptized, and are now usefully and diligently employed in the district.

Men of the world may sneer at these poor and low Christians; but God goes on in His own way, and He will perform His plan as HE pleases, and not as man may think. We do not seek, exclusively, either the poor or the rich, the low or the high: whosoever comes within our reach, him we make acquainted with the will of God.' When we see the rich and high despise or neglect the gracious message, and the poor and low receive and esteem it, shall we reject them because they are poor or of low caste? God forbid that ever such a feeling should enter our hearts, or those of any other Ministers of the Gospel! We should thereby despise the Saviour, who was *meek and lowly in heart*, and who *had not where to lay His head*. And *hath not God chosen the* POOR *of this world to be rich in faith, and heirs of the Kingdom which He has promised to them that love Him?*

With regard to the previous condition, character, and habits of the Converts,

and the effects of conversion on their after-habits of life, we have to observe, that, as in all castes, so among the Shanars also, there are rich and poor, high and low, intelligent (as far as Heathen intelligence goes) and ignorant—there are masters and servants among them—proprietors of lands, trees, and villages—and labourers. They were all idolaters and superstitious—devoted to the common gods of the Hindoos, and to other idols of their own making, which represent devils—impure in thought, word, and action—liars, cheats, and adulterers. Their employment is chiefly the cultivation of the Palmira-tree, which abounds here: many also live by agriculture: others, by merchandize; and the poorer sort by carrying burdens, &c. The latter especially, and mostly the women, are excessively dirty in their persons and dress; and, even if they are in better circumstances, they still will outwardly appear in a ragged condition, from a kind of policy, in order to avoid the rapacious hands of the Maravers, who, especially during the time of the Poligars, took care to spoil such as appeared to be affluent. The New Converts are from among all these.

Present State & Character of the Converts.

As to the effect which their conversion has had on them, we cannot of course speak very particularly, as we are mostly at a distance from them. Our opinion of them rests, therefore, principally, on the testimony of others: though many of those things which we are going to mention have fallen under our own notice.

First, then, they have all rejected Idolatry, and learn *to worship God in spirit and in truth*. They are desirous of being instructed in the wholesome truths of the Gospel; and men and women, and even children, assemble daily together for the purpose, especially on the Sabbath Day. Many of them know the Catechism by heart; and not a few have learnt also parts of Scripture, such as the Sermon on the Mount. That they do this, instead of joining in their former wild dances and idol-worship, spending whole nights in revelling and obscene songs and actions, is certainly in their favour: a number of them were formerly devotees to idols. They have left off all these things: they have delivered over to us their clubs and idolatrous clothes; and sit now with the rest, soberly listening to the Word of God; learning to trust in the Living God, and not in lying devices. They are getting more cleanly in their habits, and shew a more decent behaviour in every respect. At their marriage ceremonies they submit to the simple style required by Christian Principles, discarding all the foolish and stupifying customs of the Heathen on those occasions; a circumstance of no small importance, when it is considered how tenacious the natives are of making a great show at marriages. The noise of quarrelling and fighting is hardly ever heard in their streets, and they learn to live together in peace and harmony. The cruel treatment and persecutions of their Heathen Neighbours, they learn more and more to bear with patience, and not to render evil for evil. Lying is much abated among them; and they learn to love truth and righteousness, and are ready to confess their faults. One Congregation consists in part of Maravers: they have left off altogether their night expeditions for plunder and robbery, and live peaceably by the produce of their lands: some of them have been baptized, who confessed on the occasion that at first they had asked for Christian Instruction from worldly motives; but that, having since learnt the nature of Christianity, they were ready to abide by it at any rate: they give us much pleasure. Others have made the same confession.

Even the Heathen give the Converts a good testimony, and observe a very favourable change in their character. One of us was lately in a village where there is a Congregation: walking about in the streets toward the evening, he spoke with several Heathens, whom he met with, calling them to repentance: one of them was rather irritated, and said, "Well, if the great people cheat and steal, may we," the poorer people, "not do so too?" He was asked whether the Christians in the village stole; when, in the presence of all, he answered "No." A Heathen Landowner preferred a Christian Labourer in the field to a Heathen, saying, "The Christians are more faithful."

In another place, a member of the Congregation was attacked by the Maravers, and beaten and robbed: when the Catechist asked him whether he would not complain against the man, he answered, "No! Did not the Lord Jesus say, *Whosoever shall smite thee on the right cheek, turn to him the other also?*" Another man, yet unmarried, lives with

his mother, a widow, who keeps house for him: she, however, remains in Heathenism, and troubles her son much to give up Christianity again: as he remains stedfast, she lately refused to keep house for him, so that the man came into great straits: the Catechist, to try him, proposed that he should leave his mother, marry, and so provide for himself: to this he answered, "No: the Commandment is, *Thou shalt honour thy father and thy mother.*" Another man was a conjuror; and, on his own confession, tried to do much mischief by his conjuration-books: he latterly came, and not only related the circumstance with much feeling and grief, being burdened by the sins which he had committed thereby; but also asked what he should do with those bad books, saying, "I must not give or sell them to others, because they will try to do mischief by them:" he would not sell them, though money was offered; but, according to advice, put them, in the presence of many people, into the fire.

These are some examples of the wholesome effects which Christianity has on the minds and conduct of the Converts. We do not hesitate to say, that they are, on the whole, better husbands, better wives, better fathers, better members of society, more industrious and conscientious labourers and servants, and more loyal subjects, than the unconverted.

In giving this character of the Converts, we do not, of course, mean that they are all alike; and that they make equal progress in faith and holiness. When it is remembered from what an abyss of ignorance and superstition they have emerged — that natural habit is strong — that Europe, which has enjoyed the light of Truth for a thousand years, is, notwithstanding, in innumerable instances, far from what it ought to be in point of Christian Morality, we shall not expect these Hindoos to be at once patterns of morality, or even to exceed Europeans therein. The work of renouncing an abominable Idolatry and confidence in idols, and of trusting in the Living God, and hoping for His favour through the merits of Jesus Christ, is the foundation of holiness: progress therein is a work of time, and will certainly follow wherever the foundation is laid. While it is going on, it is no marvel, that, in all the Converts, inveterate habits now and then lift up their heads. In the primitive Churches it was the same: their members were not perfect as soon as they became Christians, and many lamentable things appeared among them; but they were thereby put into the surest way of becoming holy and happy, which, as Heathens, they could never attain to. It is thus with these New Churches; and they require, therefore, much patience, forbearance, and careful direction. We say all this to prevent Europeans from measuring the attainments of Native Christians according to their own standard: European Churches are like trees fully grown—these Native Churches are like plants just beginning to grow; and yet we venture to say, that there are many among them, who, in point of knowledge of the Scriptures and moral conduct, may vie with many in Europe.

Native Assistants in the Mission.

We wish to add a few words respecting the Assistants whom we employ, in order to enable the friends of Missions to form a judgment of their qualifications for the work in which they are engaged.

They all, not only possess a competent knowledge of the Scriptures; but have also, so far as we can judge, experienced the power of the Gospel in their own hearts. The Young Men in our Seminary, from which most of our Assistants are taken, in addition to the instruction in various sciences which they receive, are very carefully instructed in the Bible: they learn daily large portions of it by heart, and hear nearly every word explained; in the course of which they acquire much knowledge of Profane History, Chronology, Astronomy, &c. Those who are, at present, in the Seminary have learnt by heart a large portion of St. Matthew, the whole of the Epistles to the Romans, Galatians, Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon, and the two Epistles of St. Peter; besides many portions of the Old Testament; and have heard them explained in the above-mentioned manner. They have received Lectures on every book in the Bible; and are now studying the Evidences of Christianity in a very particular manner; and derive much instruction, also, from the numerous Tracts published by us. It must be remembered, moreover, that these Young Men are employed in teaching—not European Christians, but people who were altogether ignorant of the truth, and are just emerging from Heathenism—not people who endeavour to oppose them with specious and sophistical arguments, but peo-

ple who are willing to learn the principles of Christianity: yet they are clever enough to engage in controversy even with shrewd Brahmins.

After writing the above, a number of Heathen, in a village where there is already a Congregation, having renounced Heathenism, transmitted to us, by the Catechist, a wooden idol; with a basket full of cloth images, and several dresses of Devil's devotees, which they used to wear when acting their part before the idol. We beg you to notice, that the term "Devil's" is not given by us to them; but it is the name which the Natives THEMSELVES apply to this sort of idols.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members; the first number denoting the Members of Convocation belonging to each College, and the second number those on the Books of the College:—

Christchurch, 429—851. Brasenose, 218—405. Queen's, 151—316. Oriel, 151—295. Exeter, 99—231. Trinity, 96—234. Worcester, 88—228. Balliol, 92—224. St. John's, 125—213. University, 118—213. Wadham, 77—191. Pembroke, 72—175. Jesus, 53—174. Magdalen, 122—167. Magdalen Hall, 45—165. New, 65—147. Lincoln, 55—149. Merton, 68—127. Corpus, 82—125. St. Edmund Hall, 51—113. All Souls', 67—93. St. Mary Hall, 37—91. St. Alban Hall, 7—34. New Inn Hall, 1—1. *Total Members of Convocation*, 2365. *Total Members on the Books*, 5009.

University of Cambridge — Summary of the Members; the first number denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity, 646—1487. St. John's, 455—1073. Queen's, 69—317. Caius, 83—234. Christ's, 68—222. Emmanuel, 104—221. St. Peter's, 72—220. Corpus Christi, 44—190. Jesus, 69—171. Clare Hall, 71—161. Catharine Hall, 35—149. Trinity Hall, 26—136. Pembroke, 45—109. King's, 81—116. Magdalen, 47—116. Sidney, 37—97. Downing, 13—56. Commorantes in Villa, 9—9. *Total Members of the Senate*, 1974. *Total Members on the Boards*, 5104.

Church Miss. Soc.—The Rev. Christian Kugler (see p. 245) arrived in the River, on the 20th of June, by the Steam Packet from Calais; having proceeded from Leghorn by way of Genoa, Marseilles, Lyons, and Paris. Mr. Coffin was detained at Paris by the indisposition of his Son.

The Rev. T. T. Thomason (p. 253) proceeds to Calcutta, with Mrs. Thomason, to whom he was lately married, in the Broxbournebury, Captain E. Chapman.

CONTINENT.

Paris Geographical Soc. — The object and plans of this Society, which was formed in 1821, were stated at p. 134 of our Volume for 1823: its great design is the advancement of Geographical Knowledge. Prizes have been proposed for the year 1828, to the amount of 28,425 francs, for Travels and Discoveries, according to prescribed conditions, in the Interior of Africa and other quarters.

WESTERN AFRICA.

Church Miss. Soc. — St. George's Church, Freetown, was opened, on Sunday the 13th of January, by the Society's Missionaries, who continue in spiritual charge of the Parish till a Chaplain shall arrive: the Rev. Thomas Davey read Prayers; and the Rev. C. L. F. Haensel preached, from Ezra vi. 16: Mr. Davey preached on the following Sunday from Isaiah lv. 10, 11.: they are to preach on alternate Sundays. A considerable increase has taken place in the attendance: including the Military and Scholars, at least 500 were present — The following Letter to the Society from Captain Owen, dated on the 4th of January at Fernando Po, shews the urgent need of more Labourers to cultivate the field opening before them in Africa:—

We have no Clergyman yet attached to our Infant Establishment, and we have a native population in the Island of Fernando Po of full a hundred thousand persons. And we ourselves are without a Pastor, which throws much additional duty on me, who am unqualified for such a task. I am, therefore, personally interested in begging from your Society a Clergyman; and, if I might be bold enough, would ask for Mr. Thomas Davey, whose merits I know, by having had him as my passenger twice: and I think, by removing him to our evidently more favourable climate, his services may, by God's providence, be continued to mankind and your Society for many more years.

German Miss. Soc.—The Rev. Messrs. Hegele, Kissling, and Wulff arrived in safety at Sierra Leone on the 2d of April. Mr. Handt, who had arrived there on the 9th of December, was still at Freetown, suffering from indisposition: Mr. Sessing, who had accompanied him, had been for some time at Liberia; the other Brethren would join him there by the first opportunity. See pp. 567, 631 of our last Volume, and pp. 38, 39 of the present.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. W. Jowett, whose visit home was stated at p. 253, gave the Committee, at their Monthly Meeting on the 9th of June, the following view of Missions in the Mediterranean, and of his own more immediate course of labour:—

In 1815, when he first went out, there was not a single Missionary in the Mediterranean: in 1823, when he returned to England with his family, there were six. In 1828, on his present second return, he left thirty, who are the accredited servants of various Missionary, Bible, and Jew Societies; besides wives and children: there have been, in all, since 1815, forty-eight: of the eighteen which make the difference, nine are deceased, and nine have been either removed to other stations or have quitted the field.

A peculiar characteristic of this band of Missionaries was, that it was furnished from the three principal sections of the Protestant part of the world—from Germany, the birth-place of the Re-

formation; from Britain, and from America: they had commenced their work in a spirit of good harmony and good understanding; and there appeared to be among them, generally, a simple desire to draw their principles and their measures from the Bible.

The operations of the Press might be briefly stated thus: If the Armenian types were counted as in operation, which Mr. Jowett believed they were by this time in the hands of the American Missionaries in Malta—and if to them were added the Ethiopic and Amharic types which were on the point of being sent out by this Society to Malta—there will then have been brought into actual operation the following nine languages in six years, by different Societies in the Mediterranean; namely, Italian, Greek, Arabic, Maltese, Turkish, Armenian, Ethiopic, Amharic, and Albanian: of which, the first four have been printed in by the Church Missionary Society. A tenth, the Spanish-Hebrew, might be expected, ere long, to be likewise in active operation.

His own occupations in the Society's service had been fourfold:—

1. He had continued the work of Christian Research, by visiting Syria and Jerusalem; the result of which visit had been given to the public in a Second Volume of "Researches."

2. The establishment of a Printing Press, in Malta, was another business which had been specially charged upon him, during the period of his last residence in Malta.

3. He had continued to prosecute the cultivation of the Maltese Language, and the translation into it of the Holy Scriptures.

4. He had, further, been engaged in receiving, and forwarding on their way, the Missionaries sent by the Society into the Mediterranean, and in maintaining correspondence with them at their respective stations.

The openings for Missionary Usefulness in the Mediterranean had always increased, in proportion as faithful Missionaries have been sent *to prepare the way of the Lord*. At the present awful period, the Lord appears to be, in a very signal manner, Himself preparing the way for the spreading of His Gospel—shaking the nations with wars and alarms—and putting to confusion, by exposing to public view, the errors, superstitions, and crimes, which have been established by custom and by law, during many centuries. It would be impossible to calculate the myriads now in the Mediterranean who are utterly discontented with things as they are, and equally ignorant how they ought to be. Such a state of general excitement must be regarded as a peculiar call on Missionaries to be calm, decided, and single-eyed — simply *to do the work of Him that hath sent them* — referring all their fears and hopes, as to the result, to His infinite wisdom, power, and love.

The Rev. John Hartley was at Napoli di Romania at the end of March: he had left Egina on the 14th of that month; and had visited various places, at each of which the Scriptures were eagerly received: Dr. Korck was at Egina, much restored in health. See pp. 201-204. Mr. Hartley laments the loss of many Manuscripts, some of which were doubtless of value; books of every description having been torne up, during the Revolution, to make cartridges.

INDIA WITHIN THE GANGES.

Propag. of Gosp. Soc.:—We are sorry to report the death of the Rev. Thomas Christian, the Society's Missionary at Boglipore; and that of Mrs. Christian: of his situation and prospects some details appeared at pp. 543—547 of our last Volume. He had recently married the sister of the Rev. W. Morton, the Society's Missionary at Chinsurah; and they were on his annual visit, from Boglipore, to the people of the Rajemahel Hills, when both of them were seized with jungle fever. They hasted to return to Boglipore for medical aid; but it was too late: he was in the last stage of disease ere they reached their home, on the 15th of December; and he breathed his last the following day, in his 31st year—"beloved," Mr. Morton writes, "esteemed, regretted by all." Mr. Nisbet, the Judge of the District, with his Lady, took Mrs. Christian to their house, and strove to soothe her under her sufferings. Youth and strength of constitution gave hope of her surmounting the destructive malady: but this hope was frustated: she lingered till the 11th of January, when she followed her Husband to his rest, "calling on that Saviour," Mr. Nisbet writes, "in whom she devoutly trusted."

CEYLON.

Church Miss. Soc.—A Jew, who came to Cotta some time since in distressed circumstances, was engaged there as Hebrew Teacher to some Students: he was then greatly prejudiced against Christianity; but appearing subsequently to receive it with sincerity, he was admitted to Baptism on the 4th of November, by the Rev. S. Lambrick, by the name of Samuel, after having been nine months under instruction. The Rev. James Selkirk writes—

It was known throughout the village that the Jew was to be baptized, and the people came in great numbers. Never, I believe, since a Mission was established here, has so great an assemblage of Natives been known to attend Divine Service: the Place of Worship was completely filled, and many were obliged to stand on the outside: they were all invited to remain and witness the ceremony; though, being in English, few could understand any part of it, except those connected with the Mission. A brief exhortation to the people, to come and also embrace the same Saviour whom he had found to be so precious to himself, was read in Cingalese, by Br. Lambrick, in behalf of the Jew, to which they paid much attention. The Jew answered very distinctly to the questions in the Baptismal Service proposed to him; and, if we may judge from his manner, was much impressed, and seemed to feel the importance of the service in which he was engaged.

UNITED STATES.

Board of Missions—The Rev. Jonas King was, at the end of April, about to embark from New York, on his return to the Mediterranean. He had just completed a journey through most of the Atlantic States, in which he had pleaded the Cause of Missions in some of the principal cities of the Union. He has devoted himself to the work in the Mediterranean; and has, with this view, sent in his resignation as Professor of Oriental Literature in Amherst College,

Mr. Stewart's Journal at the Sandwich Islands—At p. 173 of our Volume for 1826, we called the attention of our Readers to a valuable publication relative to these Islands, by Mr. Ellis, late Missionary there from the London Missionary Society; and now have to notice another, by the Rev. C. S. Stewart, Missionary from the American Board of Mis-

sions, who returned to America, in 1826, by way of this country. In a duodecimo volume of 406 pages, Mr. Stewart has published a Journal of his residence in the Islands, during the years 1823, 1824, and 1825; with an Introductory Account of the voyage thither in 1822. This Volume has been re-published in this country, with an Introduction and occasional Notes, by Mr. Ellis. The following character of the Work appears in the "Missionary Herald" of the Board:—

This volume is composed of easy, natural, often elegant, and sometimes eloquent, descriptions of objects and events, witnessed during a voyage from this country to the Sandwich Islands, and during a subsequent residence of more than two years at those islands as a Missionary. Mr. Stewart excels in descriptive writing; and, as he was never in want of various and novel scenery and incident, was resident among a people rapidly emerging from the deepest barbarism, and connected with an enterprise attended with the most animating success, his Journal possesses uncommon interest. Every reader, so far as we have known, is gratified and instructed by the perusal of it. The sea-voyage, extending through 60 pages—the introduction to the islanders—their manners, customs, institutions, employments, character, and condition—the various features of the islands; desolate, beautiful, magnificent, or awfully sublime—the delightful or painful intercourse with natives, and with foreign visitants—and the abundant trials and consolations, labours and successes, of the Christian Missionaries — are portrayed in the glowing colours of reality.

The work may be profitably read by all classes; but it is specially valuable to be placed in the hands of persons whose minds have been cultivated by literature and science, but who have not taken pains to become informed in respect to the moral condition of the world, and the means which are used to improve it, and who have, consequently, imbibed unwarrantable prejudices against Missions to the Heathen.

"The Dark Ages returning"— Under this appropriate head appears the following article, in the American Religious Intelligencer of the 9th of February—

At a meeting of the Kehukee Baptist Association, in Halifax County, on the 6th of October last, comprising 38 Churches and 1851 Members, the following Resolution was passed without opposition—

"Resolved, That whereas a paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, dated 26th August 1826, which was handed into our last Association and read, (containing several articles,) and the said Association referred the same to the Churches composing this body, which are requested to give their sentiments severally on said articles to this Association; which being done by most of the Churches at this time—after an interchange of opinions by the members of this body, it was agreed that as to Missionary Societies, Tract Societies, Bible Societies, and Theological Seminaries, we discountenance them, and the practices heretofore resorted to for their support, in begging money from the public to back them; and that if any person should come or be among us, as agents of any of the above Societies, we discountenance them in the practices aforesaid: and, further, should they be under the character of Ministers of the Gospel, that we will not invite them into our pulpits, knowing them to be such; believing these Societies and Institutions to be the inventions of men, and not warranted by the Word of God."

We extract the above, (says the Christian Watchman,) from the New-York Observer; and publish it with deep humiliation, that a body of professed Christians, in a country so enlightened as our own United States, should not only entertain opinions so derogatory to Revelation, but actually avow an intention to withhold fellowship from men, to whom the world is indebted for their labours of love in endeavouring to reform and convert the Heathen. Shall then the great luminaries of the moral world, who have done so much for its renovation, such men as Henry Martyn, Carey of India, and the noble army of their associates, be branded as unworthy of fellowship? While we record this deep disgrace of men calling themselves Baptists, we are able to say, without fear of contradiction, that sentiments so unworthy of the Gospel of Christ are not countenanced, but disavowed, by the denomination as a body.

Munificent Example — Joseph Burr, Esq. of Manchester, in the State of Vermont, has left the following Legacies—

	Dollars.
Board of Missions	17,000
Home Missionary Society	10,000
American Colonization Society	7,000
American Tract Society	10,000
American Bible Society	15,000
Vermont Domestic Missionary Society	5,000
Middlebury College	12,000
Manchester Congregational Society	5,000
The same Society, for preparing Pious Young Men for the Ministry	10,000
Williams and Dartmouth Colleges	2,000
North-Western Branch Education Society	3,000
Total	96,000

Two or three instances, it is said, have occurred in the United States, of an equal or greater amount bequeathed to objects of BENEVOLENCE; but none, it is believed, where so much has been left to Institutions purely RELIGIOUS. The extent to which the objects more particularly within the view of the Donor may be attained by means of his munificent bequest, is thus traced in an American Publication—

It will support Thirty-four Missionaries in Heathen Lands for one year, or two Missionaries perpetually: it will enable 150 feeble Congregations at Home to support a Minister for one year: it will distribute 10,000,000 pages of Religious Tracts and 20,000 Bibles: it will send 350 Free Blacks to Liberia: it will furnish the principal support to a Minister in Manchester perpetually: it will erect a valuable Institution in the same town for the Education of Pious Young Men looking forward to the Gospel Ministry: it will support a Professor in Middlebury College perpetually: it will cheer the friends of two other Colleges; and, through the Medium of the North-Western Branch, provide for the complete literary and theological education of Thirty Pious Young Men every century for ever.

It is added, in the same Publication—

This is one view of the subject. Another would be, to consider the influence of this example, in exciting others to similar deeds of charity.

It is usual in making Wills, to remember those persons and objects which hold the nearest place in our affections. Why then should Christians so often forget

"What a Friend they have above."

Why should they not admit Him to share, with their earthly friends, that inheritance which they received alone from His hands? For although He has all power and dominion and honour and glory and riches and wisdom, He has seen fit to use His creatures as instruments in the accomplishment of His purposes, and to express Himself as well pleased with their sacrifices for His sake.

Miscellanies.

THE GREAT PAGODA NEAR RANGOON.

(With an Engraving.)

THE Great Pagoda, near Rangoon, is one of the most splendid of the Pagodas dedicated to Buddhu. It is about two miles from that place; and was used as a place of strength by the Burmese, who made a feeble effort to defend it against the British, after being driven out of Rangoon. Here such European and American Prisoners as had not been found and released by the British at Rangoon were discovered in an obscure and unwholesome dungeon, where they had been kept in irons, from the appearance of the British Fleet in the river, under the constant terror of death: various interesting particulars on this subject will be found at pp. 283—285 of our Volume for 1825.

The Great Pagoda is 317 feet high, all of solid masonry, and covered with gilding from top to bottom. The view given in the accompanying Engraving is taken from the East. The hill on which the Pagoda stands is formed into terraces, which are planted with large shady trees, and crowded with inferior temples, all of solid masonry, but of different shapes and sizes, mingled with strange representations of animals, and figures scarcely human. This view is taken from about the middle of a long flight of stone steps, leading up to a square area on which the Pagoda stands: frequent landing-places occur, to render the ascent more easy: the upper part of the ascent becomes steeper; and is covered by a portico, which conceals the top of the steps. The building is seen at a vast distance: it is considered as a place of great sanctity, and was attended by a numerous body of Priests.

CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS; *From May 21, to June 20, 1828.*

(Only Totals appear in our pages: particulars, with Benefactions, are given in the Society's Monthly Paper.)

ASSOCIATIONS.	Present. L.	s.	d.	Total. L.	s.	d.
Barnsley	46	8	9 ..	98	4	9
Barnard Castle	21	0	0 ..	169	14	9
Bedfordshire	51	5	0 ..	1939	6	4
Bristol	601	1	0 ..	32,221	19	8
Bath and its Vicinity	255	0	0 ..	4790	17	5
Boston	56	0	0 ..	1151	10	5
Bucks, South	15	0	0 ..	4199	10	10
Cambridge, Town, County, & Univ.	250	0	0 ..	8615	0	11
Chelmsford & West-Essex	84	9	0 ..	551	10	9
Clapham	10	10	0 ..	4579	16	0
Church Lawford, *Warwickshire*	25	0	0 ..	836	0	6
East Keal, *Lincolnshire*	9	0	0 ..	9	0	0
Edinburgh Auxiliary	10	0	0 ..	3464	10	9
Edmonton	40	0	0 ..	1310	4	10
Gainsborough	3	18	0 ..	1666	1	11
Godstone, *Surrey*	77	10	5 ..	253	12	2
Guernsey	100	0	0 ..	4188	5	2
Hampshire, South	3	6	0 ..	3076	9	0
Halifax	42	10	0 ..	1706	2	0
Hereford, Town & County	5	0	0 ..	4778	1	1
Hull and East-Riding	276	19	0 ..	9052	15	5
Kent	3	0	0 ..	7557	15	3
Launceston	10	0	0 ..	27	0	0
Lincoln	60	6	6 ..	1560	12	5
Leeds	100	0	0 ..	7882	19	6
Malta	20	0	0 .	60	15	3
Manchester & East Lancashire,	160	0	0 ..	8728	10	0
Mordon, *Surrey*	5	4	11 ..	288	11	3
Northamptonshire	32	8	0 ..	6095	15	11
Nottingham	34	2	6 ..	3742	4	1
North-East London	219	6	5 ..	3978	14	11
Oxford and its Vicinity	40	0	0 ..	1985	2	7
Oxfordshire, North	17	5	0 ..	462	2	0
Penryn	1	19	7 ..	386	14	1
Pontefract	30	0	0 .	651	6	0
St. Stephen's, Coleman Street	20	0	0 ..	251	12	0
St. Arvans & its Vicinity	47	11	7 ..	957	10	1
Stafford	100	0	0 ..	1302	7	7
Staffordshire, North	209	0	0 ..	4734	17	0
Sunderland, Bp. Wearmouth, &c.	42	8	6 ..	1677	19	0
Tamworth	15	0	0 ..	3117	7	3
Tytherley, East, *Hampshire*	3	0	0 ..	95	5	6
Warrington	5	0	0 ..	263	1	3
York	100	0	0 ..	10,587	12	8
Yoxall and Hamstall	19	8	0 ..	1060	15	0
COLLECTIONS.						
Bird, W. G., esq. Lichfield	14	6	6 ..	85	9	9
Coates, Miss, Salisbury Square,	0	19	6 ..	17	13	9
Dawson, Mr. jun. Mansion House, Camberwell	5	0	0 ..	83	11	0
Ladies at Bow	1	5	6 ..	1	5	6
Prichard, Miss, Kidderminster,	13	0	0 ..	322	8	0
Prior, Mrs Thomas, Bruges	1	0	0 ..	1	0	0

*** Vol. 1827. P. 63, col. 1, l. 43, for 341 Single Portions of Scripture distributed by the Calcutta Bible Society, read 2493—P. 132, col. 1: the last two paragraphs now under the head of *Wilks' Harbour*, belong to *Border Point*—P. 220, col. 2, l. 16 from the bottom, and P. 221, col. 1, l. 30, for *Salmon*, read *Lalmon*—P. 448, col. 2, l. 51, for 11*th of June*, read *4th of June*; and l. 57, for *the 12th*, read *the 5th*—P. 554, col. 1, the first date should be *June* 24, 1826, instead of *June* 24, 1825; and in col. 2, the first date under the head of "Growth and Influence of Christianity" should be *July* 8, 1825, instead of *July* 8.

Vol. 1828. P. 14, col. 1, l. 31: the date of 1816 should be, (as the sense, indeed, obviously requires,) 1826—P. 15, col. 1, last line, for *passages*, read *passage*—P. 184, col. 1: in part of the Impression on the Receipts of the Wesleyan Society from the West Indies were stated at 2398*l.* 8*s.* 11*d.* instead of 1393*l.* 8*s.* 11*d.*

THE GREAT PAGODA NEAR RANGOON.

Missionary Register.

JULY, 1828.

Biography.

MEMOIR AND CHARACTER OF AMELIA GALE,

WHO DIED LATELY AT SWINESHEAD, IN LINCOLNSHIRE, AGED SEVENTY-TWO YEARS.

THE following Memoir was drawn up by the Clergyman under whose Ministry this aged Christian was prepared for her heavenly rest. It furnishes a remarkable instance of the power of Divine Grace in the entire change of inveterate habits, and the formation of a most exemplary and honoured character in the lower walks of life.

Conversion in advanced life.

Amelia Gale was born about the year 1755, and was about 72 years old when she died. The early part of her history is not much known: she had been married, but had been a widow many years; and, at the time of her death, did not know that she had a single relation, near or remote, in the whole world. She used formerly to gain her living by attending fairs and wakes with a gaming-board, by means of which she would sometimes win two or three pounds in a day; notwithstanding which she was, at that time, generally poor, and never happy.

In this state of ignorance, misery, and sin did she live, till within the last sixteen years—careless about God and eternity, and scarcely knowing that she had a soul: she had not one single idea on the subject of religion, and seldom or never entered a Place of Worship. But, about the time alluded to, she was induced to attend her Parish Church; when, hearing the Minister speak of that place "where hope never, never comes," it pleased God to direct the words to her heart like an arrow, and she went away thoughtful and serious, and for the first time concerned about her eternal welfare. Being deeply convinced of her sinfulness and guilt, she sought for peace of mind, where only it is to be found, at the foot of the Saviour's cross: the burden of her guilt was thus removed: a sense of pardoning love was experienced in her soul; and, from that time, she went on her way rejoicing, proving that the ways of true religion are ways of pleasantness and peace.

From this time a complete change took place in the habits and pursuits of her life; thus affording the most satisfactory proof that the change in her views and feelings was genuine and scriptural. The evidences of piety which she gave did not consist in words merely, or strong feelings: she did not indulge vain ostentation, or loud talking on religious subjects: no one was less obtrusive. She knew when to be silent, and when to speak on these things; and, though she could as clearly as any one, when required, give a reason of the hope that was in her, yet hers was rather the eloquence of an humble, holy, devoted life—and that was language, which every body could read and understand.

And here it may be observed, by the way, how remarkably Religion improves the faculties of the mind, and strengthens the understanding, as well as benefits the heart. Seldom was this more strikingly illustrated than in the instance of this poor unlettered woman. Before she was a partaker of true religion, she had scarcely two ideas on any subject; but, after Divine Grace had changed her heart and her thinking faculties began to be employed, it is astonishing how her understanding became enlarged. The powers of her mind were developed and expanded in a peculiar manner: so that she could give an opinion on most subjects with the greatest prudence and judgment, and could converse in a rational manner on some points where persons of education could say little or nothing; and it was no uncommon thing for her superiors to go and ask her opinion in difficult matters, that they might have the benefit of her better judgment.

Ardent Zeal to extend the Kingdom of Christ.

Having had much forgiven, she loved much; and the constant language of her

heart was — *What shall I render to the Lord for all the benefits that he hath done unto me?*

Her zeal in the cause of the Bible and the Church Missionary Societies was unquenchable. There was something remarkable in the manner in which she first embarked in this good work: when a Missionary Association was established, about ten years ago, in the parish in which she resided, and she heard of the zeal of others in this good cause, and of the sacrifices which they had made in order to contribute their mite toward the support of similar Institutions, she began to ask herself "What can I do to promote this blessed work? Tea is my only beverage, and often my only meal: it is not whitened with milk, to be sure; but it is sweetened with sugar: I will try to do without sugar." Accordingly she deprived herself of this little luxury, and was thereby enabled to give a penny a-week to the Bible and Missionary Fund. From that time her worldly circumstances improved: the more she gave, the more she prospered in temporals, and thus found the truth of the Scriptural paradox, *There is that scattereth, and yet increaseth.* In due time she was enabled to double her subscriptions; and gave regularly 8*d.* a month, to the day of her death. But this was not all: a hen, that was given her by a neighbour for her own benefit, was immediately dedicated to the cause so near her heart: and this hen was the means of producing, for several years, nearly 20*s.* a year toward that fund. But, not content with giving to this cause herself, she used every possible means to stir up the zeal and liberality of others: in her basket, by means of which she gained her subsistence, she always carried a Missionary Box; and those who did not purchase her needles and cotton-balls were invited to drop their mite into the sacred box: by these and other means, she seldom brought less than 6*l.* a year toward the funds of the Institutions alluded to: this was procured, not only by great personal labour, but generally by a denial of many personal comforts. More frequently than otherwise, would she give the last 8*d.* that she had in the world, and nothing would pain her more than an intimation that she gave more than she could afford. Indeed she felt it an honour to be permitted to do any thing whatever toward promoting the cause of God; and, so far was she from boasting or indulging a self-complacent feeling for having done so much, that she was often grieved and humbled that she did no more. God was pleased to honour her Missionary Labours in a remarkable manner: many persons, in different and very distant parts of the kingdom, were stirred up by hearing of her self-denying zeal to exert themselves more in the cause of benevolence than they had done before; and, even in Western Africa, a Missionary Society was formed in consequence of an account of her exertions being read to a body of Christians in Sierra Leone: the Committee of the Boston Auxiliary Bible Society presented her with a large and handsome Bible, as a proof of their respect for the zeal which she manifested in promoting the welfare of that Institution: so truly did she find that Scriptural promise literally fulfilled, *Them that honour me, I will honour.* So far from being impoverished by her remarkable liberality, she actually died rich, in one sense of the word: for she was not only enabled to pay all her debts and leave enough to defray her funeral expenses; but, when her goods were sold, there was a surplus of several pounds, which she particularly requested was to go to the cause in which, when living, she took so warm and lively an interest.

Simple Dependence on God, and Faith in His Promises.

She felt assured, that, when God promised that if we *seek first the kingdom of God and His righteousness, all other things should be added to us*, He meant what He said; and she took Him at His word: she used to say, that, sooner than God would suffer her to want, He would send ravens to feed her; and that He, who took care of the sparrows, would not forget her. As a proof that her confidence was well founded, her wants were frequently supplied by persons at a distance; some of whom she had never seen, and who lived upward of 100 miles north, south, and west of the place where she resided. Her landlord never once applied for her rent when it was not ready; and often it was sent her by persons who were ignorant of the circumstances, within a few days of its becoming due. Though so aged and infirm, she never at any time applied for parochial relief; but thought it her duty to use every means, that she might not have recourse to that expedient. And a few days before she died she set her seal to the truth of God's promise: she said—

I have found religion to be perfectly true. I have tried it for sixteen years, and it would not have supported me if it had been false. I have always found God true to His promises. God said, *Bread shall be given—water shall be sure;* and He has made that promise good. His promises are not like man's promises, Yea and Nay; but *they are all Yea in Christ Jesus.*

Yet, with all this simple faith and confidence, she was no enthusiast: she did not expect God to supply her wants while she sat still doing nothing: she did not thus *tempt God* to come out of His way and work a miracle for her. No: she diligently used all the means in her power to procure a livelihood, and sometimes went beyond her power; leaving the event with God. Indeed her death was, humanly speaking, hastened by undertaking an employment which was decidedly beyond her strength, and her conscience smote her for having been somewhat too anxious on this point: she was afraid that she had not trusted God enough, and therefore He had sent her this affliction, because she had taken upon herself to provide; and He was now teaching her how insufficient she was to provide for herself, and that she might well leave Him to provide for her as He had always done.

One effect of her trust in God was her remarkable spirit of contentment: she was never heard to murmur or complain, though sometimes placed in the most distressing circumstances: poets have often sung of the Cottage of Content, and sentimental writers have often given exaggerated descriptions of it; but if ever there was a dwelling of this description (they are much more rare than many people imagine) it was that which was the abode of this Blessed Woman.

Diligent Attendance on the Means of Grace.

Seldom or never was her place vacant in the House of God, when health would admit: the weather was no hindrance to her: whoever else was absent morning or evening, her seat was invariably occupied; and it was delightful to see the seriousness and attention with which she used to drink in every word of God that was read and preached in His house. Equally great was her attachment to the Written Word: as a proof of this, she actually learnt to READ after she was 60 years old, that she might read the Scriptures for herself; and, poor as she was, she used to give a little girl a penny a-week to come to her cottage to teach her, till she began to attend an Adult School that was established in the place where she lived.

Delight in Prayer.

Her delight in Prayer, too, was very remarkable: not only were her days begun and ended with prayer, but she was continually lifting up her heart to God as she walked through the fields, and went with her basket from house to house. She NEVER dared to go out with her basket, without first kneeling down and imploring a *blessing upon her basket and her store.* Invariably did she bend the knee before she left her cottage for the House of God, and ask for a blessing upon her Minister; and pray that the Word about to be preached might come with power to her own soul and the souls of those who were about to hear it: and immediately after the Service she would generally, if possible, walk home alone, meditating upon the truths which she had heard; and then retire again to her closet, to ask for the dews of the Holy Spirit to descend upon the seed that had just been sown. When any of her friends were in peculiar distress or labouring under bodily affliction, they were sure to have the benefit of her intercessions at a Throne of Grace; and there have been instances where she has spent the whole night in wrestling in prayer to God, in behalf of her afflicted friends. She had also learnt that difficult lesson, to pray for her enemies; and if there were any in the parish who were more ignorant, more profane, more wicked, or who ridiculed and opposed true religion more than others, those persons were sure to have an especial interest in her prayers.

Expansive Benevolence.

Another remarkable feature in her character was, her Expansive Benevolence to others, in supplying their wants to the utmost of her power, and beyond her power. She had, indeed, a large heart, in the best sense of the word. She not only sympathized with others in their affliction, but if she saw a poor neighbour in distress, she would frequently divide her last sixpence between herself and them, giving them generally the largest share; and whatever charitable object was advocated in the House of God or elsewhere, she never thought of putting less than silver into the plate. All her neighbours bear witness that there was nothing that she would not do for them to the utmost of her power: they consider her death a public loss to the parish

and the neighbourhood, and several respectable people have expressed a wish to have some article belonging to her, to keep as a token of respect and affection for her memory.

Love to the Saviour.

This was the mainspring of all her zeal, and benevolence, and activity in the Cause of God; and indeed, without this, all her religious profession would have been no better than *sounding brass* or *a tinkling cymbal.* This was the theme on which she most delighted to dwell: her eye brightened, and her countenance was lighted up with holy gratitude and heavenly joy, when the suffering, dying, bleeding love of the Saviour was mentioned to her: she would clasp her hands, and lift up her eyes, and exclaim with all the fervour and ecstacy of the soul, "Oh! what were the sufferings of that dear spotless Lamb for a sinful worm like me!"

Triumphant Death.

Though a holy life is a much more satisfactory evidence of the safety of our state than a joyful death, still we are not surprised to find that the end of this Blessed Woman was not only peaceful, but triumphant. For some time death had had no terrors for her: she had long looked upon it as a friend, to set her at liberty from a world of sin and misery; and so she found it to be, when she came to grapple with it: the sting was gone! Her Saviour, to whom she had applied in the time of health and strength, had drawn its sting, and gave her victory over the Last Enemy. Often was she heard to say, "I am not afraid to die. I long to be with Jesus in heaven. Oh, if I had nothing but an arm of flesh to rest upon, what would become of me now!" Holding out her arm, "See," said she, "it is but flesh; and the arm of my Minister is but flesh: it is well that I have something better to lean upon, for that would be a poor prop in a dying hour." When she first took to her bed, she said she hoped that the Lord would hear her prayer, and that she would not have to grovel here any longer; but that that bed would be the bed to take her to her happy home. Notwithstanding all her benevolence, her activity, her zeal, and her good works, so far was she from placing the least confidence in them for acceptance with God, that she exclaimed, "Oh, it would be but a dark passage, if I had trusted to my own merits!" The day before she died, she said, "This is the grand point: this is the last conflict: but I am happy—I am very ill to-night, but I am going higher. It will soon be over—*Come, Lord Jesus, come quickly!*" She now found that He, whom she had served, and loved, and trusted in life, did not forsake her in her dying moments. The dark valley was enlightened by His gracious presence; and, to use her own expression, she felt at that time 'such a weight of her Saviour's love in her soul' as almost overpowered her sinking frame. She frequently called out before she died, "Welcome Death! O Death! where is thy sting? Boasting Grave! where is thy victory? Glory to God!" "Oh," said she, "this is a victorious death, through Christ!"—and as far as it can well be ascertained, her last words were, "In heaven, *the topmost stone will be brought forth with shoutings of Grace, Grace to it!* My notes in heaven will be *Grace, Grace!*" She has now fought her last battle, endured her last trial, resisted the last temptation, carried the last cross, and tasted the last cup of sorrow and affliction; and, before this, it has doubtless been said to her, *Well done, good and faithful servant; enter thou into the joy of thy Lord!*

DEATH, BY HYDROPHOBIA, OF A CHRISTIAN CHILD, IN INDIA.

THE Rev. H. Fisher, Chaplain at Meerut, gave the following most affecting narrative, at a late Meeting of the Meerut Bible Society.

I will offer to your notice another interesting anecdote, extracted from a Letter lately received, of a Little Boy who was in his earliest infant days blessed with the superintending care of a pious Mother, who, herself acquainted with the value of the Word of God, had learnt to know that the Almighty God was a refuge in the hour of calamity, and His Word a sure support. Strange, but delightful sight! to behold a child of Five Years of age so thoroughly aware of the truth of the Bible, and so experimentally alive to its promises.

He was playing at his father's door, with his bearer, when a large dog passing by, fiercely attacked him, seized hold of his cheek, and inflicted a severe and ghastly wound; the fangs of the brute entering into

the child's mouth: medical aid was obtained, and the wound gradually healed; and there seemed no further evil consequences to be apprehended. About a month subsequent to this misfortune, the poor little fellow was affected, as his affectionate mother supposed, only with a common fever, and medicine was, in consequence, administered: but, on the following day, some spasmodic difficulty was perceptible on the child's attempting to drink water: these symptoms were removed by medicine, and he appeared better and in good spirits. About 12 o'clock at night, the Surgeon, who slept by his side, observed an alarming recurrence of the unfavourable symptoms, the urgency of which had been temporarily relieved by leeches: at five the following morning, the poor little patient fell into dreadful paroxysms, shortly after leaving the hot bath, and seemed like one making plunging efforts to escape drowning, crying out every instant with alarm. Convulsive struggles continued after he was in bed, and he foamed at the mouth considerably. He was however perfectly sensible, and inquired, in hurried accents, what it could possibly be that induced such agony when in the water — "Can it be saltpetre!" His anxious mother, in the greatest distress, now plainly perceived that Hydrophobia was actually confirmed in her child; and made up her mind at once, to understand that this her beloved one must be resigned into the arms of the Almighty Jesus.

And now she felt how good it was, that she could speak even to this young creature on the nature of the change that soon awaited him, with some confidence of being understood; for he had been early taught and always loved the Bible—listening with peculiar interest to the narratives recorded therein—and dwelling on the remarks and explanations of his parent on the various characters brought to his notice, with remarkable pleasure, and selecting particular passages and men as his favourites.

Presuming on the known state of the Child's mind, she at once told him not to be alarmed, but that he was going to the Almighty! "You are going now to heaven, my Love." He immediately caught the words; and, in the very midst of his convulsive efforts, interrogated quickly, "To die! To the Almighty! To Heaven!" As the spasms gradually lessened on the little sufferer, he repeatedly and very tenderly exclaimed, "Mamma, don't cry! Papa, don't cry! I shall not go to Hell—shall I?" He was assured to the contrary; and told that God for Christ's sake loved him, and would not suffer him to go to Hell! "You are going," exclaimed the sorrowing Father, "my dear child, to Abraham's bosom, to Jesus Christ." "Yes," replied this interesting young Disciple, "to Abraham's bosom — to Christ — to Elijah! oh! Elijah.*"

* One of his great favourites.

The fits now recurred with considerable violence; yet he again entreated his parents not to weep, but to call on God's Angels to come and take him. His Mother urged him to pray—"I have prayed, my Mamma—I do pray!" The convulsions became more powerful, and the respiration spasmodically quick and hurried, when he supplicated, "O Lord, have mercy! O Lord, have mercy!" The voice was sweet and harmonious, and great emphasis and precision were given to the words "have mercy!" "O Papa, pray for ME! dear Mamma, pray for ME!" Dreadful to witness were the struggles of the body; yet the soul seemed in perfect peace, and as if the body was enabled to bear its abounding sufferings by the abounding mercies of an indwelling Christ.

Again he exclaimed, "O Elijah! O Lord! O my God!" His Father assured him, "You will soon be happy, and at rest, Johnny!" He replied, "Oh! yes, very happy!" Another awful struggle followed. The earthly shell seemed to cling fast hold of its imprisoned tenant, while the struggling soul seemed fighting to escape through the dark shadow of death, constantly exclaiming supplications for mercy.

At length he repeated, "Papa! come kneel down, and pray for ME. Oh when will the Angels come!" He was assured, "Jesus Christ will take you to Himself." "Yes!" he replied emphatically, "Christ will take me!" After another short respite, he cried aloud, "I see Elijah, Elijah! Oh Lord! oh! my God!" He asked for some flowers, of which he was always particularly fond, from which he selected his favourite—the rose. "Thank you," said he, "I only want the rose. God bless you, dear Mamma: God bless you, dear Papa." "We will soon come and join you," they replied, "in Heaven." He called for his little brother; and his bearer, who had been his constant and faithful attendant ever since his birth: he desired him, in Hindoostanee, to put his trust in God, and blessed him.

United prayers were now offered up to the Throne of Grace and Mercy to take this young and beautiful plant—a flower of the Lord's own cherishing—to its kindred heaven; and our prayers were heard. The disease generally lasts eight days: here it only actually raged three hours. The fits seemed now less severe. As we were looking at and watching the little sufferer at the foot of the bed, he called out to me in a clear firm voice, "Come here, Sir, and shut my eyes! Aha! Aha!" said he, "there! there! It is now over! Papa! don't cry! Mamma, don't cry!" He paused a moment — "Papa! Mamma!" "We are close at your side, Love!" He summoned me by name, also, to come near to him, and softly sighed out his soul into the hands of his Maker, with the affecting words —"Mercy! Mercy! Happy! Happy!"

Proceedings and Intelligence.

United Kingdom.

METROPOLITAN UNIVERSITIES.

THE rapid advance of Knowledge is in no instance more distinctly marked, than in the provision now making for the supply of a liberal and enlarged education to all descriptions of persons, in the middle and upper ranks in the Metropolis, by the almost-simultaneous establishment of two Universities, which have received the respective names of "KING'S COLLEGE, LONDON", and the "UNIVERSITY OF LONDON".

From a Circular issued with reference to this undertaking by the Gentlemen who projected the University of London, which was first in point of time, we extract the following remarks on the

Want of University Education in London.

In reference to the population of the Metropolis it is said—

Supposing the annual rate of increase, in the last five years, to have been the same as in the preceding ten, the present population cannot be less than fourteen hundred thousand souls; of whom there are about forty thousand males between the ages of sixteen and twenty-one, the usual period of Academical Education. Out of this number it appears to be probable, from the Parliamentary Returns of the Property Tax, in the latter years of its duration, that from four thousand to six thousand are the children of persons who can easily defray the very moderate expense of their attendance on Lectures in London. It may safely be affirmed, that there is no equal number of Youths in any other place, of whom so large a portion feel the want of liberal education—are so well qualified for it—could so easily obtain all its advantages at home—and are so little able to go in quest of them elsewhere. No where else is knowledge more an object of desire, either as a source of gratification, a means of improvement, or an instrument of honest and useful ambition. The exclusion of so great a body of intelligent Youth, designed for the most important occupations in society, from the higher means of liberal education, is a defect in our institutions, which, if it were not become familiar by its long prevalence, would offend every reasonable mind. In a word, London, which, for intelligence and wealth, as well as numbers, may fairly be deemed the First City in the civilized world, is at once the place which most needs an University, and the only great Capital which has none.

UNIVERSITY OF LONDON.

From statements published by the Council, we extract the following particulars.

Course of Instruction and Discipline.

The plan of the Institution will comprehend Public Lectures, with Examinations by the Professors—Mutual Instruction among the Pupils—and the aid of Tutors, in those parts of knowledge which most require to be minutely and repeatedly impressed on the memory. The Course of Instruction will at present consist of Languages, Mathematics, Physics, the Mental and the Moral Sciences; together with the Law of England, History, and Political Economy, and the various branches of knowledge which are the objects of Medical Education. For the good effects expected in other Seminaries from Discipline, the Council put their trust in the power of Home and the care of Parents; to whom, in this Institution, which is equally open to the Youth of every Religious Persuasion, the important duty of Religious Education is necessarily, as well as naturally, entrusted. That care, always the best wherever it can be obtained, will assuredly be adequate to every purpose in the case of the Residents in London, who must at first be the main foundation of the Establishment. When its reputation attracts many Pupils from the Country and the Colonies, those means of private instruction and domestic superintendence may be adopted, which have been found in other places to be excellent substitutes for parental care.

Rights and Privileges of Proprietors and Donors.

Shareholders of 100*l.* are Proprietors: their Rights and Privileges, with those of Benefactors, are thus defined—

1. Absolute right of presentation of one Student, in respect of each Share, at such reduced rate of annual payment, and subject to such rules and

restrictions, as may be prescribed by the Council.

2. Interest on Shares not exceeding 4*l.* per cent. out of surplus income.
3. Privilege of Transfer and Bequest of Shares.
4. In cases of Ballot, a Proprietor of one Share is entitled to one vote; of five Shares, to two votes; and of ten Shares or upward, to three votes, with privilege of voting by proxy at Elections.

Donors of 50*l.* and upward are entitled to all the privileges and advantages of Proprietors, except the transfer and devolution of their interest, and have no more than one vote on any occasion.

In addition, Proprietors and Donors will have the right of personal admission to the Library, and the various Collections of the University.

Council.

Hon. James Abercrombie, M.P.
Right Hon. Lord Auckland.
George Birkbeck, M.D.
Henry Brougham, Esq. M.P.
Thomas Denman, Esq.
Rt. Hon. the Earl of Dudley.
Isaac Lyon Goldsmid, Esq.
Olinthus G. Gregory, LL.D.
George Grote, Esq. jun.
Joseph Hume, Esq. M.P.
Most Noble the Marquis of Lansdowne.
James Loch, Esq. M.P.
Stephen Lushington, D.C.L. M.P.
Zachary Macaulay, Esq.
James Mill, Esq.
James Morrison, Esq.
His Grace the Duke of Norfolk.
Viscount Sandon, M.P.
John Smith, Esq. M.P.
William Tooke, Esq.
Henry Warburton, Esq. M.P.
Henry Waymouth, Esq.
John Whishaw, Esq.
Thomas Wilson, Esq.

Leonard Horner, Esq. *Warden.*
F. A. Cox, LL.D. *Hon. Sec.*

Opening of the University.

The buildings for the University, erecting, after a design by Mr. Wilkins, on freehold land at the north end of Gower-street, are in such forwardness as to allow of opening the University in October for the Session of 1828-9. The estimate for completing the whole building, faced with stone, is 87,000*l.* The Council have issued, preparatory to the Opening of the University, an account of the proposed method of tuition by Lectures and Examinations, and of the Courses of Study adapted to particular objects; with a detail of the days and hours when the several Professors are to teach, and of the fees to be paid by the Pupils, out of which the Professors are to be remunerated and the annual charges of the establishment to be defrayed.

KING'S COLLEGE, LONDON.

At a Meeting, held on the 21st of June in Freemasons' Hall, His Grace the Duke of Wellington in the Chair, various Resolutions were unanimously passed, declarative of the Object, Plan, and Government of the intended College. We subjoin the chief particulars.

Object and Name of the College.

— That it is the opinion of this Meeting, that a College for General Education be founded in the Metropolis; in which, while the various branches of Literature and Science are made the subjects of Instruction, it shall be an essential part of the system to imbue the minds of Youth with a knowledge of the Doctrines and Duties of Christianity, as inculcated by the United Church of England and Ireland.

— That the King having been graciously pleased to signify his approbation of the establishment of this College, His Majesty be most respectfully requested to take it under his Royal Patronage, and permit it to be entitled, "King's College, London".

Plan of Conducting the College.

That the following be approved as the general outline of the Plan, on which the College is to be founded and conducted:

1. A liberal and enlarged Course of Education to be pursued, adapted to the respective ages of the Students. The College to be divided into two departments—a higher department for the elder, and a lower department for the younger.

2. The system to comprise Religious and Moral Instruction, Classical Learning, History, Modern Languages, Mathematics, Natural Philosophy, Medicine and Surgery, Chemistry, Jurisprudence, &c., and to be so conducted as to provide, in the most effectual manner, for the two great objects of Education—the communication of General Knowledge, and the specific preparation for Particular Professions. The benefit of attending any Course of Lectures in the higher branches to be allowed to all who may be disposed to

avail themselves of it, under such regulations as may be prescribed.

3. Resident Students to be received within the walls of the College, under such rules of discipline and to such an extent as may hereafter be determined.

4. The College to be placed under the superintendence of a Principal, with a competent number of Professors and Tutors.

5. A Committee of Management, or Council, to be chosen from the Donors and Subscribers; which, together with Official Governors, shall conduct the general affairs of the Institution: one-fourth of the elected Members to go out by rotation every year; but to be capable of immediate re-election.

6. The Buildings of the College to be erected on a plan which will admit of being extended in the most ample manner to meet the demands of the public.

7. The Funds to be raised by Donations, and by Subscriptions for Shares of 100*l.* each. The annual Dividends on the Donations to be applied to the benefit of the Institution; those on the Subscriptions to be paid to the Subscribers: the dividends in no case to exceed 4*l.* per centum on the money advanced. The Subscribers' Capital to be payable by instalments, and the Shares in the same to be transferable with the sanction of the Committee. All surplus Income, after payment of Dividends, &c. to go in aid of a Fund for Endowments, Exhibitions, Annual Prizes, &c. Preference in the admission of Students to be given to the nominees of Donors to the amount of 50*l.*, and to those of Shareholders.

Visitors, Governors, and Committee.

VISITOR.—His Grace the Archbishop of Canterbury.

The following to be GOVERNORS in virtue of their offices—

Rt. Hon. the Lord High Chancellor.
His Grace the Archbishop of York.
Rt. Hon. the Lord Chief Justice of the King's Bench.
Dean of Westminster.
Rt. Hon. the Secretary of State for the Home Department.
Rt. Hon. Speaker of the House of Commons.
Dean of St. Paul's.
Rt. Hon. the Lord Mayor.

By whom all Appointments are to be approved, and the fundamental Regulations respecting the Discipline and Course of Education sanctioned.

A Provisional Committee of twenty-seven persons shall take the necessary steps for carrying these Resolutions into effect, and prepare the details to be submitted to a future Meeting. The following persons shall be Members of this Committee, with power to supply vacancies, and to add to their number if they shall see fit—

His Grace the Duke of Rutland.
Most Noble the Marquis of Bute.
Most Noble the Marquis Camden.
Rt Hon. Earl Brownlow.
Rt. Hon. and Rt. Rev. the Lord Bishop of London.
Rt. Rev the Lord Bishop of Chester.
Rt. Rev. the Lord Bishop of Llandaff.
Rt. Hon. Lord Bexley.
Rt. Hon. the Vice-Chancellor of England.
Rt. Hon. Sir John Nichol, M.P.
Sir Robert H. Inglis, Bart. M.P.
Sir Charles Price, Bart.
Sir Henry Halford, Bart.
Sir Astley Paston Cooper, Bart.
Sir John Richardson.
His Majesty's Solicitor-General.
The Ven. Archdeacon Cambridge.
The Rev. Dr. D'Oyly.
Alderman Atkins.
William Ward, Esq. M.P.
William Hamilton, Esq.
William Sotheby, Esq.
William Cotton, Esq.
Benjamin Collins Brodie, Esq.
Edward Hawke Locker, Esq.
John Diston Powles, Esq.
Rev. John Lonsdale.
H. Nelson Coleridge, Esq. *Secretary.*

The Archbishops of Canterbury and York and the Primate of Ireland were present; with many Bishops and Lay Peers, and a great number of the Clergy and other Gentlemen. Benefactions to the amount of about 20,000*l.* were contributed, and a considerable number of Shares taken. The work is not to be entered upon till the sum given and subscribed shall amount to One Hundred Thousand Pounds.

In explanation of a point which had been suggested as presenting an obstacle to general concurrence in the establishment of the College, the Bishop of Chester, who had been called to the Chair on its having been quitted by the Duke of Wellington, remarked—

I will take this opportunity of saying one word in correction of a misunderstanding which seems to have arisen in this room—that none but Members of the Church of England can be admitted into this College. It is not necessary, in order to avail himself of the benefits of the Institution, that a Youth shall profess the Established Religion; but it will be necessary that he submit to such Rules and Discipline, as a College in close connection with the Church of England will impose.

BRITISH AND FOREIGN BIBLE SOCIETY.

State of the Society in Westminster and Southwark.

In the Fifteenth Report of the Westminster Auxiliary it is stated—

By the Reports from the various districts in Westminster, it appears, that, upon the whole, the friends of our Society are not deserting the Cause; and a considerable number of new Members of the Committee and Friends have arisen in the course of last year, to supply the place of those who may, from various reasons, have ceased to support it. On inquiring into the state of the districts, the uniform account is, that many persons might be found willing to subscribe and lend their aid, if solicited. Those who have paid visits of this description have generally met a polite and liberal reception: and the respect that is shewn to Bible Visitors by the poor is most gratifying: they seem to welcome them as the harbingers of good tidings—as the heralds of peace. It is stated of one Lady, now advanced in years and confined by sickness, that there was not an alley or a receptacle of poverty, in St. Giles's or Seven Dials, into which she might not enter with as perfect security as into her own parlour: even the most abandoned and dangerous characters, who frequent these haunts of vice, have borne testimony to her disinterested benevolence, by a respect and a deference which the constituted Authorities of the land in vain attempt to claim at their hands. Such is the power, the irresistible power, of Christian Love! Such, rather, is the shield which Jesus throws round his faithful servants in the path of duty!

The Committee of the Southwark Auxiliary state, in their Sixteenth Report—

An unquestionable revival of zeal and energy is manifesting itself in almost all the subdivisions of the field of labour: the Officers and Committees have, for the most part, re-canvassed the districts under their inspection, with decided advantage: the Ladies' Associations continue to afford the most valuable assistance and support to the work, by their active, unwearied, and unostentatious ministrations: juvenile efforts have been made among the children of Sunday and other Schools, which, while they have interested a large mass of the youthful population in the office of disseminating the Scriptures, have told largely upon the funds of the Institution. One fact may be adduced in proof of this statement, which will incontrovertibly establish its accuracy: "In the space of fourteen years," says one of your Associations, in its Report to the Quarterly Conference, "a sum exceeding FIVE HUNDRED POUNDS has been raised by the Children of the Sunday Schools alone, in free subscriptions, toward accomplishing the objects of the Society." It has been ascertained, also, that a good feeling prevails generally among the people of Southwark toward the Institution, in its various interests and all-important claims.

CHURCH MISSIONARY SOCIETY.

TWENTY-EIGHTH REPORT.

Deficiency in the Funds.

THE Committee regret to state, that there has been a defalcation in the Income of the Society during the past year; while its Expenditure has, during the same period, been largely augmented.

In respect of the Society's INCOME, it will have been seen at p. 232 of our last Volume, that the gross Receipts for its General Purposes amounted, in its Twenty-seventh Year, to 45,096*l.* 4*s.*; and, at p 225 of the present Volume, that those of the Twenty-eighth Year were 43,038*l.* 9*s.* 4*d.*: the sum of 221*l.* 15*s.* was also received as Drawbacks on Paper and Books exported, which, though not properly a part of the disposable Income of the Society, carries the Receipts of the Year to 43,260*l.* 4*s.* 4*d.* This leaves a deficiency in the Receipts, as compared with those of the preceding year, of 1835*l.* 19*s.* 8*d.*

The EXPENDITURE for the Twenty-seventh Year, including the cost of Publications for Collectors and Contributors, amounted, as stated at p. 232 of our last Volume, to 42,268*l.* 19*s.*: that of the Twenty-eighth Year, including the same cost of Publications, to 52,817*l.* 17*s.* 6*d.*—leaving an excess of Expenditure in the Twenty-eighth Year, as compared with its Receipts, of 9557*l.* 13*s.* 2*d.*: and this is exclusive of the

sum of 2525*l.* advanced out of the General Fund toward the completion of the Institution Buildings.

Measures for supplying the Deficiency in the Funds.

It having been found, on auditing the Accounts for the half-year ending on the 30th of September, that the deficiency amounted to several thousand pounds, a Sub-Committee was formed, for the purpose both of investigating the causes of that deficiency, and of ascertaining whether any diminution of expenditure could be safely and advantageously effected. The Sub-Committee thus appointed were of opinion, that various causes had operated to produce the deficiency; but that it was to be chiefly ascribed to the want of adequate means of visiting existing Associations and forming new ones.

The Sub-Committee, therefore, recommended, that the plan of engaging yearly Four Clergymen for a period of three months each should be abandoned; and that Two Clergymen should be engaged, to be denominated "Official Visitors of Associations," who should devote their whole time to the objects of the Society, employing at least six months in each year in visiting and forming Associations. To each of the Visitors a salary of 300*l.* per annum has been assigned. In prosecution of this plan, the Rev. Frederick Leicester has been appointed one of the Official Visitors; but although applications have been made in many different quarters, the Committee have not yet been able to meet with a second individual of suitable qualifications to undertake that office.

The proceedings of the Sub-Committee having brought under their consideration the circumstances connected with the Society's Publications, they recommended the printing of a Monthly Paper; containing, in addition to the Home Proceedings of the Society and a more detailed acknowledgment of Contributions, Extracts from the Correspondence of the Missionaries; for the purpose of more widely diffusing Missionary Intelligence, and in the hope of exciting an enlarged interest in the great object of the Society's labours. This recommendation was adopted by the Committee; and the First Number, under the title of the "Church Missionary Monthly Paper," was published in January last, being intended principally for contributors of not less than TWELVE SHILLINGS a year.

These arrangements, and some others recommended by the Sub-Committee with a view to retrieve the Funds of the Society, were communicated in two Circulars to the Associations.

The Sub-Committee also entered into a full and minute examination of the whole Expenditure of the Society; having held thirteen meetings in the prosecution of this inquiry, and of the other branches of the reference to them. In the result, it appeared to the Sub-Committee that no very considerable saving of expense would be the immediate consequence of their labours: as they were of opinion, that the General Expenditure was satisfactorily conducted; and did not admit of any material retrenchment, without relinquishing some of those objects of usefulness which the Society has hitherto prosecuted. They, however, recommended various arrangements, with reference to the different heads of Expenditure; which the Committee hope may eventually lead to some reduction in those branches of it, wherein reduction can be effected consistently with the interests of the Society.

The state of the Society's Finances induced the Committee, at the suggestion of the Funds' Sub-Committee, not to make the usual Grant to Bishop's College, Calcutta.

The Circulars mentioned in this extract are printed in the Appendix to the Report, and were given at pp. 512--514 of our last Volume and p. 158 of the present.

Necessity of an Increase of Permanent Income.

Without entering into the particulars which form the excess in the Foreign Expenditure, the Committee deem it requisite to state, that it falls principally under the following heads—the purchase of Premises for the Mission at Calcutta; the erection of Buildings in the Missions; the increasing number of Missionaries: and the return home of Missionaries and their families.

Though a considerable portion of this excess arises out of occasional charges; yet, on a full examination of the subject, the Committee are constrained to state, that the operations of the Society cannot be continued on their present scale without an increase of the permanent income of the Society: they have, therefore, found themselves compelled to fix a limit to the expenses of the Missions; and to prohibit any enlargement of their opera-

tions, under the existing circumstances of the Society.

Before the Committee take leave of this subject, they would particularly call the attention of the Society to the consideration of those circumstances, which affect the proceedings of a Missionary Institution, in reference to its necessary expenditure. The very formation of a Mission contemplates its gradual extension: and that extension involves a progressive augmentation of unavoidable expenses; in the multiplication of Missionaries, Catechists, and Schoolmasters; the extension of Schools; the erection of Buildings; and—which, under God, is the end of all—the accession of Converts; with all the contingencies resulting from these different heads of charge. Nor will this state of things cease in a Mission, until those Converts grow to such numbers and are advanced to such maturity of character, as to provide, from among themselves, for the support of a Christian Ministry and its concomitant expenses. It is, moreover, to be borne in mind, that the reception and training-up of Missionary Candidates, though essential to the very being of a Missionary Society, tends directly to the augmentation of its permanent expenses, exactly in the ratio in which it brings forward Agents beyond what may be required to supply the place of those who are removed from the scene of their labours. In fact, this tendency to increased expenditure arises out of the exigencies of the Heathen World; and the obligation to provide for it is only a part of that more extended one which binds Christians to undertake and to prosecute Missionary Operations among them.

Thirteen New Associations or Branches were formed in England, during the year; beside Twenty in aid of the Hibernian Auxiliary.

Candidates, Students, and Missionaries.

A summary view was given at p. 225 of the Number for May: the particulars which appear in the Report have been noticed by us, except the following, as they occurred—

The alteration of circumstances in the Society's Schools in Antigua has led to the separation from them of Mr. Charles Thwaites, Mr. Patrick Skirrett, and some subordinate Teachers.

Want of Labourers.

The want of suitable Missionary Labourers has long been experienced by the Society; and the circumstance, that so few are found ready to enter on the fields of labour which are opening on every side, seems to call imperatively on the Members of the Church of Christ, not only to pray, that, by a large effusion of the Holy Spirit, zealous and devoted men may be raised up for this important work, but to cultivate in their own hearts that deadness to the world, that entire surrender of the affections to God, and that habit of close communion with Him which will tend to the increase of Missionary Zeal in the domestic and social circle.

Missionary Institution.

The Buildings, which the last Report stated to be in progress for the reception of Missionary Students, have been completed.

The number of those who were preparing for Missionary Labour, at the period of delivering the Report of last year, was Thirty-one: Ten have been since admitted; making a total of Forty-one. Of this number, Fifteen have proceeded to their respective destinations: Two to Sierra Leone, Three to the Mediterranean, Three to North India, One to South India, Two to New Zealand, and Four to the West Indies: Nine others have quitted the Institution; and Seventeen remain there at present.

Summary View of the Missions.

Some slight variations appear in the Report, from the Summary given at p. 225 of our Number for May. A diminution in the Scholars having taken place in the course of the year, to the amount of nearly 900, the Committee remark—

The deficiency in the number of Scholars now stated, compared with that given in the last Report, arises principally from the assumption of the care of the Village Schools in Sierra Leone by the Local Government. Untoward circumstances have, likewise, produced a considerable reduction of the number of Scholars at Burdwan and in Antigua.

Conclusion of the Report.

It has been already stated, that, in order to maintain the operations of the Society in these various Missions on their present scale, a permanent increase in its income is absolutely necessary; and that, unless such increase is made, it will be compelled to contract its labours. In making this statement, the Committee

desire to guard against any expression that would imply an unscriptural estimate of the value of human means; and would unequivocally disclaim the sentiment, that the prosperity of a Christian Society is to be measured by the silver and gold which are brought into its treasury. It is within the range of human capacity to collect and to expend a large annual sum for the attainment of the noblest of objects; but, however well concerted the plans of a Society might be, however wise its measures and extended its labours, all would come to nought, unless its plans and measures and labours received a heavenly impulse. *Not by might nor by power, but by my Spirit, saith the Lord.*

Let it not, however, be forgotten, that God has appointed His Church to be the instrument of her own enlargement; that she has received the light of Divine Truth, in order that she may exhibit it to the world; and that, by her efforts, God has *manifested His glory in the face of Jesus Christ* to the conversion of multitudes of sinners. That she has not duly felt the sacredness of the trust, or been fully awakened to a sense of her immense responsibilities, the awful extent of Satan's Empire at the present day is a decisive evidence. Let her, then, again behold the misery of a world estranged from its God—the dreariness which hangs over the eternal destinies of millions—and the dishonour done to her Lord: let her contemplate these overpowering subjects, not through the opinions of men, but in the mirror of God's Word: let her view of duty, her encouragements and her hopes, be drawn from the Records of Truth; and, above all, let the love of Christ be felt in all its heavenly influence—then will her dormant energies be stimulated—she will arise with becoming zeal to the Lord's work; and neither the Messengers of Salvation, nor the means of helping them forward in their labours, will then be wanting; but the mystery of the Gospel of Christ will, *according to the commandment of the everlasting God*, be *made known, for obedience to the faith, among all nations.*

BAPTIST MISSIONARY SOCIETY.
Anniversary.

AN open Committee was held, on Tuesday Morning, the 17th of June, at Salters' Hall Meeting; and was attended by upward of eighty Members, chiefly Ministers from the country.

A Sermon was preached on Wednesday Morning, by the Rev. William Yates, from Calcutta, from Rom. i. 28, at the Rev. J. H. Evans's Chapel, John Street, Bedford Row; the Trustees of Great-Queen-Street Chapel, where the first Sermon had been usually preached, having found themselves obliged to discontinue the practice of lending it for such occasions: in the evening of that day, the Rev. Isaiah Birt, late of Birmingham but now of Hackney, preached at Surrey Chapel, from Eph. ii. 21.

On Thursday Morning, an Address was delivered, at a Meeting held for Prayer at Eagle-Street Chapel, by the Rev. James Hoby, of Weymouth, founded on Is. liii. 10. *The pleasure of the Lord shall prosper in His hand.*

At Eleven o'clock the Annual Meeting was held at Spafields Chapel; W. B. Gurney, Esq. in the Chair. The Motions were made and seconded, respectively, by the following Gentlemen—

Rev. Isaiah Birt; and Rev. Dr. Cox—Rev. Mr. Murch, of Stepney; and Rev. Eustace Carey—Rev. W. Yates; and Rev. Dr. Henderson, of the Missionary College at Hoxton—Rev. John Blackburn; and Rev. T. Morgan, of Birmingham—Rev. Isaac Mann; and Rev. John Stephenson, Wesleyan Missionary from Barbadoes—Rev. S. Nicholson, of Plymouth; and Rev. D. Clarabut, of Tring—and J. B. Wilson, Esq. Treasurer of the Society; and Rev. John Dyer, Secretary.

We extract the following analysis of Mr. Yates's Sermon from the "Missionary Herald" of the Society—

Mr. Yates's Discourse was eminently perspicuous and simple, affording a comprehensive and affecting view of the character and influence of Idolatry, and, in particular, of the Hindoo Superstition. In applying the description of the text to the idolatry of the present day, Mr. Yates exhibited very forcibly the identity, in its more important features, of Idol Worship in the various nations and successive ages of the world. A REPROBATE MIND, and A LIFE OF DEBASEMENT

AND IMPURITY, were clearly shewn to be invariably attendant on the adoration of false deities, and necessarily consequent on it. That the mind of the Heathen is reprobate, or disapproved, was rendered evident—First, by a reference to their sentiments concerning the Supreme Being, the numerous inferior deities whom they worship, and the graven images by which those deities are represented to the worshipper—Secondly, in reference to the Way of Salvation: some, supposing that their chief good will consist in absorption into the Supreme Being, seclude themselves from the abodes of men: others practise such rights as bathing in the Ganges, repeating many thousands of times the name of their chosen deity, &c.—Thirdly, ignorance of the nature of the Means to be employed, involved, it was argued, a want of acquaintance with the End to be attained. Here the degraded and absurd conceptions of the Hindoos, relative to the nature and duration of future blessedness, were stated; and a most explicit proof was given, that it is peculiar to the Gospel to bring to light, life, and immortality. The practice of things *not convenient*, was referred, with forcible illustrations, to the vices of lying, licentiousness, covetousness, and cruelty, to which the Hindoos are notoriously addicted.

The influence which the ignorance and immorality of the Heathen should exert on our minds, formed the subject of the latter part of this admirable Sermon. We were reminded—First, how dreadful are the evils resulting from forgetfulness of God—Secondly, how lively should be our gratitude for the benefits of the Gospel—and, Finally, how tenderly we should pity the Heathen, how fervently we should pray for them, and how zealously labour for their conversion to God.

LONDON MISSIONARY SOCIETY.

Renewed Excitement of Liberality at Manchester.

At p. 343 of our last Volume, we gave some particulars of an Excitement of Liberal Zeal, which was manifested at the Annual Meeting of the East-Lancashire Auxiliary, held at Manchester, on the 9th of July, of last year. A renewed Excitement took place at the Meeting of the same Auxiliary, held on the 16th of June just passed. Particulars are given in the "Manchester Gazette" of the 21st of June, from which we extract what follows—

The Meeting was held in the Rev. W. Roby's Chapel; J. H. Heron, Esq. in the Chair. After Speeches had been delivered by the Rev. John Clayton, jun., Dr. Jack, Dr. Wardlaw, Rev. James Parsons, W. Ellis (Missionary), and J. A. Coombs, and Mr. Samuel Fletcher, Mr. George Hadfield rose in the body of the Chapel, with an evident embarrassment of manner, which shewed that he was not quite assured that the course he was about to move would meet approval. He said that the sneers of the world were to be expected, although the sacrifices which had been made in the promotion of the Missionary Cause were nothing, when compared with the sacrifices which were every day made for worldly pleasures. The people of Manchester had not habits of expense and extravagance, and they could afford to make such an exertion as had been made; aye, and to repeat it. It was practicable to raise the standard still higher. The 700*l.* that had been collected in the Chapels was but, comparatively, a beggarly offering; and he hoped that some means would be devised to do as they had done last year. The cheers with which these remarks were received, seemed to encourage Mr. Hadfield to proceed. He said he had expressed a wish to make an appeal similar to what he had made last year; but he had rather unwillingly been persuaded against it: he did not think that he was quite right in giving up his judgment—he had a strong wish to try its effect yet. This excited more cheers. "Let them call it excitement, if they will," continued he; "but who that gave his money then, is now the worse for it? If there is one man that repents of what he did, let him hold up his hand—None! Well, I think we may try to raise the odd thousand." The cheers of encouragement were now redoubled. "I see it is possible to do as we did before; and all that we can do is nothing commensurate with the requirements of Christianity." Mr. Heron, the Chairman, said it was within the range of possibility to do as they had done before; and if it was thought advisable to begin then, he would give the sum which he had given last year, 20*l.* Mr. Hadfield said he would adhere to his old bargain: if 1000*l.* were raised,

he would give 100*l.* of it. "Who is willing to make an offering to this good cause?" said Mr. Heron. Immediately on this appeal, Mr. Kershaw handed in his name as a subscriber of 50*l.*—Mr. Gooldie, 25*l.*—Mr. Fletcher, 100*l.*—Mr. John Smith, 50*l.*—and Mr. W. Denby, 52*l.* 10*s.* Mr. Thomas Harbottle then rose, and, after stating that the Society still required an extra exertion, said that he would, as he had done last year, subscribe 20*l.* Mr. John Potter then rose, and said, "Put down my son, Edwin, for 100*l.*" The Rev. J. Addison Coombs then said that he would take upon himself to subscribe 100*l.* for his Congregation in Salford. The Rev. Mr. Roby subscribed 10*l.*—the Rev. Mr. M'All, 10*l.*—Dr. Clunie, 10*l.*—Mr. Thomson, 10*l.* and the same for Mrs. Thomson—Mr. Newall, 25*l.*—Mr. Samuel Hall, 10*l.*—Rev. Mr. Walker, 5*l.*—Rev. Mr. Priddie, 5*l.*—Mr. Clay, 20*l.*—Mr. J. S. Heron, 10*l.*—Mr. John Petty, 10*l.*—Mr. J. Heron, 10*l.*—Mr. Murray, 10*l.* Mr. Richard Roberts then rose; and, after remarking that as there still existed a necessity for liberal contributions, and as all that was given would be expended economically, the fear of being thought ostentatious ought not to deter them from giving: he would, he said, give 50*l.* After some remarks from Mr. Clayton, in which he said that the excitement which the world ridiculed was no more than ought to be felt in such a cause, and that only 5500*l.* [the amount is about 6000*l.*] of the 10,000*l.* that was wanted, had been made up by last year's extra collections, the Chairman announced, that the sums already subscribed amounted to 798*l.* This announcement was received with great applause; and it was renewed, when Mr. Heron read, "Margaret Morris, 2*l.* to make up 800*l.*" Then Mr. Elkanah Armitage was announced as having given 21*l.* Mr. Brooks gave in his name for 25*l.*, and several smaller sums were handed in. Mr. Fletcher seeing two Gentlemen out of their pews, begged that they would not go from seat to seat, but allow the whole to be completely a free-will offering; which he said he should like also to be confined to the wealthy, as the poor gave regularly and liberally. Mr. Coombs again rose; and said, that, on reflection, he thought he had named too small a sum for his Congregation, and begged them to be put down for 50*l.* more. Smaller sums to the amount of about 20*l.* then were handed in. Dr. Wardlaw said, the excitement was not heat without light, but was akin to that which the Disciples felt, when they said, *Did not our hearts burn within us, when He talked with us by the way?* It was not an ebullition of mere feeling, but the result of a warm and steady adherence to the best of causes. It was now a quarter-past eleven; and the hour was announced, with an intimation that the subscription must now be closed for the night: several more names were then immediately handed in, and Mr. Heron said, "I have much pleasure in stating, that the amount is now 1058*l.* 9*s.*"

In another part of the Paper the Editor thus recurs to the subject—

The Collectors had gone round with the boxes, and returned to their seats; and, of course, it appeared that the donations which those who were present had purposed to give, were already bestowed. A Reverend Gentleman was on his legs, commencing one of the latest Motions for the evening, when, from the seat in which he stood up last year, was heard the well-known voice of our townsman, Mr. George Hadfield. Every one started with the pleasurable anticipation of some spirit-stirring and purse-opening requirement. All knew, and felt, that whatever the words might be which sounded from that pew, they would be accompanied by deeds correspondent. The Learned Gentleman's remarks (for our readers at a distance should know he is a Lawyer) we have reported, as we have also the animated proceedings which followed. We must, however, here notice, even at the risk of a little repetition, some admirable sentiments of Mr. Samuel Fletcher, as to the class of persons by whom exertions like those which he recommended and exemplified should be made. When the proposal was made for sending persons round to receive smaller sums, from those who could not give large ones, and whose modesty might restrain them from proclaiming their names, "No, no," said Mr Fletcher, with great warmth, "I don't like the going to people's seats, and almost forcing them to give. Let all be done openly and voluntarily. It is the rich who ought to make exertions like these. The poor do, and have done, wonders: their donations are magnificent, when compared with their means: ours never have been at all in proportion: their

gifts ARE sacrifices; and, in your collections, they have been always freely and most largely offered. Let the rich give now: from them, even sums like those which we have heard of to-night deserve not the name of sacrifice: they are free-will offerings from our abundance; and let us not call upon the poor to eke them out to the amount that we may wish to raise, with the fruits of their hard labour, from which what they can spare they have given us already."

We are bound to add, that all was done with the sober and deliberate earnestness of men actuated not by momentary excitement, so much as by deep and living principle. Excitement there, doubtless, was; for we firmly believe that most, if not all, of the contributors HAD DONE what they designed to do before the subscribing began; but it was only the stirring-up of a fire, which burned with less light and heat than its materials could naturally yield: there needed but some friendly and active movement to raise it to a brilliant and glowing flame: that movement was supplied by the appeal of Mr. Hadfield, enforced by his example; and then all went on, by easy and steady steps, to the final result which we have stated.

In the course of the following day, the contributions toward the Deficiency amounted to 1124*l.*: the Collections at the various Chapels in Manchester reached 850*l.*; and 500*l.* more was expected from the surrounding places.

SOCIETY OF FRIENDS.

Petition to the House of Commons against Slavery.

ON the 17th of June, the following Petition was presented to the House by Mr. Fowell Buxton—

To the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

We, the undersigned, acting by the direction of the last Annual Assembly of the Religious Society of Friends, commonly called Quakers, in the United Kingdom, desire respectfully to represent, that the said Society continue to contemplate with great sorrow the existence of Slavery in the British Colonies.

That one man should possess a property in the person of another, and buy or sell his neighbour and his brother, is, in our opinion, utterly inconsistent with the unalienable rights of the human race, and with the immutable laws of God.

While we ground our Petition on this general and unquestionable principle, we entreat the House of Commons to consider, that the use of the driving-whip as a stimulus to labour; the allowed extent of arbitrary punishment; the practice of exposing and scourging females; the dreadful excess, during many months of the year, of the hours of work; the absence of a weekly day of rest; the separation of families by sale; and the non-admission of the evidence of Slaves in the Courts of Justice; are circumstances which render the yoke of bondage, as it is inflicted in the Colonies of Great Britain, PECULIARLY grievous and oppressive. Still more appalling, however, is the effect of that part of the system, which condemns our brethren and fellow-heirs of immortality, the common objects with ourselves of the love of God and of redemption by our Lord and Saviour Jesus Christ, to a condition of hopeless ignorance, immorality, and mental degradation.

When we call to mind those great commandments—*Thou shalt love thy neighbour as thyself*; and, *All things whatsoever ye would that men should do to you, do ye even so to them*—injunctions of universal and perpetual obligation—we deeply feel, that, to maintain such a System, is to oppose one of the clearest and most important principles of the Christian Religion.

Sensible as we are of that large debt of justice and humanity which is due to the enslaved, we also feel a religious interest in the welfare of the Slaveholders, and of others, who, under them, are involved in the System. And we heartily desire that this class of our fellow-subjects may be extricated from their connexion with a state of society, which entails the daily infraction of the Divine Laws, and of which the undeviating tendency is, to corrupt and contaminate the human mind.

And, lastly, since the true prosperity of every nation depends on the blessing of Almighty God and on the consistency of its laws and institutions with His holy will, we entreat the House of Commons to consider, whether it is not their bounden duty, speedily to remove from this highly-favoured country, the guilt of fostering, or even of permitting, this cruel and unrighteous system.

On the several grounds now stated, we feel ourselves constrained, as members of a RELIGIOUS Society, earnestly to implore the House of Commons to take immediate and effectual steps toward the FINAL and TOTAL Abolition of Slavery throughout the Colonies of the British Empire.

Signed by us, Members of a Meeting for conducting the affairs of the said Society in the intervals of the Yearly Meeting. London, the 9th Day of the Sixth Month, 1828.

ANTI-SLAVERY SOCIETY.

EXTRACTS OF ADDRESSES AT ANNIVERSARY.

Melancholy Retrospect of Anti-Slavery Exertions.

SIR, it is, I confess, with a melancholy retrospect that I review the years that have passed. If we compare our prospects at the present moment with what they were even many years ago, we shall find that we have been indeed far from advancing. It was not in the year 1823 that Parliament first came to Resolutions, which afforded a well-grounded hope that we should see immediate measures adopted in the Colonies for giving effect to our wishes. I must go back to a still earlier period: to a period, when even one of the most moderate of our Statesmen, of those who considered themselves as the most prudent and sober-minded men, looked forward to the termination of Slavery in a very few years.

By those who are acquainted with the history of this great cause, it may be remembered, that, in that year in which the grand contest took place respecting the abolition of the Slave Trade, I mean the year 1792, many of our opponents sought to defeat our efforts by charging us with intending the IMMEDIATE emancipation of the Negroes. But, though WE did not bring forward at that time any such proposition, yet, it will be remembered that Mr. Dundas, afterward Lord Melville, did, in that very year 1792, standing in his place in Parliament, propose that all Negroes, that should be born in the West-India Islands subsequently to the first of January 1800, should be born and live free; and that from that day not a Slave should ever be born in the British Dominions. If that proposal had been carried into effect, there would at this time scarcely have been a single Slave existing in our Colonies. And by whom was that proposition made?—by whom was it supported?—By the great opponent of the immediate abolition of the Slave Trade—by Mr. Dundas, the chosen advocate of the Colonists, and who came forward expressly in that character; and who yet fixed on eight years as the period which he himself proposed publicly to Parliament in his place, for commencing the total termination and extinction of Slavery! Shall WE, then, be deemed hasty or presumptuous if we expect now, after all the time that has passed, to be making some progress to the same end? It is really shocking to think that we should have retrograded so far as we have done—that Englishmen should so far have forgotten their obligations to see that every subject of the Empire enjoys the blessings of freedom, as coldly and calmly to acquiesce in the prolonged continuance of Slavery in the British Colonies; and to be satisfied with a sort of distant view of eventual freedom, feebly and languidly speculating and hoping, as if it might, at some time or other, perhaps a century or two hence—ultimately—we know not how or when—take place!

Sir, I have lived too long not to know that Sensibility is no match for Self-interest; and if men will not act on the principle of eternal and immutable justice, and consider themselves as bound to obey the laws of God and to respect the true rights of man, they trust merely to a superficial and evanescent feeling, which will in the end disappoint us, and leave those poor creatures to remain sunk in their present state of degradation and misery.

I know that there is a danger of persons being wearied, with the same tale, month after month, on the same subject: but, it would be indeed a disgrace to us, if while we can read, without tiring, the productions of fancy and imagined tales of distress, we can shut our eyes and ears to the real practical grievances and miseries, which are suffered by those whose cause we are bound to vindicate, and whose claim to be considered and treated as our fellow-creatures and our fellow-subjects, we are bound to respect and enforce. [*Mr. Wilberforce.*

Demoralising Effects of Sunday Labour.

The observance of the Sabbath is, above all things, essential to the civilization of society. Mr. Dwarris (late a Commissioner of Inquiry in the West Indies, and now a Planter) urges, that it ought to be protected by law. "The Sunday," he says, "would then be diffe-

rently employed"— and he describes, with that kind of humane feeling I know him to possess, what he has witnessed in the Colonies—one of the most pleasing descriptions, one of the most beautiful pictures, ever painted by man. I will give it in his own eloquent terms: "I have always considered, that if, instead of late, fevered, and tired, the Slave returned, fresh, soothed, humanized, from his day of rest to his Monday's labour, the master would sustain little loss. He would see the Negro improve in character and condition, enjoy and appreciate domestic comfort, and gradually acquire self-respect: his house, his person, would be attended to, and become neat and clean: he would be seen on the Sabbath Day nursing his children (now too often neglected), learning to read his Bible, or, as he made greater proficiency, teaching his little ones to read and spell. I saw a Sunday thus spent at Antigua, to my very great refreshment and delight."

This scene was presented but in ONE Island: it was but on ONE Sunday, that Mr. Dwarris enjoyed this spectacle in his extensive and universal tour: he has described the exception, not the rule. While our hearts are refreshed and delighted by the picture of this one happy family in the possession of their Sunday, let us not forget that above a hundred-and-fifty thousand families would exhibit an entire contrast to all its features! The reverse of the medal represents the great mass of the slave population. "Late, feverish, and tired," the labourer returns to a home polluted by vice and degradation—his person slovenly, his cottage disordered, his wife sinking under domestic cares, his little-ones neither nursed nor taught by their father; while the heart despairs and sickens at toils undergone for another, and the denial of needful repose for a single day. [*Mr Denman.*

When I refer to the melancholy picture of the West Indies on the Sabbath Day, I feel, that, as a Christian Minister, I shall be excused if I offer one or two observations. It was stated in the pamphlet to which Mr. Denman referred, that, in Antigua, Mr. Dwarris, the author, was delighted at the spectacle of sabbath happiness and sabbath comfort, which, in one instance, he there witnessed. I thank him for that illustration, for it tells powerfully upon the substantial truth and justice of our cause. Sir! Antigua has long enjoyed the privilege of Sunday Schools and Religious Instruction, under Christian Missionaries; and it arose, not from the benevolence of the West-India Planters, that such a spectacle was exhibited to that Gentleman—it arose from the active efforts of those Men of God, who, though often proscribed and insulted, have nevertheless been the benefactors of their species; and who, on the shewing of our opponents themselves, are admitted to have produced a Mitigation of Slavery by those efforts which they have made, in spite of the wills and wishes of the Planters. And while I think of this, and the 800,000 British Subjects degraded by the yoke of Slavery, can I forget, Sir, that

> —"there is yet a liberty unsung
> By Poets, and by Senators unprais'd:'
> 'Tis liberty of heart, deriv'd from Heaven—
> Bought with His blood, who gave
> It to mankind"——

And to the possession of that liberty, the gift of the Almighty Author of all good, there is an equal access for the African Negro and the European White. Let, then, the people of this country stand up as God's Ministers of Mercy, to secure that boon to the Slaves against all who would forbid it to be extended to them! Let the people of this country stand up between the Planters and the Negroes, and say, "While we are not indifferent to the freedom of the body, we yet feel that eternity is better than time. We will therefore secure to them, above all, free access to the Records of everlasting Truth—the Magna Charta of the human race—those Records which tell of a peace in life, a hope in death, and a joy in eternity." [*Hon. and Rev. G. T. Noel.*

Discouragement of Slave Marriages.

I know not any one feature in Colonial Slavery so shocking, as that of our not having promoted Marriage among the Slaves. Mr. Park, the African Traveller, tells us of the sacredness with which the marriage-vow is there regarded, and of the strong influence of domestic attachments: and yet we find, that, in the West Indies, the marriage-tie is scarcely known; and that, during nearly the two centuries that European Colonies have existed there, those poor creatures, instead of being raised in the scale of being, instead of receiving from their European Masters that instruction which would advance them in religion and knowledge and in the arts of social and domestic life, on the contrary have even lost those elements of domestic happiness which they before enjoyed, so as to have sunk almost

to a level with the brutes in their habits of promiscuous concubinage. We must indeed, Sir, open our eyes to this grievous evil, which calls for the strenuous exertions of all the friends of religion and of the happiness of mankind, to apply to it a remedy. [*Mr. Wilberforce.*

Coerced Labour of Slaves.

Mr. Dwarris encounters the objection, that "Slaves work under the lash." Observe his answer—"The cart-whip, either as an instrument of punishment or a symbol of authority, has grown out of use. The cat-o'nine tails is substituted for it"—"the cat-o'nine-tails, which is used in the British Army"—Yes, in the Army, as a punishment for debasing crimes; and, even so, justly questioned—in the Colonies, as the daily, hourly, unceasing stimulus to field labour! But if the cart-whip has grown into disuse, it has not disappeared; and "I agree," says Mr. Dwarris, "that the exhibition of it should be done away with." The exhibition of this cart-whip, which was long declared to be no more than an innocent symbol of authority, although for years nothing could wrest it from their grasp—this exhibition, it is now confessed, ought to be got rid of: it is rather a matter a little offensive to good taste, than producing any serious effect—let it go then, as a sacrifice to scrupulous decorum, and let the cat-o'nine-tails be placed in the driver's hands!—that driver, with full power over his gang of labourers, easily irritated by circumstances of hourly occurrence in the performance of compulsory labour! Is it enough to tell me, that cruelty and oppression are wearing out—that cases of torture are old stock cases; the stale accounts preserved by malignant tradition, for want of similar events in these happier days, though, indeed, confirmed and refreshed now and then from Berbice, and from other quarters? Is it not enough to know the nature of man, and the use which he will ever make of absolute power, to be assured, while one is master and the other a driven slave, while the master refuses to resign the cart-whip or to do more than to reform it into a cat-o'nine-tails, that oppression and cruelty must constantly be exercised? [*Mr. Denman.*

Waste of Human Life by Overworking the Slaves.

I beg for a moment to direct the view of the Meeting to a late Number of the Anti-Slavery Reporter; in which I find, that, in respect to Trinidad, there is an actual deterioration of the condition of the Slaves since the Colony came into the possession of Britain. And shall it be tolerated by the British Public, that a Colony, when under the dominion of the British Crown, shall be more inhumanly treated, than when it belonged to a Nation where the name of Liberty cannot be pronounced? Shall we, Sir, have to learn a lesson from the annals of Spanish Slavery?

It is, Sir, a very melancholy consideration, that, in the very proportion in which the produce of those unhappy Islands becomes large and gainful, in that proportion is the misery of the Slave augmented. I cannot but look with horror at the statement, that, in the richest soils of those Colonies, in Trinidad for example, the waste of human life is the greatest; and that it is in the poverty of the soil that there is safety and comfort for the Slave. And it is a remarkable circumstance connected with this waste of human life, that, in that very Colony, while under the exactions of Slave Labour the waste of human life is upward of two-and-a-half per cent. per annum, the increase of the Free Negroes in that same Colony is as large as is the decrease of the Slaves, namely, two-and-a-half per cent.—and this, not in a different climate, but under the same degree of latitude, in the very same island: and I cannot therefore but think, that the contrast between these two circumstances is an argument of a very powerful and conclusive kind, to shew what is the nature of that prosperity, what the nature of that increased produce of the earth, which is manured, if I may so say, by the blood of those who cultivate the soil.

[*Hon. and Rev. G. T. Noel.*

Slave-Emancipation necessary to the Safety of the Colonists.

While I perfectly accord with the declaration, that the public must fight this battle, must coerce by moral feelings the decisions of Parliament, and give vigour to the arm of the Executive Government, I yet look to something holier and loftier. It stands recorded on the sacred pages of Revelation—*The patient abiding of the meek shall not always be cut off; nor the expectation of the poor perish for ever.* Therefore it is, Sir, that I expect, that, as we are not embarked in a career of enthusiasm, but rest on the substantial foundation of righteousness, justice, and humanity, we are acting

beneath the shelter and with the blessing of Him, who looks with equal eye on all His creatures: and if, in contemplating this question, I take a just view of the whole matter, I do feel that we stand up in this place, as much the defenders of the West-India Planters, as we are of the Slaves whose cause we seem more directly to advocate: for it is only by putting a period to a system which grinds down to the dust so many of our fellow-creatures, it is only by rescuing them from the oppression under which they groan, that we can rescue from the displeasure of a Retributive Providence the Proprietors themselves: it is only by putting an end to a system which is founded in injustice and proceeds upon inhumanity, that we can avert that ruin which must ultimately fall upon the perpetrators of inhumanity and injustice, seeing there is a God who judges righteously and will bring events to a just and perfect issue.

I would not speak but with perfect moderation, respecting any opposition which is made to our proceedings. I cannot but recollect that we, the people of this country, have trained up the Planters to the very position which they occupy. At a distance from the scene of that occupation, we have, in the progress of years, come to a juster understanding of the merits of the question: but we must not forget to make due allowance for those who are opposed to us; who have come to their properties, backed by the habits of successive generations, and with minds unenlightened, because under the influence of that prejudice, which, as has been well remarked, has neither eye nor ear. By proceeding, however, simply on the the facts of the case, we keep clear of the charge both of calumny and enthusiasm; and indeed we want no other evidence, than that evidence which the Planters themselves afford to us.

[*Hon. and Rev. G. T. Noel.*

God forbid, that I should, in this question, undervalue the interest or the security of the English Inhabitants of the West Indies. They are entitled to our regard as a great body of our countrymen: from me, at least, many individuals of them are entitled to the warmest and most tender personal attachment: they are entitled to the greatest allowance for the prejudices which beset them: they are entitled to the utmost toleration for the errors of judgment into which they almost inevitably fall: they are entitled to compassion for being placed in a situation which exposes their virtue at present, and may expose their safety hereafter: they are entitled, when they conduct themselves with benevolence and justice toward the unhappy beings committed to their care, to the praise of almost heroic virtue—to the praise of that species of virtue, which resists the most powerful, and generally the most irresistible temptation: they are entitled, in fine, to every sort of justice. But, then, they must not expect us to trust a great body of our fellow subjects to the safeguard of Heroic Virtue. We trust men to the protection of Law: we trust them to the arm of Government: we trust them to a coincidence of interest: we trust them to a sympathy of feeling—we cannot trust them to that which is so rare; and which can form no security at all for the well-being of a multitude of men. But, above all, I contend, that we are struggling as much for the final well-being of the European Inhabitants of the West Indies, as we are for the present well-being of the multitude of men whom they hold in Slavery: for, surely, it is perfectly obvious, in the present state of the world—in the state of opinion in all the other Countries of America which surround our West-Indian Colonies, in the midst of the process of reformation and emancipation which is going on in Spanish America, in the face of the great example of a Free-Negro State in Hayti—that if Slavery be not gradually taken away, it will die in convulsions, which I fear will involve in ruin the European Inhabitants of the West Indies. It is to avert that most fatal catastrophe, that the object which we are pursuing is doubly desirable—first, because that object could not be accomplished by other than peaceful and legal means, without scenes which must barbarize the emancipated Negro: and, secondly, because the consequence would probably be, that multitudes of our countrymen, who have the misfortune to be inhabitants of that country and Proprietors of Slaves, would be the victims of their own blindness—of the inactivity of the Government in carrying into effect their own Resolutions, if they SHOULD be inactive; and of our lukewarmness, of our criminal lukewarmness, of the criminal backwardness of the people of England, if they do not make exertions to terminate the present sufferings of the Slaves, and by that means to secure the final safety of the Masters!

[*Sir James Mackintosh.*

Duty and Advantage of Studying the West-India Question.

I hope that every person who hears me is in the habit of looking anxiously at the Publications which come forth on this subject. I think the authors of those publications deserving of public gratitude; even if they rendered no more service than that of stating the case, and thus attracting public attention, while they challenge their adversaries to confute them: they give to all the means of ascertaining whether the facts brought forward are true, and whether the arguments will stand the test of inquiry and experience; or whether they are founded in that fallacy which our opponents are so apt to impute to us, when they ascribe the clamour, which deep sensibility sometimes produces, to a conspiracy of fanatics and saints, either inflamed with enthusiasm and negligent of the just interests of the rest of mankind, or ambitious to swell a popular outcry for the purpose of acquiring distinction at the expense of their neighbours. These are the imputations cast upon us. And how do we meet them? By referring to the facts on record, which we undertake to prove; and by pointing out the documents which establish them all. But I trust that the studies of those, who take an interest in this subject, are not confined to works written on our own side of the question: the habit of examining what proceeds from the managers of the controversy on the other side will lead even to still stronger impressions in favour of our cause. This has constantly been the case hitherto: it will be the case hereafter: it always must be so, in every contest between truth and self-interest. [*Mr. Denman.*

Abolition of the Slave Trade the Cause of all alleged Melioration of Slavery.

Much merit is claimed by Mr. Dwarris for the Colonists, on account of the improved treatment of Slaves which is now said to prevail. But when, I ask, according even to Mr. Dwarris, did that improvement take place? To what cause is it to be traced? It is dated about 20 years ago! The cause of the melioration is said to be the Abolition of the African Slave-Trade, by teaching the Proprietors that the Slaves then possessed by them were the limited fund which they were to improve and to make available, and that the annual accession of New Slaves must cease from that moment. The reasoning, in theory at least, whatever the facts of the case may be, is as just as the admission is important.

But surely we must pause to contemplate this ground of congratulation, with a sentiment of cordial gratitude to the Illustrious Individual who has addressed you. With what feelings must he look back to those eventful days, when he hears it now admitted by the Planters themselves, that he is the greatest benefactor of their own plantations!—that all the evils which were predicted as following on the Abolition have not only been disproved in fact, but that all the good which has been done dates from that era and arises from that measure! With what feelings must my Honourable Friend receive so just, but so unexpected a tribute! It may, probably, have happened to some one who is present in this room to have contributed to save the life of a fellow-creature: I can in some degree imagine the delight with which he must look back to that moment, when on the bank of a river, or on some similar occasion, he has been the happy instrument of rescuing a fellow-creature from impending death. That man will best understand, but even he can only understand imperfectly, what Mr. Wilberforce must feel. Think of the triumph that he has achieved! It is not a single individual!—not a countryman of his own!—much less any one with whom he had ties of connection and of intimacy: but it is in the cause of humanity, actuated by the most sacred motives that can animate the heart of man, that that Gentleman has rescued from the grave, from slaughter, from cruelty and oppression, hundreds of thousands of his fellow-creatures!

Sir! I hear it with pain represented, that all the efforts made in this great cause have been wasted. They have not been wasted. With respect to the Natives of Africa, from whose market the great customer was withdrawn when England relinquished the Slave Trade, they were not wasted. With respect to the Slaves in the West Indies, if their condition has been improving, as Mr. Dwarris tells us, from the very hour that great measure was accomplished, they have not been wasted. They never can be wasted, while it is honourable to the heart of man to pay its tribute of applause and gratitude to the Benefactor of the Human Race! They have not been wasted when we see that person stand forward as a great example to our-

selves, to our children, to our country, to the end of time. It will be owing to him—to his former exertions, and to the reward which they have thus received, that our exertions for the future will be encouraged in consistency and perseverance, when we see them producing their effect on the objects of his benevolence; and not only receiving the praise of its votaries, but extorting, in the end, even the tardy approbation of the baffled adversary. [*Mr. Denman.*

Grounds of Encouragement in pursuit of Slave-Emancipation.

You have heard it said, with the greatest truth, as well as energy, that we have lived to see an extraordinary occurrence. We have lived to see the advocates of the West-India Interest date the Melioration of Slavery in the Colonies from the very efforts of that most amiable and venerable of men, whom I cannot but contemplate—whom I never contemplate—but with delight: they date the commencement of the improvement of the West Indies, from his exertions to abolish the Slave Trade; which exertions they trammeled, and resisted, and slandered, from their origin to the moment of their success—from which exertions they then prophesied the destruction of those very West-Indian Colonies, which they now acknowledge derived thence their first improvement, their first impulse toward some sort of civilization!

From the same exertions, I will venture to say, I hope at least, that many among you may yet live to see the time, when an occurrence quite as extraordinary may take place—when the success of your exertions to obtain a safe and pacific Abolition of Slavery may raise Slaves to the condition, invest them with the rights, and consequently inspire them with the feelings of Men, of Freemen, and of Christians! We may then hope that the Europeans of the West Indies, delighted with that most unforeseen progress, which will be the necessary consequence of so happy a consummation, will look back on the efforts which we are now making as having laid the foundation of that happier order of society in the West Indies, of which they will find themselves to be the safe and happy participators. [*Sir James Mackintosh.*

We have the solemn pledge of the Parliament of this nation—of both Houses of Parliament—that the day shall come in which the Negro shall participate in all those civil rights and privileges enjoyed by the rest of His Majesty's subjects—that the day shall come in which that afflicted race, so long the victims of our avarice, shall be reclaimed into the family of man. That is the part of the Resolutions which always gives me the greatest satisfaction. I do not undervalue any efforts which may be made for the immediate mitigation of the system—I most heartily wish that that immediate mitigation were more effectual; but the point on which my mind reposes with the highest pleasure is this—that Slavery, by the solemn pledge of the British Parliament, is ultimately to be extinguished! I feel most firmly, Sir, that so long as Slavery continues, so long evils—the greatest possible evils—must continue; and that Slavery, in its mildest and fairest form and under every possible melioration, is still, and must ever remain, a system full of crimes and full of misery. When we want consolation or encouragement, therefore, under disappointment, we must recur to the solemn pledge of Parliament, that Slavery shall be at last extinguished. [*Mr. Buxton.*

The Duty of all to promote Slave-Emancipation.

Final success can, I fear, be attained, only by the continued, incessant, and unwearied exertions of the whole body of the people of England. You have great antagonists to cope with: you have supposed interests—not, I think, real interests; for I verily believe, on casting up the account, that the balance of the real interest is in your favour, and not against you: and then you have an inveterate prejudice—the ancient opinions of an opulent and powerful body of men, who are connected, by a thousand ramifications, with great numbers of persons of consideration in this community: you have all these obstacles constantly opposed to you; and you have nothing but the honest zeal and the unshaken humanity of the people of England to rely upon; nothing else from which we can hope for decided benefit; and to this, therefore, and to this alone, we have to trust, under the blessing of God, for accomplishing our purpose. You have been told, and truly told, that it belongs to all of you to promote this end in every possible way; making it your fixed determination to do so, by devoting a portion of your time, systematically and regularly, to keep in a state of activity that spirit

of humanity which has gone forth among the people: for if it be suffered to languish, undoubtedly the adverse agents, who never rest, must prevail.

To Men are allotted the severe and sometimes harsh virtues of fortitude and justice: to Women, the happier duties of preserving in the world the existence of compassion, of kindness, of benevolence, and of humanity. It is for the exercise of these virtues, that I call on Women to consider themselves as especially appointed to propagate the sentiments of humanity —to awaken them in the bosoms of all who are dear to them, over whom they possess any influence, to whom they have any means of access — and to prompt them to employ their harsher qualities, in the stern and arduous conflict, which it is often necessary to maintain, in this mixed state of things, in defence of the cause of humanity and virtue.

[*Sir James Mackintosh.*

The West Indians complain of this species of Meeting, because the blind and insensible public are so bigotted against SLAVERY, that, if you mention but the word, they are ready to sign any Petition or to enter into any Resolutions! Sir! it is perfectly true that the public are our friends, and our best friends: but why are they our best friends? because there is something in the heart of every honest man, whose principles have not been corrupted by Slavery — there is something in his heart, which intuitively perceives the profound injustice of West-Indian Bondage; because it requires no specious argument, no recurrence to details, to prove that it is in itself inhuman. The heart of man revolts at the notion, that, because my skin is white, I have therefore a right to inflict torments and degradation—torments on the body, and, as Mr. Wilberforce has said, what is far worse than physical suffering, degradation of the mind; and what is far worse than even degradation of the mind, if any thing can be worse, that darkness of the soul, that religious darkness, which is allowed to brood over this whole race of men. Because my skin is white, I have a right to inflict infamy on a whole race! And of what are they guilty? Guilty of wearing the complexion which nature has given them! I will not pursue this point further; but it is these plain and simple truths, which form the very strength and sinews of our case. It is when I think on the absence of all distinction of natural rights between the Black man and the White—that Nature has not given to the white men a right to the bodies of black men — and that, in point of fact, the Negro has as much right to the person of the Planter, as the Planter has to the person of the Negro; it is when I am deeply sensible of this great truth that I can perceive the gross injustice of refusing to permit the Negro to purchase his own redemption—that I can perceive the injustice of preventing him from having the Sabbath—that I can enter into the political economy of the question, and perceive, while Britain professes herself the friend of freedom and the enemy of Slavery, the gross inconsistency of that policy, which gives premium, encouragement, protection, and bounty to the produce of Slave Labour, denying all these to the produce of Free Labour.

I will not pursue any of these topics further. I will only advert to what has been stated, that the public is our friend, and the friend by whom our cause must be maintained. I am sure your Royal Highness will excuse me when I say, that not your illustrious rank, and not that favour which we have invariably received from your Royal Highness—not the powers, super-eminent as they are, of the Honourable and Learned Gentleman, Mr. Brougham, who has left us—not the talents of my worthy friend, Mr. Denman, than whom we have never had a more able, strenuous, and uncompromising champion—but not his talent, nor the energy of another Gentleman who sits behind me, than whom, without disparagement to any one, no living man has rendered, and is daily rendering greater services, ONE only excepted—and not the talents even of that ONE, if he could be restored to us at this moment with all the vigour and freshness with which he once adventured on the glorious career which ended in the extinction of the Slave Trade — not the talents, or the integrity, or the fidelity of any handful of men can, I assure you I speak the truth here, sustain our cause in Parliament against the overwhelming influence of the Planters and their friends, unless the Public are the patrons of that cause: YOU must fight our battle, if it is to be maintained: YOU must SUPPORT us; and it is to Meetings of this kind that I look for ascertaining the point, whether the public is or is not our friend. In West-India Newspapers we read that the spirit which animated us has evaporated

—that the public mind has entirely changed—that they are rescued from the danger with which they were once menaced—that a happier day is now dawning, in which the venerable, the sacred system of Slavery shall cease to be endangered by fanatics and innovators. Such is the language that runs through the Papers of all the West-India Colonies; and it is for YOU to determine whether it be true. We have, therefore, this day, come before you, to see whether the public mind is, in point of fact, altered—whether the people of this country are become favourers of Slavery—whether they are reconciled to that system—whether they have ceased to feel, and to feel deeply, for the unhappy Negro.

[*Mr. Buxton.*

Western Africa.

Sierra Leone.

FRIENDS' AFRICAN COMMITTEE.

So much misrepresentation has appeared on the subject of Sierra Leone and the Liberated Africans, that persons who are well-disposed toward them are sometimes betrayed into unfounded opinions, for want of adequate knowledge of the real facts of the case. We shall continue, therefore, to avail ourselves of the testimony of such witnesses, as may have both the means and the will for forming and communicating just views on this subject: for the present, we subjoin some

Remarks, by Mrs. Kilham, on the Duty of persevering in the Instruction of the Liberated Africans.

These remarks were occasioned by some observations in a Public Paper.

Whatever may appear desirable, PROSPECTIVELY, as to the employment of Natives, or West Indians, or Americans, as Teachers in this Colony, we have not, that I have heard of, any sufficient evidence of persons, prepared by education and religious character, having been met with in the West Indies or America, who would be willing to make an exchange to Sierra Leone. Perhaps sufficient inquiry has not been made in all directions, to ascertain very fully the state of education and its results among the black and coloured people; but the DEPRESSING circumstances under which these classes have dwelt, both in the West Indies and in America, have not been well calculated to advance the human mind, or prepare men to fill with efficiency the interesting office of a Conductor of Education. Much sooner would I look for additional agents for this office from the simple villages of Sierra Leone; where, though the means of instruction are acknowledged to be limited, and greatly so by the difficulties arising from the multiplicity of languages in the Colony, still the African in these villages sees and his heart feels that he is acknowledged as a brother—that he is the subject of affectionate care—that he can and does support himself and his family, when fully settled in the Colony, by his own independent labour; and has the pleasure too of freely answering the claims of hospitality to his neighbour and his friend.

That an addition to the number of Native School-teachers, and some further advantages in their preparation for this office, are desirable, will be most readily allowed; and the inquiry, by what means the cultivation of the Native Languages of the Liberated Africans and the preparation of Native Teachers may be most effectually promoted, demands, in the present interesting circumstances of the Colony, the most serious attention.

The statement, that the Liberated Africans "have been considered as altogether helpless and incapable of exertion, and an European Commissariat has been employed to supply them even with daily bread," appears to convey a sweeping condemnation of a system, which the afflictive circumstances of these victims of hard-hearted oppression have rendered for a time quite indispensable. They are brought into the Port of Sierra Leone, often in the most distressing state of debility from long and hard confinement in the Slave Ships. I have heard one medical man, who had frequently witnessed their state on arrival, say, "You would immediately pronounce that one half of them COULD NOT LIVE"—another person, that "it is impossible for any but an eye-witness to conceive the state of suffering in which they are landed." Even in the season of greatest indulgence to these poor sufferers, they were not considered as "altogether helpless and incapable of exertion," but employed, as soon as their state of health and strength would allow,

in various Government Works then in progress.

I much fear that too discouraging a view is taken by many persons, as to the state of Sierra Leone and its prospects—a view certainly more discouraging than the real state of the Liberated-African Villages will justify. Lives have, it is true, been sacrificed; but a seed has been sown, even amidst great depressions and disappointments, which, I have no doubt, will yet live and grow: and other agents in the cause of Christian Instruction will still, I trust, be led to feel that Sierra Leone, with all its sufferings and its dangers, is yet the field of labour to which the best feeling of the heart is led, and the scene which they would prefer to all others in the world.

What may be seen in future we know not; but the time is certainly not yet come, when Europeans may so far withdraw their Christian Care from the Colony of Sierra Leone, as to forbear to employ any agents there from this country in promoting the improvement of the people. In regard to the agents of the Church Missionary Society, I believe the practice now is not to appoint any person to this station, but such as feel an individual preference and wish to go there; and it would be greatly to be regretted, if those who do so feel for Africa, as to be willing to devote their life and their all to the people's good, should be discouraged from it, provided their friends, to whom they are known and to whom they are responsible, can be satisfied that their apprehension of duty is on a right foundation, and that there is a hope of their being prepared for the work before them.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

It was noticed at p. 202, that the Rev. Josiah Brewer, one of the American Missionaries, accompanied the Rev. John Hartley in his late tour. From the Castle of Corinth, Mr. Brewer gives the following view of the

Prospects of Usefulness in Greece.

Here, in the quarters of the brave and hospitable commander Giavella, we meet with objects of the deepest interest: we have just dined with him and his kindred Suliotes, all of them heroes of Missolonghi: on the walls of the apartment are the arms, with which they triumphantly made their way through the crowds of their enemies: our table was furnished with Indian bread and crackers, for which, our host feelingly said, they were indebted to America, while he pointed out an American stamp on the latter. Below is the site of the city, where the Apostle of the Gentiles preached the Gospel for the space of a year and six months, and where much people was gathered to the Church of Christ. The few hundreds of its transient and starving inhabitants are now listening to the reading of the New Testament, which they gladly received on that condition.

We greatly rejoice, that, while our countrymen are fighting the battles of Greece, and others are most generously supplying her miserable people with *the meat that perisheth*, we are enabled, through the benevolence of British and American Christians, to place before them *that which endureth unto everlasting life*. Every step which we have taken in this interesting, suffering country has made us rejoice that we have come hither, and that we have come thus early. My Journals, which I shall send in due time, will furnish you with some of the many grounds of encouragement, which the friends of humanity have for present exertions, for the establishment of Schools, the distribution of the Scriptures and Tracts, the formation of small village-libraries, and the unrestrained preaching of the Gospel.

A Greek Funeral.

The late Rev. Elnathan Gridley, in writing from Smyrna, gave the following description of the manner in which he had seen the funeral of a Greek Female conducted: the spirit is truly touching, though there is an alloy of error and superstition.

A low bier, standing near the centre of the church-floor, bore the corpse: it was the remains of a female. On her head was a white turban, in which was gracefully entwined a large braid of hair, passing high over her forehead: she was decked in a long, light-brown, silk mantle, with edges trimmed with sable: her head was resting on a pillow of yellow silk, beautifully figured with gold: a small coverlit of the same was spread over the lower part of the body, and hung down from the foot of the bier: she seemed like one who had thrown

herself on a couch, to rest a little from the fatigues of a journey. No coffin, no shrowd, none of the wonted habiliments of the dead, were seen: on each side of the bier were large waxen candles; and around were standing hundreds of sympathizing friends, each bearing a lighted taper in his hand. Half-an-hour, or more, the Priests alternately chanted and recited the Burial Service; and, at short intervals, numbers united in a sacred song: the Scriptures were opened, and from the Ancient Greek was read, *The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth.*

An aged Priest, with a long hoary beard, standing by the side of the dead, in their own native dialect then addressed the people. He stood there, he said, to speak for her who could no longer speak for herself; and for her to forgive any, who might ever, in any way, have injured her: if she had herself injured any, he hoped that now they would freely forgive her: the assembly, with united voice, responding, "We forgive! and may she also be forgiven of her God!"—crossed themselves, and bowed. The crowd then parted, and the relatives of the deceased drew near: the eye of the husband was now, for the last time, fixed on the dear object of his affections; and, as he gazed, the falling tear bespoke the anguish which he felt: thrice he crossed himself, then bowed and kissed the cheek now cold in death; and so feeling, so affectionate, was this last farewell, that no one could pronounce it a ceremony merely: all the tenderness of a parting scene was there.

The deceased was then borne to the depository of the dead; and, when laid in the tomb, the Priest poured oil on her head, repeating from one of the Psalms of David, *The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.*

Peculiar Obstacles to the Growth of True Religion in Syria.

The Rev. Eli Smith, writing from Beyrout in June of last year, thus feelingly describes the dangers and difficulties, which accompany in that benighted land the profession of true and enlightened religion—

I wish very much that our Christian Friends in America could see as distinctly as we do, the trials which, in this country, come upon those who wish to walk according to the Gospel.

July, 1828.

An affecting conversation with my Teacher (Gregory Wortabet) gives me, at this moment, a deeper impression of this subject than usual. He is, perhaps, the most humble, affectionate, and sincere of any among us who have embraced the truth. He takes great pleasure in talking on the subject of religion, with the few friends who visit him; and his mildness and affection give him a ready access to their hearts. It is delightful to see how his countenance brightens, when he is able to inform me that any of them are making progress in the truth: but, though he seems to enjoy the pleasures of religion, his situation subjects him to much despondency and anxiety: he has once been imprisoned for the sake of the Gospel, but Consular Influence wrested him from the hands of his persecutors: since then, he has not ventured within the walls of the city; and has done nothing, except as employed by us. In this situation—branded with the epithet of Heretic—neglected by many of his former friends; even by his mother, in her being forbidden by her priest to visit his wife, her only child—uncertain how long he can be employed by us, and certain of persecution to an indefinite extent when his connexion with us shall cease—it would be difficult for any one to avoid despondency. Information, which arrived yesterday respecting the persecution of converted Jews in Constantinople, gave new excitement to his apprehensions: and this morning he asked me, with much earnestness, if I did not intend some time to leave the country; saying, that if any of us were going, he wished to accompany us—and that he was ready to leave wife, and friends, and all, for the sake of enjoying liberty to obey the Gospel. I expressed to him my strong regret, that those who embrace the truth should immediately leave the country; and described to him the great importance of their remaining here, as examples of the power of religion and witnesses to the truth: under the impression which I have, that those who follow the Gospel in this country must do it with the spirit of martyrs, I represented to him the great good, which a patient suffering for the sake of the Gospel would do, by exciting inquiry and compassion: I reminded him, that it had always been so, and directed his particular attention to the case of Asaad Shidiak: and when I mentioned, for his encouragement, how many prayers

were offered up in America and England for the friends of religion in this country, his eyes filled with tears; and indeed so important and affecting was the subject of our conversation, that I could not refrain myself. Every consideration advanced seemed to be familiar to him, and in coincidence with his own opinion: indeed he often took the argument from my mouth; and made it much more forcible than, in my broken Arabic, I was able to do. He said it was his constant prayer, that God would give patience: but it seemed, that, in a moment of despondency, these important considerations had escaped him.

Laying aside, for the present, all consideration of direct and personal oppression from Government, look a moment at the situation of one in this country, who openly embraces Protestant Views. If we suppose him able to pursue his usual employment, so universal is dishonesty in all its various shapes that it is almost impossible for him to engage in any branch of business, without being in some way implicated in it; besides being considered and treated by every one as a proper subject of imposition. But even this supposition we are hardly allowed to make: for if he is a merchant, who will trade with him?—if he is a mechanic, who will be his customers?—if he is a labourer of any description, who will employ him? No one is allowed to give him the usual salutations, much less to have any dealings with him, under a threat of the same penalties that are inflicted on the individual himself. And the system of auricular confession, by giving the priests access to the secrets of every family and controul over the conscience of every individual, enables them to execute this denunciation to a very great extent; though, I am happy to say, not so universally as they wish. Nor can he, with any degree of confidence, look to his family for countenance and support: for, in this country, in the estimation of public opinion, and even in view of Government, the whole family is, to a remarkable extent, considered responsible for the conduct of any of its members. Much is thought of an unstained ancestry and family connections; and a part of this pride of family is built upon its having remained, in all its branches, unmoveably attached to its Religion. When, therefore, any one becomes a Protestant, his family is disgraced. Has he sisters or daughters? No one will ask their hand in marriage: much less, if he happens to be unmarried himself, will he be able to obtain a wife. Has he parents? They are considered and treated as in some degree guilty of his crime: if directly under the Turks, they are in danger of being oppressed by Government through the intrigues of their fellow Christians; if in the Mountains, they will have soldiers quartered upon them, to force them to reclaim, if possible, their sons. Thus is it for the interest of every family to use all means, both of persuasion and violence, to prevent any of its members from abandoning their religion, and to reclaim them when they have done it; so that the declaration of our Saviour, that *a man's foes shall be they of his own household*, is here remarkably fulfilled.

But the direct and personal oppression of Government is still worse. It might be expected that the Government of this Empire would look with indifference on any change which might take place in the creed of its subjects, so long as they retain the general name of Believers in Christ: and this it has officially professed to do. But still it is easy for persecuting Christians to make use of the civil arm to execute their designs. It is well known, that the Officers of the Turkish Government, so universally noted for their avarice, derive no small part of their revenues from taxes or fines arbitrarily imposed: in doing this, however, they generally make use of some pretext: whether founded in truth or falsehood, it is of little consequence to them. For a man, therefore, to bring a false accusation against his neighbour, suborn witnesses to testify to its truth, and bribe the judge to pronounce the sentence of condemnation, is a pleasing occurrence to the Turk, because the bribe and the fine gratify his avarice. Thus is the poor Protestant exposed to oppression, to an indefinite extent; at least so far as his property and his liberty are concerned. Nor is this all: it is not by any means a thing unknown in the history of the Ottoman Empire, for the prisoner at the bar to be forced to choose between a profession of Mahomedanism and death: no Christian can be said to be absolutely free from the danger of this, when arraigned before his judge on accusations touching religion, though in fact it does not often occur: were the "follower of the Bible" to choose either

of the conditions, he would receive no compassion from the more violent of his persecutors; for they say that Protestantism is worse than Mahomedanism, and that death is only a just punishment for heresy. So much, and I know not how much more, may be done where the government is in the hands of the Turks: but, in the Mountains, where the government is altogether under the influence of those who bear the name of Christians and who are most devotedly attached to the See of Rome, the case is altogether worse: how far, under the guidance of their bigoted Patriarch, they may yet carry persecution, we know not: we only know how far, in the case of Asaad Shidiak, they have already gone.

Persecutions and Trials of the Syrian Mission.

We shall subjoin some details, in illustration of the statements in the preceding Letter from Mr. Smith.

Mr. Goodell writes—

The Word of the Lord has certainly been very powerful and full of majesty in Beyreut. There is, of course, great indignation. When those who are connected with us go into the city, some spit in contempt of them; others point with their finger, and clap their hands, and call them by all sorts of opprobrious names: and even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society. But all this, together with the misrepresentations, and slanders, and base ingratitude of others, we bear, I trust, with some degree of patience, humility, and even joy, for the sake of Him, who *was wounded for our transgressions, and bruised for our iniquities*, and *hid not his face from shame and spitting*.

The Maronite Patriarch, after three years' comparative silence, sent forth a Second Proclamation, exposing all our "Arts and Artifices to deceive the simple," and denouncing excommunication against all his people who would dare to have any connection with us either worldly or spiritual. The Papal Greeks did the same. Even the Orthodox Greeks, who hitherto had been comparatively friendly and open to access, published, in their Church here, an anathema scarcely less severe than those of the Papists. The people were struck with a general panic. The School, before so promising, was broken up. People who had been in the habit of coming to our houses, were pointed at, and threatened, and persecuted.

The First Proclamation of the Maronite Patriarch will be found at pp. 52, 53 of our Volume for 1826: the Second was put into circulation in the begininng of last year: after much invective and palpable misrepresentation of the motives and proceedings of the Missionaries, the Patriarch confesses — "This evil grows upon us every day;" and then lays on all who form any kind of connection with them the following severe interdict—

We command and ordain, by the word of the Lord that is Almighty, with regard to all our people and children of the Maronite Denomination, of whatever character they may be, whether Priests or people, of whatever rank or office, that they separate themselves from these individuals the Bible-Men, followers of the Scriptures, with a perfect separation, as to all connection and commerce whatever, whether it be religious or worldly— that is to say, let there be with those individuals neither buying nor selling, neither borrowing nor lending, neither giving nor receiving. Let no one learn in their schools, even though they be schools for the poor and ignorant; and let no one teach in them any sort of science, or any sort of language, whatever. Moreover, let no one dwell with them, as a hired man or servant, in any capacity whatever. And after the publication of this our Circular, whosoever shall dare to transgress this our command in his temerity, if he be a Priest, he falls by that act under the condemnation of the loss of office; and if he be one of the common people, he falls under the great excommunication, the power of absolution from which is reserved to ourself.

The immediate occasion of this Proclamation seems to have been the growing demand for the Scriptures. On the eve of this renewed opposition a Missionary wrote—

We have now sold all the Arabic Psalters — all the Hebrew Old-Testaments, which were bound up with the New—all the Armenian Old-Testaments — all the Armenian and Turkish Proverbs — all the Ancient and Modern-Greek Testaments recently received from Malta: and, of all these, we might

have sold many, many more, if we had had them. Do pray supply us speedily. The Jews frequently inquire, "How long will it be, before the Book will come?"

But soon the scene changed: the Missionaries wrote—

We have to lament, that, while the Moslem Population of this land seem to have forgotten entirely the Firmân against the Scriptures, the Papal Christians have forgotten nothing of the kind: but, on the contrary, seem to grow in their enmity to the Bible. This very day, the ruins of a New Testament were brought us from a neighbouring Maronite House; and a Maronite Youth, from near Antoura, came to tell us that he was under excommunication for having received a New Testament from us three weeks ago. Not long since, we received, sewed up in a basket, two New Testaments and a Bible, sent us by a Youth of that sect, who had heard that a Priest had accused him, before the Prince of the District, of having English Scriptures: he was told, that the order of the Prince was, that his house should be searched. Jews and Armenians will continue the chief purchasers of the Sacred Scriptures, in these parts.

The Papal Christians soon, however, found means, not only to revive the zeal of the Moslems against the Scriptures, but to give an extension to the prohibitions of the Firmân of the Grand Signior, which was never thought of by those who issued it; as may be seen by the copy of it given at p. 8 of our Volume for 1824. Mr. Bird writes to Mr. Jowett, from the Convent of Belmont, near Tripoli, in a Letter which was despatched early in February—

The Firmân against the Scriptures is now construed, by most people in the land, as well as by the interested rulers, to embrace not only English Bibles, but also English Tracts, English Schools, English Doctrines, and English MEN. Some time ago, one of the petty Maronite Emirs sent a soldier to quarter on a man whom he accused of coming to "visit the English" in secret, and thus transgressing the orders of the Sultan. A Greek, last summer, belonging to Beyrout, came and lived in my house two or three weeks: he was a relative to the Agent for the Church of the Greeks in the city: this agent wrote a threatening Letter to his relative, saying, that he had by this act risen up "against the Church and against the Civil Authority." Only a few days ago, in presence of the Superior and all the Monks and Priests of this Convent, a Greek Christian, formerly a Dragoman for the English in Tripoli, and now a Secretary of the Emir ruling in this District, remarked, that, at first, the Bible Men were very acceptable to the Turks of this country; but that, since the Firmân was issued, warning all men to avoid THEM and their Doctrines and Books, the Greeks had taken the stand "not to love them nor to hate them." The Patriarch residing at Damascus wrote to us, a few months ago, excusing himself from writing a Circular to his people exhorting them to admit our Schools among them, "on account of the Firmân which was lately issued FORBIDDING THIS WORK!" Now all acknowledge that but one Firmân has been issued, and of that we know the contents.

In reference to the violent measures of the Maronite Patriarch, the Missionaries say—

We long and pray that the time may soon come, when, through the influence of Great Britain, or any other influence which it may please the Lord of the Vineyard to use, no restraint shall be left upon those who shall labour in the work of spiritual cultivation. It is terrible, I had almost said INSUFFERABLE, that the Roman Antichrist should have the power in this country to lock up the Word of God from Christians. Even without the Firmân, Popish Power would scarcely suffer a Bible, printed in England, to be openly read in Mount Lebanon, not even by those of the GREEK Church. We plead for all the liberties which others have been permitted to enjoy, for hundreds of years, in this country.

Encouragements in the Syrian Mission.

The Second Proclamation of the Maronite Patriarch has led to many acts of oppression and persecution; yet the Missionaries are not without many encouragements, in the midst of these difficulties. To Mr. Smith's description of their trials, which we have just quoted, he adds—

I need not stop to confirm these brief statements: you have seen almost every assertion established by accounts, which have been brought under your consideration in Letters and Journals from our Brethren here. The circumstances which have attended the revival, with which God has blessed their labours, have made an interesting and important developement of the state of things here. Of the subjects of this revival, one is now in Malta—one in Jerusalem, about to leave his wife, and go to Abyssinia with Messrs. Gobat and Kugler—one will soon leave for Egypt with Mr. Mueller—one is in prison—and all the rest are with us. Only one has left us on his own business, and he has been within the walls of Cannobeen for more than a year. Think not that I write this to discourage you; and do not take it as an indication of discouragement in me. I never felt greater zeal, in the good cause in which I am engaged, than I do at this moment. Indeed, what can give the Christian greater readiness to endure privations, than to see a few around him, who have given up so much as these friends have for the sake of the Gospel? What can provoke him to greater zeal, than to know that there are many around him, who are desirous of inquiring after the truth, but are prevented by a view of the troubles and dangers, to which they know that they shall certainly expose themselves if they do? Such, no doubt, is the case with many around us; and many, many, I fear, will be found at the Day of Judgment to have perished in this state. Will not Christians in America pray more fervently, that these difficulties may be removed? Such prayers are our great source of encouragement; for we know that our God hears them, and without Him we can do nothing

In America, a country so free from all these hindrances that they can hardly be conceived of by its inhabitants, it is easy to extol, beyond measure, the use of means, and to place too much reliance upon them; but here, such an error would be madness. With a fertile soil and a propitious sky, the sower may confidently expect an abundant crop: but it must be remembered, that here there is stony and thorny ground: on such a soil is the Missionary in this country called to labour. But God can easily remove all these obstacles, and I trust He will do it in answer to prayer. Were He to turn the heart of some powerful Bishop or Prince, or were He to give efficacy to the means used so that multitudes should declare at once their adherence to the Word of God, how much would the prospect brighten! I delight to anticipate the time when, by some such event, this Majestic Mountain before me shall be possessed by a people who fear God; and become a strong-hold, whither all, who are persecuted for righteousness sake, may flee and be safe.

The very opposition made to the Mission is of such a character as greatly to encourage the Missionaries in anticipating that it will be ultimately overruled for good. Mr. Goodell says—

It is a singular fact, that we are so associated, or rather identified, with the Gospel of our Lord Jesus Christ, that no distinction is ever made, by any of the people, between us and the Gospel. Our unworthy selves and the Blessed Gospel are everywhere considered, and talked of, and treated, as one and the same thing! To be a follower of us, is the same as to be a follower of the Gospel; and to believe with us, is the same as to receive one's faith from the Gospel. This is the universal feeling. The consequence will probably be, that many will from this fact be convinced of the truth. The consequence, so far as respects ourselves, is this, that we feel the cause to be GOD'S, and not OURS; and the opposition to be against HIM, and not against US: and, therefore, with some degree of confidence, we commit the whole to Him, believing that He will maintain His own honour and vindicate His own cause.

The vexatious persecution of the Missionaries betrays the apprehensions of their adversaries. The Board state—

Near the close of July, Mr. Bird and his family went to Ehdeen, near Cannobeen, the residence of the Maronite Patriarch, to enjoy the mountain air; taking with him, by way of precaution, an order from the Emir Bechir, requiring all people to treat him with kindness and attention. This protection was not found adequate: for, immediately on its becoming known that he was in the vicinity of Cannobeen, the family, which entertained him, was excommunicated by the Patriarch; and the Maronites

rose tumultuously, assaulted the house, beat and threatened the family, and obliged Mr. Bird to flee to the neighbourhood of Tripoli. Mr. Bird was preparing an account of these proceedings; which afford decisive proof, if more proof were needed, of the apprehensions entertained on Mount Lebanon with respect to the influence of the Mission in Syria, small as is the number of Labourers, and restricted as have been their means of intercourse hitherto for want of an Arabic Press.

These apprehensions have also been manifested, in a curious Letter of the Emir Bechir, with regard to the movements of Mr. Goodell: the Board state—

Mr. Goodell was on the point of going, with the family of the English Consul, to spend a few weeks on the Mountain, at the time of this violence done to Mr. Bird. The Emir Bechir requested, however, that he might not go. The Letter of the Emir to the Consul is characteristic of the style of Eastern Princes; and on that account, as well as its reference to Messrs. Goodell and Bird, a literal translation of it will be interesting to the reader.

To the presence of the affectionate and the most distinguished, the honourable and most ingenuous, Signior Peter Abbott, the honoured. May he remain preserved!

After presenting the precious pearls of affection, the aromatic blossoms of love, and the increase of excessive longing after the intimate presence of the light of your rising in prosperity—[we say:]—In a most propitious hour your Letter reached us, and the knowledge of your health pleased us. You mention, that, on account of the increase of heat at this season, you wish to reside abroad; and, for this purpose, have taken the house near Der el Kalaat; and you ask of us an order to the head [of the Convent] respecting this matter. All this is known to us, and you will receive enclosed an order to the said head [of the Convent,] that he treat you with attention, and conduct well toward you. We declare, most distinguished friend, that you from your own mind know the excellence of the love there is between us, and how that on this account all our country is yours, and to whatever place you go you will be well received; and especially, that we know your perfect excellence and honour, and that consequently no trouble will be occasioned us on your part.

Yet as to Signior Goodell, of whom you speak as going in your company, if it is possible for him not to go, there will be no harm; for we fear the same thing will be occasioned by him that has been occasioned by Signior Bird, of which we have already informed your love; and thus will arise disorder among the people, and a state to trouble our mind, and muddy your clearness [disturb your quiet.] We desire for your love only ease and comfort on all sides, as your own conscience also testifies: for this reason, if he is not with you, it will be better. Your understanding is sufficient. Do not deprive us of the tokens of your friendship in what you need. Adieu.

Your friend, BECHIR.

Notwithstanding these indications of hostility, the work is gradually advancing: the Missionaries notice—

We have commenced a Weekly Prayer-Meeting in Arabic, to be held always immediately before the similar English Meeting.

— In the Arabic Prayer-Meeting, five or six persons, besides the Arabs and Armenians of our families, were present.

— Many Greeks came to converse. The prohibitions give interest to their inquiries.

— More calls to day than ever. We can do little else than talk with visitors from morning till night.

Unpopularity of the Maronite Patriarch.

The following Letter from Mrs. Bird to Mrs. Jowett, written in November, while Mr. Bird and his family were residing at the Convent of Belmont, near Tripoli, will further shew how little at ease the opposers of the Truth feel themselves.

Having obtained from the Emir Bechir permission to reside wherever we pleased, and an order to the inhabitants to treat us with due respect and attention, we went to Ehdeen, to a comfortable house, open for our reception. We had scarcely been 24 hours in this pleasant village, before the Maronite Patriarch's excommunication fell upon the family of our kind host. This did not at all alarm Naami Latoof, he having been formerly Sheikh of the place, and above the fear of spiritual evils in consequence of the curse. But the present Skeikh of the village, the inveterate enemy of Latoof, took advantage of the anathema, as a cover under which he could oppress the family; and the Patriarch having succeeded in getting the Emir on his side, we found it best to step aside, into the district of Dumea. There, in a small village of Maronites, and under the protection of a Moslem Sheikh, we passed nearly three months in all quietness. The Patriarch raved in vain: he could neither drive us away by force,

nor starve us out by threatening to excommunicate all who supplied us with provisions: the Maronites love a ready market as well as other people; and did not choose the trouble of going to Tripoli, when purchasers were ready at hand. Bawhyta is only three hours from Ehdeen; and we found the air and water very good. We felt the need of a good house, but were generally quite contented with our goat-pen: such the hut which we occupied literally was, having been built and used for that purpose. However, it was the hut of our choice; for the Sheikh gave us permission to reside in any one of his villages, and to occupy any of the houses which we chose. That part of Mount Lebanon may be our summer residence in future, should the present state of things here continue: it was unknown to us, until we were obliged to leave Ehdeen. The children enjoyed their situation much, and soon became healthy: the dreadful ophthalmia, from which they have regularly suffered every summer at Beyrout, it is said, never prevails so high upon the mountains; and we saw no instance of it. This is a fine large Convent, and its situation high and airy. The part which we occupy is a separate wing, having little connection with the body of the building: the rooms were built for strangers, and are larger and better than those usually found in Convents.

We are waiting here till the weather shall be a little cooler in Beyrout; hoping to hear, in the mean time, something more decisive as to the prospects of war. We are hoping for peace: still, I trust, we are willing to suffer many inconveniences, to which a war would subject us, if a change of this sort would open more effectually a door for preaching the Gospel.

An affectionate remembrance to Phares. We have heard that his brother Asaad is well, in body and in mind. The Patriarch's people say that he must be possessed of a MIGHTY devil!

The Patriarch has a great many vexations at the present time. The Sheikh and people of Besherry, a fine village near the Cedars, have, for several weeks, been excommunicated, because they would not let him have water from their springs to water the gardens in one of his villages: their Churches have been shut by his order, and they have lately taken down the bells: they sometimes talk of going to Cannobeen, and bringing Asaad to live among them. Several of the neighbouring villages, it is said, have lately joined the Besherry people, and shut up their Churches with their own hands. The Patriarch has made himself very unpopular in this region of late. May it please the God of Missions to make even the violence of this man preach to his people, and prepare the way for a different kind of preaching! There is a prospect that the plague will prevail in Syria this season: it has already made its appearance at Der el Kamer, and a few other villages on the Mountains. Things look rather dark here, but this darkness may be preparing the way for a brighter day. For this we must pray.

Remarks by the Board on the State and Prospects of the Syrian Mission.

In July 1826, it was remarked in the Official Publication of the Board—

We invite the friends and patrons of the Palestine Mission to consider the NATURE OF THE ENTERPRISE; and to gird up their minds for a long and arduous, but glorious struggle. Palestine is a country where almost every species of error and vice is found — where the force of circumstances has impressed everywhere the strong lineaments of party — and where Satan has erected his strong-holds, and triumphantly surveys his dread munitions. The Mission to that country is not for the faint-hearted, the irresolute — for him who shrinks from the shock of arms, or the fierce and long-contested battle. It is for minds of firmer nerve, of more comprehensive views, of more unbending fortitude; which, borne upward by the promises of God, can overlook a thousand obstacles, and dangers, and disheartening occurrences, lying in the way to ultimate and triumphant success. Such are the Patrons, and such the Missionaries, who are adapted to this enterprise.

In a recent Number it is also observed, after quoting the preceding remarks—

When these remarks were made, it was not known in this country that a spirit of Religious Inquiry had been awakened to any considerable extent, by the labours of our Missionaries in Syria; and it was perceived that many patrons of the cause, not considering the nature of the case, were impatient for visible tokens of success, and exhibited signs of discouragement with regard to that Mission. The reader will have perceived,

that the success, with which it has since pleased God to crown the labours of the Missionaries, has been the occasion of more fully developing the obstacles in the way of a complete triumph.

Since these obstacles exist, it is expedient that they be generally known; that all may have the means of counting the cost, before joining in the work of evangelizing that country as Missionaries, or by their pecuniary aid. Our general impressions respecting the difficulties to be encountered are not changed, although the first-fruits have come earlier and more abundantly than we expected. There is, and doubtless there will be, a great demand for faith in the promises and power of God: the eye, in glancing over the fearful array of ignorance, prejudice, enmity, and opposition, will no where else find ground for unshaken confidence. But nothing has been brought to light in any of the communications, which could withstand such an exertion of Divine Power, as was witnessed on the Day of Pentecost. It would go far toward destroying the influence of the Pope, and blunting the sword of Mahommed, in Mount Lebanon: and it would make such an impression on society, that the converts to the true faith would be sustained against the rage of their families; and would not find themselves left solitary, friendless, and without employment and the means of livelihood. And, should violent persecution be raised against them, the consequences would be as in ancient times: the converts, by mutual prayer and exhortation, would encourage and strengthen one another to die nobly; and they that were scattered abroad would every where preach the Word. Awaken freedom of inquiry to a considerable extent in Syria, and let the Scriptures be accessible to the people, and nothing can prevent the spread of right principles in religion, nor the practical influence of those principles.

The future should be contemplated in connection with the past. If so much has been effected in so short a time, by two or three Missionaries, but imperfectly acquainted with the languages of the country, travelling but little, seldom appearing in public, scarcely making use of the press, and opposed by all the cunning and violence, which, in the present political relations of the Turks, can be exerted against such as are protected by British Influence—what may reasonably be expected from the greater facilities and moral power, which are preparing for the time to come?

We should avoid, however, laying too much stress on past or present success, as well as on the want of it. Our rule of duty is the command of God; and our surest encouragements are His promises. Following His commands, we shall endeavour to evangelize all nations; and relying on His promises, we shall never despair of accomplishing that mighty enterprise.

CHURCH MISSIONARY SOCIETY.

VISIT OF THE REV. J. R. T. LIEDER TO THE FAIOUM.

(With a Map.)

A BRIEF notice of this very interesting Visit, in which Mr. Lieder was accompanied by a friend, Dr. Kluge, appears at p. 62 of the Survey.

From Caïro to Benisouef.

May 19, 1827.—We went on board our cangia at Bulack, the suburb of Caïro: we hired it for 60 piastres, to sail from Caïro to Benisouef. At ten o'clock we left Bulack, favoured with a good breeze; and came, the following morning, in sight of the pyramid of Medoun. We saw several Christian Churches of the Copts; and my servant, a Copt, seeing another, could not forbear to cry out, "Look! there is another Christian Church," to the great vexation of the boat's crew, which consisted of Mahomedans. It was painful to me not to be able to visit every village where Christians are dwelling, in order to convey to them the Word of Life; but I hope to do it next autumn, if it please God.

May 20, *Sunday*—The wind was unfavourable, and we passed our time near the pyramid of Medoun. I strengthened myself by reading from the Eighth to the Eleventh Chapters of the Epistle to the Romans. What a treasure these chapters contain!—how consolatory and strengthening to the heart of a Christian! We landed in the evening, near Ouasta, a village which is inhabited only by Mahomedans, and is famous for robbery. One of our servants went, therefore, to the Sheikh of the village, and asked for some men to watch, during the night, near our boat; which he willingly granted, hearing that we had power to demand them by virtue of our Firmâns.

May 21—The wind still continued unfavourable, and we did not arrive at Benisouef till five in the afternoon. We applied immediately to the Cacheff for camels and asses for our journey, who received us very kindly, and immediately granted our request. During the night we again slept in our cangia; and were not less than three times attacked by robbers, which at present very much infest the country.

MAP
of the
FAIOUM.
Achmoun
Warlan
Western Nile
Eastern Nile
Om Dinar
Keliioub
Aousym
Ruins of Heliopolis
Matarieh
Boulak
CAIRO
Gizeh
Pyramids of Gizeh
Pyramids of Abousir
Ruins of Memphis
Pyramid of Saccara
Pyramid of Dashour
Desert
Desert
NILE
RIVER
Birket el Karoun
Tomieh
Senores
Pyramid of Medoun
Atfieh
Ruins of Arsinoe
Medineh
Bahr
Fidemin
Hauwara
Pyramid
Pyramid
Kasr Karoun
Lahon
Youssef
Nesle
L. Gara
Ruins
Benisouef
Rayan
Deir
Fechn
Chenreh

July, 1828.

From Benisouef to Medineh.

May 22, 1827—Rose early, and loaded our camels: at eight o'clock we left Benisouef, and turned our faces toward the Faioum. Between Benisouef and Medineh we passed thirteen Villages: as most of them are unknown, I will give their names: Cam-Lackmar — Chakam — Bilifi — Davatta— Baha— Hager—Lahon—Menshich—Hauwar—Menshin—Hauwara—Sonofar—Cahafi. In these Villages there are no Christians, except in Bilifi, Lahon, and Hauwara. We met with two pyramids: one near Lahon, the other near Hauwara: both are built of brick. The heat of the sun was almost insufferable today: the thermometer rose to 110° Fahrenheit, in the shade. We had forgotten to take any refreshment with us; and the water in my barachio became quite warm: some cucumbers, which our servants found in the field, we consumed with the greatest appetite: the common people here eat raw cucumbers and onions, as we eat apples and pears in Europe. At five in the afternoon we reached Medineh; and waited upon Hassein Aga, the Governor of the Faioum, who received us very kindly, and told us, with the most flattering words, how much he esteemed the English Nation. We entered a tolerable lodging, which an Italian Gentleman, Signior Giovanni, procured for us, and to whose care we were recommended by the Governor.

May 28 — The day after my arrival in Medineh I had a violent fit of fever; and had I not known how to treat it, I should most probably have fallen a victim. I feel myself, therefore, very much obliged to the Committee of the Society, as through their parental care I was enabled to gain some knowledge of medicine; which, though small, is of the greatest value in these countries, as well for myself as for others.

May 29 — I took a walk, and was surprised at the beauty and fertility of the country round Medineh. It produces abundance of melons, grapes, apples, and pears. A number of canals are dug, to water the country; all of which are derived from the Bahr Yousef, a considerable river, by means of which the Birket el Karoun is united with the Nile, and which supplies the Birket el Karoun every year with fresh water, as soon as the Nile begins to rise. The shores of the Bahr Yousef are beautifully covered with turf, and planted with trees, which are seldom to be met with in these countries. Medineh is large and populous, and has thirteen mosques. The ruins of the ancient Arsinoë are situated W.N.W. from Medineh, and occupy a large space; and may have had five or six miles in circumference; though there are no noble antiquities to be found, but only mountains of broken bricks.

It is necessary here to be always armed, even in taking a walk round the town, because many wild beasts which come from the Desert are to be found in the vicinity: yesterday, a man was attacked and devoured by a leopard; and Dr. Kluge, in taking a walk this morning, saw a wolf not far from him. The country itself abounds in serpents and scorpions: the scorpions are very large, in general two and three inches, and there is scarcely a house in Medineh where they are not found: the people are not, however, afraid of them; for if any one is wounded by a scorpion, the Arab Physicians cure him with sal-volatile: they place on the wound, every half hour, some linen dipped in sal-volatile; and if the patient begins to vomit, which is the consequence of the poisoned wound, they give him also from fifteen to twenty drops of the spirit in a glass of water, and in this way they cure their patients: children only, who are not able to endure the pain, sometimes die. It is indeed singular, to see how an Arab Physician manages with his patients, without proper instruments or even proper medicine: if, for instance, one finds it necessary to bleed his patient, for want of a lancet he takes either a sharp nail, or his penknife, or even a pen, and scratches until the vein is wounded, and thus he bleeds his patient.

May 30 — Early in the morning I sent my servant to inform the Bishop, Athanasius, of my visit; but he returned with two Coptic Priests, who brought me the unwelcome intelligence that the Bishop set out a fortnight before for Upper Egypt, to visit some places which belong to his diocese. I shewed them my Letter of Recommendation from the Patriarch, which they respectfully kissed, and pressed against their foreheads: but I was not able to converse with them long: for we were at first disturbed by an Arab, whom Hassein Aga had commissioned to supply our wants; and, afterwards, by Signior Giovanni, who looked with contempt upon the poor priests, so that I was obliged to dismiss them. May the Lord bestow upon me a full measure of wisdom and courage, and the spirit of persevering prayer, that the name of our Redeemer may be glorified!

May 31—Having sent word to the Abuna Gabriel, that I intended to pay him a visit, my servant returned with a message that the priest was already on the road to pay me a visit. Gabriel is the youngest, but the most intelligent, of the Coptic Priests in the Faioum: I have therefore engaged him as my Arabic teacher; for this seems to be the best way to obtain the necessary information in regard to the Faioum, and to get access to the people. The Patriarch hearing that my name was Theophilus, has introduced me, by his Letter of Recommendation to the Christians in Medineh, under the name of Abuna Theophilus, and under this name I am known here.

State of the Coptic Church in the Faioum.

June 1 — Abuna Gabriel told me, that about 300 Christians live in Medineh — he means families—and, therefore, at least 1000 souls: these are besides the Bishop and Priests. The Christians have no church in Medineh: formerly they had two, but the tyrannical and rapacious Mahomedans have taken them away by force, and have changed them into mosques: the Christians are, therefore, now obliged to go to church in the country: the next church is an hour's distance from Medineh, and is called Deir Assab. Deir signifies a kind of Monastery, and there are

five such in the vicinity of Medineh: the following is the name of each; and the number of priests contained in them respectively, amounting, in the whole, to 21 priests: one hour from Medineh: Deir Assab, with 2 priests—1½ hour: Deir Disi, with 6 priests—2½ hours: Deir Senores, with 9 priests—3 hours: Deir Naloun, with 2 priests—4 hours: Deir Hamman, with 2 priests. Deir Naloun is 1200 years old, and the name of the builder is Ur. These Monasteries are most solitary, in general situated far from the city and from villages; and, I think, out of fear and precaution, because of the rapacious Mahomedans, who would snatch away every church, if situated near a town or a village. Besides these Monasteries, there are no Churches in the Faioum. The evil consequence of the great distance of the Churches is, that only few are able to attend, because of the heat of the climate; and thereby many remain ignorant in regard to the principles of the Christian Faith, become indifferent, and at last turn Mahomedans.

Coptic Schools in Medineh.

June 2, 1827—Paid a visit to Abuna Gabriel, and intreated him to introduce me into their Schools. The Christians have two schools in Medineh, which contain about eighty children. The schoolmaster of the first is a blind man, as is generally the case in Egypt: his children, therefore, learn only some prayers and passages of the Bible by heart, and only a few learn to read by the help of a Shammas (deacon). I said to Abuna Gabriel, that it was unpardonable to employ a blind man as schoolmaster; and that if they would not endeavour to improve their schools so far, that at least every child might learn to READ the Holy Scriptures, they would by and bye lose all the members of their Church; and the Lord would demand the lost souls at their hands: the poor priest sighed, and said, "You are right; but this is the case with almost all the schools in the Faioum." I asked if it would not be possible to establish better schools without delay: he answered, that he could do nothing before he had the approbation of Abuna Uskuf (our Father the Bishop); but that he would speak with him about it, as soon as he returns to Medineh. In the second school, the master has not quite lost his eyes; but his children learn only, as in the former, by heart, chiefly from want of books. I promised to come again, and to give each boy, who wishes to learn to read, a little book gratis. The want of books is the chief cause of the bad state of the schools in the East; but this I hope will soon vanish, by the help of the benevolent Bible and Tract Societies. I wanted to see the Girls' Schools, but my teacher told me that there were none: the Girls learn nothing in this country; and he was astonished, when he heard, that, in England, almost every poor Girl learns at least to read her Bible, and to write and cipher.

Scripture Commentary wanted for the Copts.

June 4—To-day my teacher, AbunaGabriel, was unusually friendly, so that we spent two hours together very profitably: in the beginning of our acquaintance he was extremely shy and mistrustful; and this is, in general, the condition of mind of the Coptic Priests, since the Catholic Missionaries came into Egypt, who at first insinuated themselves among the Copts with their notorious craftiness, and afterward reduced to Popery a great number of their best families. We conversed about several religious subjects of importance, particularly on the necessity of being born again; and I was very well satisfied with his sentiments. Great is the ignorance in which the Coptic Priesthood live; and how great, therefore, must be the ignorance of the common people! Above all things, they want a short but concise Commentary on the Holy Scriptures; and if we could only give them, at first, a Commentary on one of the Gospels, or rather on the most valuable Epistle of St. Paul to the Romans, we should give them an inestimable treasure. To the Commentary should be added, a Chronology of the Old and New Testaments; which would also prove very serviceable to them. If the idea of giving the people of the East a Commentary on the Holy Scriptures should appear too great, then I should recommend nothing in preference to the valuable work, the "Scripture Help" of the Rev. Mr. Bickersteth.

I asked my teacher to-day about the number of years from the Creation of the World to the Birth of our Saviour, and he answered 5500 years: I told him that he was in error, having reckoned 1500 years too much: he made the excuse, that he was not otherwise taught. I promised to translate for him, from the English, a short Chronology of the Scriptures. He is very ready to learn, which is seldom to be met among the priests. I inquired of him the date of the present year; and he said 1813: his mistake herein was not great, for the Christians of the East are obliged to use, in their affairs with the Turkish Government, the year and month of the Mahomedans, whose chronology is very inaccurate, and thereby they forget their own. The Mahomedans, too, come short in their chronology, every year, a little more than eleven days, because of their lunar months: their epoch commenced with the Hegira of their Prophet, in the year of Christ 622; and their present year is 1243: they have, therefore, now already 38 years more than they should; and their year commences at different seasons: this year it fell in the month of March.

June 8—Some days ago, Abuna Gabriel, having heard that Athanasius, the Bishop of Faioum, was in Bilifi or Benisouef, he made a journey thither to see him; and, I think, particularly to consult him about my appearance in the Faioum.

June 11—Abuna Gabriel returned to-day, without having seen the Bishop, who is gone to Caïro, where he generally resides. I intend to consult him in Caïro about several points in regard to the Faioum.

State of the Coptic Church in Egypt.

I learnt from Gabriel, that the Copts have eight Bishops in Egypt; and that their respective Sees are, Esne, Girge, Akmim, Abutig, Siout, Manfelout, Minie, and Medi-

neh in the Faioum: several of these Bishops live in the Patriarchate at Caïro, and only visit their Bishoprics at certain times of the year.

Beside the Patriarch and the Bishops, there are 300 Coptic Priests in Egypt; 50 of whom live in Caïro. Only the Patriarch, the Bishops, and three Priests in Caïro have an annual income: all the other Priests are obliged to beg their bread and clothes from their parishioners, and many of them live in great poverty.

The Copts have, properly speaking, four Ecclesiastical Orders — the Patriarch, the Bishop, the Kumus, and the Priest. A Kumus is one who prepares himself to become a Bishop, if one dies: he may properly be called Vice-Bishop, and no one can be ordained as Bishop among the Copts unless he has previously been a Kumus. The Patriarch, the Bishop, and the Kumus, are obliged to live in celibacy; but the Common Priest marries: only once, however; for a second marriage of a Priest among the Copts would be considered a flagrant sin. If a Kumus should wish to marry, he may obtain permission to do it, and may also keep his office; but then he can never lay claim to a Bishopric.

Next to these four Ecclesiastical Orders, the Copts have three others, but lower — the Areef, which is translated by the Catholics, Dean; the Rais-Eshshamamiseh, which is translated Archdeacon; and the Shammas, or Deacon. The Areefs are, in general, those blind Schoolmasters who teach the children to learn by heart some prayers and passages of the Scriptures, and whose duty it is to instruct them in religion: the chief function of an Archdeacon is to teach some of the children of the rich Copts to read; and also to read sometimes the Gospel in the church: and the Deacon is also accustomed to teach children to read, and to read sometimes the Epistles in the church. The Archdeacon and Deacon need only to know how to read; and very often little boys, of seven or eight years of age, enjoy these titles.

The first three Orders only are called by their proper titles, together with the common title Abuna; for instance, Abuna Patriarch, Abuna Uskuf, and Abuna Kumus: the fourth Order, or the common Priests, are called by their name, joined to the title Abuna; thus, Abuna Michael, Abuna Athanasius: but the three lower Orders are called only by their titles; the Areef, the Rais-Eshshamamiseh, and the Shammas.

Monastery of Deir Assah—

June 12, 1827 —Early this morning, I made a little excursion, in company with Abuna Gabriel, and visited Deir Assab. The building of the Monastery is very large, and contains, besides two churches, forty cells, but which may more properly be called holes. It was formerly a Nunnery, but is at present only inhabited by a poor Christian Family.

Both the churches of the Monastery are clear and spacious: there are in each three small temples, which are consecrated to several of their Saints, and one of which was also consecrated to Arius. These two churches possess a large number of Coptic and Arabic Manuscripts, which are extremely old and worm-eaten: neither of these churches possesses a whole copy of the Bible, but only pieces of it: I therefore presented the Monastery with one, which was very thankfully accepted. Almost every Sunday, Divine Service is performed in the Monastery; at which about fifty Christians attend, from Medineh and villages which belong to it: on holidays, from 200 to 300 assemble. The priest shewed me, in one of the churches, a little cross made of silver, and told me, "With this we drive away the devil from our church." I did not like to dispute with him; but evinced my disbelief by keeping silence, which he seemed to observe.

Remarks on Fasting.

After we had visited all parts of the Convent, I asked for some milk; not thinking that this day was one of their fast-days, on which the Copts eat only bread, fish, and herbs, and drink water, coffee, and tobacco, till after sun-set: I say "drink tobacco," for, in the East, instead of saying, "Will you smoke a pipe?" they say, "Will you drink a pipe?" for they generally swallow the smoke first, and then push the pipe from their mouths. Notwithstanding this, they brought me some milk: but when I began to drink, Abuna Gabriel asked, if the Christians in England are accustomed to drink milk every day, and if we had no fasting days. I told him that we fasted also, but not so much as the people of the East; and that it would not be possible for us, because of the coldness of our climate. In regard to milk, I said, that we had no law in our Church concerning it; and asked him, if he could shew by the Scriptures that it is prohibited to drink milk at any time. He answered "No." Then I said to him, "Now hear me. You know that it is a great sin to use the Name of the Lord in vain, and that the Lord Himself has forbidden it in His Laws: nevertheless, you did not reprove my servant, who, this morning, several times profaned the Name of God!—'wallah!' an oath which is very frequently used, particularly among the common people: and you thus forget, in the observation of the traditions of men, to keep the Law of the Lord." I then took my Testament, and read to him the passage, Col. ii. 16—23. He kept silence, and afterwards reproved my servant.

In the afternoon, a message came from Muallim Arius, one of the richest Copts in Medineh, desiring me to let him have a Bible. I sent him one; but, soon after, the servant returned, stating, that his master did not like this book, because it was not handsome enough: his master wished to have one written with golden letters, and inquired of me for some gold water. I must confess that I grew a little impatient at this, and asked the servant whether his master was provided with another Bible: being answered in the negative, I requested him to tell his master, that, at the Day of Judgment, he would be called to account for despising the Word of God; and he would not then be able to say,

"I did not read the Word of God, because I could not get a Bible with golden letters:" at the same time I sent him that excellent Tract, "Dialogue between a Traveller and Yourself;" or, as it is very well titled in Arabic, "Dialogue between a Real and a Nominal Christian."

Discussion on the Apocrypha.

June 13, 1827—Rose very early this morning, again to visit the Schools, to try, if possible, to improve the condition of them in some measure: but they were not yet open, and a rich Copt who lived in the neighbourhood, seeing me walking to and fro in the street, requested me to enter his house. As soon as we had set ourselves down cross-legged, and I was presented with coffee and a pipe, which is always the first thing to be done in the East, I turned the conversation upon the Bible. He questioned me why we had only 66 Books in our Bible, when they had 81: I told him that we did not consider the other books as written by Divine Inspiration. By this answer he grew exceedingly angry; and when he felt himself unable to dispute with me, he sent his servant for the priests. The Copts, like the Catholics, make much of the Apocrypha; and the more so, as many principles of their Church are derived from it. The servant returned, and brought with him the Kumus, my teacher Abuna Gabriel, an Areef, and two Archdeacons: the possessor of the house told them my views about the Apocrypha; and the Kumus at first began to be angry, but I was happy in soon settling the matter. I told them that we considered only those Books of the Old Testament as Divine, which the Jews had taken into their Canon, and which were written in the Hebrew Language: and that we had the other books also, but not in the Bible; but that they are only read as other good books in the house. In regard to the Books of the New Testament, I told them that we only consider those Books as written by Divine Inpiration, of which it can be shewn incontestably that they were written by the Apostles and Evangelists themselves, and whose integrity and genuineness can be shewn by interior and exterior evidences. Upon this they had nothing to say, and seemed to be content. The Copts have an Apocryphal Book which they call "The Praxis of the Apostles," on which they ground many of their ceremonies: they say that it was written in an assembly of the Apostles in Jerusalem, like those precepts, Acts xv. 23-29; but they know nothing of its genuineness.

After this conversation I again visited the Schools.

Further Account of the Medineh Schools.

In the First School, where there may be about 30 Boys, I gave at first only to those who either already understood how to read or were now learning, each one a Tract; but the other children were not contented with this partiality, and pressed me without exception for Tracts, many weeping, and promising to learn to read. What could I do, but comply with their wishes? The poor blind Schoolmaster was exceedingly glad at the Tracts with which I presented the boys of his school, and wept that he himself was not able to read these Tracts with them. He intended to make me a present of a Manuscript of the Gospels in return; but I declined it, on condition that for the future he should allow those boys to read in it who were the most diligent in learning. These Tracts are hereafter to be used as schoolbooks, which will accomplish much; for, hitherto, many children were not able to learn to read, merely because their parents were not able to purchase the necessary schoolbooks for them: with printed books they were not, till now, provided; and manuscripts are too expensive for the greater number of them.

The Second School I found in a better condition than the first; the Schoolmaster being able to see and to read tolerably — a case very seldom met with in Egypt. Many poor men and women assembled before the door of the school; and surrounded me, snatching at one of my hands to kiss it, according to the manner of the East, to express their thankfulness for the little books with which I had presented their children. My eyes swam in tears when I left the school. May it please the Lord to bless these Tracts, that they become the means of the salvation of many. It belongs often to the ways of the Lord, to produce great things from little and, in the eyes of men, mean things.

This evening, Muallim Arius sent two of his servants, and invited me, quite against my expectations, to pay him a visit; the excellent Tract which I had sent him yesterday having produced the desired effect. He received me in a very friendly manner; entreating me now to let him have the Bible which he had rejected because of its mean appearance. We had a Christian conversation together.

Eagerness for the Scriptures and Tracts.

June 14 — My house has been, for some days past, like a market-place; with people coming and going. Children and Young Men of the Copts come, and wish to be presented with Tracts: almost all come without money, for the greatest part of the Christians here are extremely poor; and it is impossible to send them away empty-handed: yet I do not give to any one, before I have taken him into my room and tried his knowledge in reading. Some, who had not courage to enter my house to ask for a Tract, waited at the door till they saw me; when they came, kissed my hand and pressed it to their forehead, and kept silence till I asked them their business. There came also young men with two or three little boys, or fathers with their children; and entreated me for Tracts for the little ones, promising to teach them to read these little books. Money is very seldom to be met with in the Faioum; and I hope, that, if I have done too much, the Society will pardon me, and remember the words of our Lord, *Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* I sell very few Bibles and Testaments: though the price is very low, the people have

not so much money as to enable them to purchase. There came, among others, a Clerk to a Turk, who wished to speak to me alone: he told me that he wished to possess the Gospels, but that he was at present unable to purchase them, for his master had not paid him his wages for some months. This I heard was true. I told him that I could not give him this book gratuitously; but he took my hand, and begged so earnestly, that I found it impossible to refuse his petition.

June 15, 1827—Early this morning, my servant told me that a crowd of Young Copts stood at the door of my house, who wished to have Tracts. I took them into my room, tried their skill in reading, and, when they had no money to buy with, I presented them with a Tract, which they received gratefully. I have been very joyfully surprised to find so many Young Men in the Faioum able to read. Scarcely were these gone, when there came several other Young Copts, who purchased some books. A little later came Abuna Gabriel, an Areef, two Archdeacons, and about twenty children: several of these children came from neighbouring villages; and Abuna Gabriel entreated me to give every boy a Tract: when I found that all were able to read, I granted his request. Designedly, I caused one of the boys to read the Epistle to the Bishop of the Church in Philadelphia (Rev. iii. 7—13); which gave occasion to a profitable conversation.

Coptic Views of the Lord's Supper.

After this, the priest turned the conversation to the Holy Supper; and caused me to explain to him, as well as I could in Arabic, the ceremonies which we use in our Church in administering the Holy Sacrament. They seemed content with it; only my priest intimated that their round little loaves were more suitable for the Holy Supper than our mode of breaking the bread: I took my Bible, and read to him Matt. xxvi. 26; on which he kept silence. The Copts administer the Holy Supper, in general, every Sunday in their churches, but only the bread; and every one who wishes it, may partake of it; but the wine is received by only a few, whom the priests think worthy of it: with these they go into a separate room, and give them two or three spoonfuls of wine; for the Copts, like the Abyssinians, administer the wine by means of a spoon. The bread of the Sacrament any one may receive, without preparing himself for it: but not so the wine: if any person wishes to partake of this, he is obliged to fast some days before and after, and is to abstain from spitting for several hours. Poor Copts!

One of the Archdeacons asked me for a New Testament; which I was obliged to give him, being a poor man, and greatly esteemed as a pious man among his brethren. Afterwards, I went, in company of Abuna Gabriel, to pay a visit to the Kumus; but whom I soon left: in general, priests of the higher rank are the least concerned about the truly spiritual welfare of the people.

Renewed Application for the Scriptures and Tracts.

June 16—At eight in the morning came Abuna Gabriel, bringing with him five other Christians, and a great number of Boys; who, having heard of me, had come from the neighbouring villages. We first of all read together that excellent Tract, "The Traveller and Yourself;" afterward the Thirteenth Chapter of the First Epistle to the Corinthians; and, lastly, the Epistle to the Church of Laodicea, which became the subject of a long and serious conversation, which I hope will not be in vain. During the time of our conversation, there was a continual succession of persons, who, as my house stood open, listened for a while, and then went away. May the Lord, by the power of His grace, prepare me more and more, to be a faithful, wise, and humble steward of His mysteries, to the glorifying of His Holy Name!

June 17. *Sunday*—This morning I was visited by several Copts, and a large number of Boys: we read together, by turns, several Chapters of our Holy Scriptures, which gave us plenty of opportunity for conversation; but, above all, the sufferings of Messiah, in the Fifty-third Chapter of Isaiah. The whole afternoon my house was filled with men; some coming, others going: we read together some Chapters of the Bible and part of several Tracts, and conversed about what we read: I also sold some New Testaments and Tracts, which till now was very seldom the case: I thought that some among those who came this afternoon were Mahomedans; but I thought it not prudent to ask.

Population and Villages of the Faioum.

The total number of the Copts in the Faioum it was difficult to ascertain. Muallim Arius told me that there may be about 1500 families of them in this country, and we may reckon therefore about 5000 souls. The greatest part of them live in Medineh and Fidemin. Fidemin lies about two hours from Medineh: in Medineh live, as I have already mentioned, about 300 families: in Fidemin, about 250; and the rest live dispersed in 23 Villages. The total number of Villages in this country I reckon at 50. The names of the Villages where Christians live, and their distance from Medineh, are as follows—

Near Medineh is Darramat—at 1½ hour distance, are Disi and Hauwara—2 hours; Edsa and Adama — 2½ hours; Meshidhalfe, Natul, and (with 100 Christian Families) Senores — 3 hours; Aginsin, Garats, Nalifi, Tobhar, and Minie — 3½ hours; Ambasha, Lahon, and Sirbe — 4 hours; Sanahur, Nesle, Sirsine, Damije, and Rouda. The number of Christians in each village, I was not able to ascertain: this list was procured with difficulty.

Preparation for Departure.

June 18 — The heat increases every day: it is already insufferably hot, so that I am not able to make an excursion into the country without danger of being attacked by fever: the thermometer varies from 95° to 100°, and 105° to 110° Fahrenheit; and in the month of August it rises, I am told, to 120°. Having done what I am able to do in so hot a season in this part of Egypt, I do not think it prudent to prolong my stay here, and to put my life in danger, but intend to-morrow

to set out for Caïro, by the way of Dashour. I take this more troublesome way, in order to know both roads.

In the afternoon, my friend and I went to pay a visit to the Cachef, who received us most kindly; and, when he heard that we came to take leave of him, he seemed not to like it, and entreated us to stay longer. I did not expect to find such a noble Turk in the Faioum: by what I heard, he is esteemed by the people as an uncommonly just and humane governor. In the evening I was visited by friends of the Copts, who came to take leave of me; and several of them entreated me soon to return.

From Medineh to Caïro.

June 20, 1827—At early dawn yesterday, we loaded our camels, and took our departure from Medineh. The heat was almost intolerable: the hot and sandy air from the interior burnt our faces, necks, and hands; and threatened often to suffocate us. We passed by several villages; and, about one o'clock, arrived at the summit of a hill which commands a view of the Birket el Karoun. About three we reached Tomieh, which is the last place of the Faioum: its situation is quite in the Desert: it is a very wretched place, and one may wonder how men are able to live there: still it is populous. The best place which we could get for our refreshment was a stable, which was occupied by poultry: we intended to stay at Tomieh till the next morning; but our wretched lodging (where we could not hope to find rest at night, as well because of the vermin with which the place was infested as from fear of scorpions which are at home in such places), and the heat of the last day, brought us to the resolution to break up again in one or two hours from Tomieh, and to travel through the Desert during the night. All that we could get for refreshment was a little black coffee, and melons. At four o'clock we loaded our camels again, and set off for Dashour; taking with us two armed Bedouins as guides. It was exceedingly dark in the night: we had continually to ford the deep sand of the Desert; and it would have been impossible for us to continue our way, if our Bedouins had not been well acquainted with it. Our little caravan went on but slowly: we had to cross a high mountain which separates the Faioum from the Nile Valley, and it was not till four o'clock this morning that we reached the Pyramid of Dashour, quite exhausted. Here we unloaded our camels, and spread our straw mat under a sycamore-tree, in order to seek a little sleep; but in vain: for the day began to dawn — the dew fell — and a great number of frogs appeared, which crept under my coverlit, so that I was not able to sleep, being continually at war with them. We remained under our sycamore-tree till seven o'clock: and after we had enjoyed a little black coffee and a piece of old bread, the only luxury which we could have, we loaded our camels, in order, if possible, to finish our journey to-day. We passed by the Pyramid of Saccara, where we saw several ruins of the Memphis of the Scriptures; and reached Gizeh at four in the afternoon, where we *had to pass the Nile with our camels*; and, at six, arrived in Caïro, where I found rest and refreshment in the family of Br. Krusé.

Favourable Prospects in the Faioum.

I look back with joy to this journey. More might, it is true, have been done, had the weather been better. Faioum may become, in future, a fit place for a married Missionary: the country is beautiful, and not far from Caïro: such a Missionary might reside at Medineh, and could open one or two Schools, and pay occasional visits to Fidemin and to the 25 Villages which lie round about Medineh. The Christians are of better character than those in Caïro, but exceedingly poor.

The Missionary must have authority to distribute books at a very low price, or even gratuitously. I sold, during my stay in the country, only four Bibles, six New Testaments, and four Gospels; for which I received 97½ piastres: I gave away to poor priests two Bibles and five New Testaments. Tracts I was only able to sell to the amount of 12½ piastres; but I distributed, in the schools and in my house, upward of 300: and I hope, that, by these little messengers, a greater desire for the Holy Scriptures themselves will be excited, and then they will seek more eagerly for the means to purchase them. In regard to the Schools in Medineh, I believe that a great deal of good has been done by introducing a common reading-book: till now they have had only some few tables of wood, upon which were written passages of the Bible. It would not be difficult to establish one or two large and very promising Schools in Medineh, which I hope will soon be done: but they must be erected and at first maintained by the Missionary; for the little which the school-boys now pay must be left for the poor and blind Areefs.

If it is asked why the Missionary should be married, I reply, that, though an unmarried Missionary is likely to be more useful in travelling than one who is married, his mind being free from family cares and therefore more enterprising; yet he will not be so useful for a fixed post: for he cannot, in these countries, gain access to the families; which circumstance deprives him at once of the greater part of his opportunities of usefulness.

The Clergy in the Faioum are, as in all other parts of Egypt, deadened with numerous ceremonies, and hostile to a living faith. Our first attention must, however, be directed to them; but we shall never obtain much influence in the Coptic Church, without the outpouring of God's Holy Spirit upon its members.

India within the Ganges.

BISHOP HEBER ON STATE AND PROSPECTS OF CHRISTIANITY IN THE UPPER PROVINCES.

(*Continued from p.* 291.)

Cawnpore.

Oct. 11, 1824: *Sunday*—I confirmed upwards of eighty persons; a considerable portion of whom afterwards received the Sacrament.

Oct. 12—I visited the new Military Ho-

spital and Regimental School of the 16th Lancers, both of which are in excellent order: the School is on the National System, and conducted extremely well.

An Institution, of a wider scope and loftier pretensions, was established some years ago in Cawnpore, for the Children both of Europeans and Natives; which obtained a very liberal subscription from the English residents, and has since received from Government a handsome grant of 400 sicca rupees per month. It has an excellent house, with good school-rooms, an English Master and Mistress at a large salary, and a Persian Moonshee; but I found it attended but by few European and Half-caste, and still fewer Native, Children—in deplorable want of books and other similar supplies—and with a Master, who had apparently been brought in as a party measure, who was previously altogether inexperienced in the improved system of education, and actually declined to be examined in any of the points most necessary to his usefulness. Except their Catechism, which they said well, there was nothing satisfactory in the appearance, numbers, or proficiency of the European Children. The Native Boys were learning Lindley Murray's Grammar, without any tolerable knowledge of the language in which it is written; and had, for their single class-book, Joyce's Scientific Dialogues, which they stammered over by rote, but could none of them construe into Hindoostanee. I asked if they had any Hindoostanee Books, and could read them into English—if they learned geography, mathematics, or even wrote English Exercises by double translation or otherwise: nothing of the sort seemed to have entered the Master's head. He taught them to write a fair hand, and to work ridiculous and useless sums in fellowship and the double rule-of-three, and this was all his ambition. Archdeacon Corrie kindly undertook, during his stay at Cawnpore, to put him into a better train; and I wrote out a list of books, which I recommended to the Committee to supply him with, as well as some of the primary and simplest elements of Bell's System of Education. Thus, I hope, things will be amended: at present, they are bad enough; and, when compared with the establishment at Benares, not at all creditable to those who have employed more ample means with so little judgment.

Cawnpore is a place of great extent, the cantonments being six miles from one extremity to the other; but of very scattered population. Its population, however, abstracted from the civil and military establishments, is still considerable: there are many handsome mosques; and the view of the town from the Course gives quite the idea of a city.

There is, at Cawnpore, no regular Christian Church. Divine Service is performed, alternate mornings and evenings, in a thatched but convenient bungalow nearly in the centre of the station, and in a riding-house adjoining the cavalry barrack. Government has sanctioned the building of two Churches; but on a scale, I am told, of so rigid inspection and economy, that nobody will undertake the contract.

July, 1828.

Lucknow.

Oct. 21, 1824—The population of Lucknow is guessed at three hundred thousand: but Mussulmans regard every attempt to number the people as a mark of great impiety, and a sure presage of famine or pestilence; so that nothing can be known with accuracy: it is, I really think, large enough and sufficiently crowded to contain that number.

There are, in Lucknow, a considerable number of Christians of one kind or other. Besides the numerous dependants of the Residency, the King has a great many Europeans and Half-castes in his employ. There are also many tradesmen of both these descriptions; and a strange medley of adventurers of all nations and sects, who ramble hither in the hope, generally a fruitless one, of obtaining employment.

I had numerous Congregations, both at the Cantonments and the Residency, the two Sundays which I staid. The Hindoostanee reads well in prayer, particularly those words which are derived from the Arabic, as most of the religious terms in the translation of our Liturgy appear to be. I like the sound of "Aram Ullahi jo sare fahemon se bahur hue"—"The peace of God &c.;" and of "Khoda Khader, Mutluk, jo Bap our Beta our Ruk Kodus hue"—"God victorious, Mighty, the Father, Son, and Holy Ghost." I had also twelve candidates for Confirmation, and administered the Sacrament to twenty-five persons; and found the people extremely anxious to assemble for public worship. The first Sunday I preached, indeed, three times; and twice the second: besides giving two Confirmation Lectures on the Friday and Saturday, and some other occasional duty. Mr. Ricketts (the Resident) is, himself, in the habit of acting as Chaplain at the Residency every Sunday; but the people in the King's employ, and the other Christian Inhabitants, complain that Government are very jealous of their attending at that place, and they express great anxiety to establish a similar meeting for devotional purposes among themselves. It would not be expedient, at present, to send a Missionary here; but they might have a Schoolmaster, furnished by our Society with a stock of Sermons to be read every Sunday. I have requested Mr. Corrie to inquire for such a person.

There are a few Roman Catholics, mostly Portuguese, or their degenerate descendants, who have a small Chapel, and a Propaganda Franciscan Priest.

Nov. 1—Having taken leave of my two kind-hearted friends Mr. and Mrs. Ricketts, of the Corries, and of poor Lushington, whose bad health obliged me to leave him behind under the care of the Residency Surgeon, Mr. Luxmoore, I set off from Lucknow alone; and, I confess, with more regret and depression of spirits than I expected to feel on such an occasion. I had become quite intimate with Mr. and Mrs. Ricketts: for the Corries and Lushington I feel a sincere regard; and I could not but be painfully sensible how great the probability was, in such a climate, that this might, on earth, be our last meeting. I had the satisfaction, however, to leave the Archdeacon much better than he had been;

and to find that Mr. Luxmoore thought favourably of Lushington's case. But it was, altogether, a sad taking-leave. Lushington was very low, in spite of many endeavours to speak cheerfully—the Corries much agitated, and their little girls in tears: and I do not think that I felt least of the party, though I believe I talked the most on various subjects.

Shahjehanpore.

Nov. 10, 1824 — I found no professional duties to perform; but endeavoured, during the day, to persuade the Gentlemen of the station to remedy, in some little degree, in their secluded situation, the want of a Chaplain (of which they complain, but which I see no chance of supplying at present), by meeting at some convenient place on Sundays, and taking it by turns to read a selection, which I pointed out, from the Church Prayers, the Psalms, and Lessons of the day, and a printed Sermon. I urged on them the example of Mr. Ricketts at Lucknow, and hope I produced some effect: at any rate I am glad that I made the trial; and I think I gave no offence by doing so.

Bareilly.

Nov. 14 — Mr. Hawkins, the senior Judge of the Circuit, had offered the use of a large room in a house of his in the immediate neighbourhood of my encampment for Divine Service; and I had the pleasure of finding a numerous Congregation of the Civil and Military Officers with their families; as well as a good many Christians of humble rank, chiefly musicians attached to the regiments stationed here, with their wives. I had, I think, sixteen Communicants.

Bareilly is a poor ruinous town, in a pleasant and well-wooded, but still a very flat country. I am told, that when the weather is clear (it is now hazy) the Himalaya Mountains are seen very distinctly, and form a noble termination to the landscape: nothing, however, of the kind is now to be seen, though the distance is barely sixty miles. The nights and mornings are become, really, very cold; and in my tent I find a blanket, a quilt, and my large cloak, no more than enough to keep me comfortable.

Nov. 15—I breakfasted and dined to-day at General Vanrenen's, and met a very large family-party. They were extremely hospitable, kind-mannered, and simple-hearted people; and the General has seen more of different parts of India than most men whom I have met. After breakfast, I had a number of children brought to be baptized—three couples to be married—and one young woman, a native, (but engaged to be married to an English Soldier,) who was a candidate for baptism. She spoke English a little, though imperfectly; and, to my surprise, was not much better acquainted with Hindoostanee, being a native of Madras: her intended husband, however, a very respectable young man, had evidently taken much pains to instruct her in her new belief: she repeated the substance of the Lord's Prayer and Creed very well in English; and afterward explained, in answer to my questions, the different clauses intelligibly in Hindoostanee: in Telinga, her husband assured me, she was very perfect in both: I explained to her, myself, as far as our means of communication went, and got him to explain to her more fully, the obligations which she was to take on herself in baptism and marriage: for baptism she seemed very anxious; and, to judge from her extreme seriousness during the ceremony, and the trembling earnestness with which, both in English and Hindoostanee, she made the promises, I trust it was not performed in vain. This day, I baptized and married her: her name was Cudjee, but her husband wished that she should now be called Susan. These ceremonies all took place at General Vanrenen's house; he having good-naturedly appointed the people to meet me there, as being more roomy than my tent, and more centrically situated with reference to those who were likely to attend.

*Bareilly to Almorah—Ascent of the Lower Range of the Himalaya Mountains.**

Nov. 16: *at Bareilly* — I had been for some time in much doubt as to the expediency, after the many delays which I had experienced in my journey, of proceeding to Almorah; but what I heard during these few days at Bareilly determined me in the affirmative. Though an important station, it has never been visited by any Clergyman; and I was very anxious, not only to give a Sunday to its secluded flock, but to ascertain what facilities existed for obtaining for them the occasional visits, at least, of a Minister of Religion, and for eventually spreading the Gospel among these mountaineers, and beyond them, into Thibet and Tartary.

The former of these objects I have good hopes of being able to accomplish: a residence in these cold and bracing regions may, in many cases, do as much good to Chaplains and Missionaries, exhausted by the heat of the plains, as a voyage to Europe would do; and good men may be well employed here, who are unequal to exertion in other parts of our Eastern Empire.

To the second, there are many obstacles; not likely, as yet, to be overcome, and in encountering which considerable prudence and moderation will be necessary: but there are facilities and encouragements also, which I did not expect to find; and if God spare me life and opportunities, I yet hope to see Christianity revived, through this channel, in countries where, under a corrupted form indeed, it is said to have once flourished widely, through the labours of the Nestorians.

My opinion as to the advantage which might arise from such a visit was fully confirmed; and I found reason to believe, that, late as the season was and much as I have to do, the present is likely to be the best, if not the only opportunity for such an excursion.

The whole skirt and margin of the mountains are surrounded by a thick forest of

* This account of the ascent of the Himalaya Mountains is much abridged from that given by the Bishop; who introduces into the narrative of his approach to this most elevated spot on the face of the earth many interesting circumstances and picturesque descriptions which are here unavoidably omitted: enough is, however, retained to give a general idea of this sublime region.—*Editors.*

nearly two days' journey, with a marshy soil and an atmosphere, during two-thirds of the year, more pestilential than the Sunderbunds, or the grotto Del Cani—a literal "belt of death," which even the natives dread to go near; and which, during the rains more particularly, the monkeys themselves are said to abandon. After the middle of November, this is dry, practicable, and safe; so that the very delays which have thrown my arrival at Rohilcund so late, have given me an opportunity which I may, under the usual circumstances of my visitation, never have again, of penetrating into Kemaoon.

For the present excursion, Captain Satchwell, the acting Commissary General of the district, promised me the use of some mules, which Government was sending up to Kemaoon for the public service there. Mr. Boulderson, the Collector, offered me the loan of an able and experienced pony; and I received a Letter from Mr. Traill, the Commissioner for the Affairs of the Hill Countries, offering me every assistance in the last four mountain-stages. Under these circumstances, I made up my mind not to miss the opportunity.

Nov. 18, 1824: *at Shahee*—Mr. Boulderson took me a drive. We had a faint view of the range of the Himalaya, indistinctly seen through the haze, but not so indistinctly as to conceal the general form of the mountains. The nearer hills are blue: above these rose, what might, in the present unfavourable state of the atmosphere, have been taken for clouds, had not their seat been so stationary and their outline so harsh and pyramidical, the patriarchs of the continent, perhaps the surviving ruins of a former world, white and glistening as alabaster, and even at this distance of, probably, 150 miles, towering above the nearer and secondary range, as much as these last (though said to be 7600 feet high) are above the plain on which we were standing. I felt intense delight and awe in looking on them; but the pleasure lasted not many minutes: the clouds closed in again, and left us but the former grey cold horizon, girding in the green plain of Rohilcund, and broken only by scattered tufts of peepul and mangoe trees.

Nov. 19: *at Sheeshghur*—Carneth Llewellyn and Snowdon, at certain times in the year, make, really, as good a picture as the mountains now before me; and the reason that I am so much more impressed with the present view, is partly the mysterious idea of awful and inaccessible remoteness attached to the Indian Caucasus, the centre of earth,

Its Altar, and its Cradle, and its Throne;

and still more the knowledge derived from books, that the objects now before me are really among the greatest earthly works of the Almighty Creator's hands—the highest spots below the moon—and out-topping, by many hundred feet, the summits of Cotopasi and Chimborazo.

Nov. 20: *at Kulleanpore*—The country is by no means ill cultivated, thus far; but, as we approach the forest, it gradually grows marshy and unwholesome, and the whole horizon, at some little distance, was wrapped in a thick white mist, which Mr. Boulderson called "Essence of Oul," the native name for the malaria fever. The only satisfaction to be derived from a journey through such a country, is to look steadily at the mountains beyond it, which increase, as we advance, in apparent magnitude and beauty. The snowy peaks, indeed, are less and less distinguishable; but the nearer range rises into a dignity and grandeur which I by no means was prepared for, and is now clearly seen to be of itself divided into several successive ridges, with all the wildest and most romantic forms of ravine, forest, crag, and precipice. They are now perceptibly and obviously, even to the eye, the highest mountains which I ever saw sufficiently near to judge of them. At the foot of the lowest hills, a long black level line extends, so black and level that it might seem to have been drawn with ink and a ruler. This is the forest; from which we are removed several coss, though the country already begins to partake of its insalubrity.

Nov. 21: *at Ruderpore*—The country is dismal; leaving everywhere the marks of having been cultivated at no distant period, but now almost overgrown with a rank vegetation of a dusky, poisonous-looking plant, something like nightshade, and tall jungle-grass often considerably higher than the head of a man on horseback. In drawing near Ruderpore, we found all the usual marks of a diminished and sickly population, a pestilential climate, and over-luxuriant soil.

Nov. 22: *at Bamoury*—Near Bamoury we saw some Khasiya, inhabitants of Kemaoon, who yearly come down, after the unwholesome time is over, to graze their cattle and cultivate the best and driest spots of the forest with barley and wheat, which they reap and carry back with them before April is far advanced; when they return to reap the similar, but somewhat later crops, which they had sown before they left their own country. At the same time they obtain an opportunity of disposing of their honey and other commodities of the hills, and buying different little luxuries with which the plains only, and the more civilized parts of Hindoostan, can supply them. Many of them were close by the way-side; very dark and meagre people, but strongly and neatly made, and not so diminutive as the inhabitants of such mountains generally are: they were all wrapped up in the long black blankets of their marshland neighbours, but very few of them had arms. We now passed a rapid brook of beautiful water: a little above, some miserable sheds pointed out the Company's warehouses and police establishment; and a sentry, in a green uniform, who presented arms as we came up, and a daroga (superintendant), who could hardly speak Hindoostanee, shewed us that we were already in a new land, and within the limits of the Himalaya. I found letters from Mr. Traill and Mr. Adam at Almorah; Mr. Trail saying that he had sent down his own poney for my use, together with 21 coolies from Almorah, being convinced that I should want nearly that number for

the conveyance of my own baggage and that of my people. Mr. Adam spoke of his own bad health, which had obliged him to remove from Almorah to Havelbagh; and said, that though he could not be present to receive me, I should find his house at Almorah ready.

Nov. 23, 1824: *at Beemthâl*—We proceeded on our journey as it began to dawn. The road was steep and rugged. I was surprised to see how dexterously our ponies picked their way over large rolling pebbles and broken fragments of rock, how firmly they planted their feet, and with how little distress they conquered some of the steepest ascents which I ever climbed. The country, as we advanced, became exceedingly beautiful and romantic: it reminded me most of Norway; but had the advantage of round-topped trees, instead of the unvaried spear-like outline of the pine. We met two or three companies of Khasiya Peasantry, going down to their annual cultivation of the forest: their industry seems very great: in every part where the declivity was less steep, so as to admit a plough or a spade, we found little plots of ground, sometimes only four feet wide and ten or twelve long, in careful and neat cultivation. Some of these were arranged in little terraces, one above the other, supported by walls of loose stones: and these evidences of industry and population were the more striking, because we literally did not pass a single habitation; and even at Beemthâl, besides the Company's guard-room and warehouses, only one miserable hut was visible. Beemthâl is, however, a very beautiful place. It is a little mountain-valley, surrounded on three sides by woody hills; and, on the fourth, by a tract of green meadow, with a fine lake of clear water. It is 3200 feet above the level of the sea, and 2700 above the plain of Rohilcund. Yet, even now, Mount Gaughur, which closed our present prospect, was 5400 feet higher than we were; and if we had been on Mount Gaughur, we should have seen peaks of 16,000 feet above us still.

Nov. 25: *at Ramghur*—I remained yesterday at Beemthâl. This morning, after coasting a lake for one mile, we went for about thirteen more, by a most steep and rugged road over the neck of Mount Gaughur; through a succession of glens, forests, and views of the most sublime and beautiful description. I never saw such prospects before, and had formed no adequate idea of such. My attention was completely strained, and my eyes filled with tears: every thing around was so wild and magnificent, that man appeared as nothing; and I felt myself as if climbing the Steps of the Altar of God's great Temple. The trees, as we advanced, were in a large proportion fir and cedar; but many were ilex: and, to my surprise, I still saw, even in these Alpine tracts, many venerable peepul-trees, on which the white monkeys were playing their gambols. After winding up a wild romantic chasm, we arrived at the gorge of the pass, in an indent between the two principal summits of Mount Gaughur, near 8600 feet above the sea. And now the snowy mountains, which had been so long eclipsed, opened on us in full magnificence. Nundivedi was immediately opposite; Kedar Nâth was not visible from our present situation; and Meru only seen as a very distant single peak. The eastern mountains, however, for which I have obtained no name, rose into great consequence; and were very glorious objects, as we wound down the hill on the other side. The guides could only tell me that they were "a great way off, and bordered on the Chinese Empire." They are, I suppose, in Thibet.

On Mount Gaughur I found the first ice which I have come in contact with.

Ramghur is a very small and poor village: the houses, people, children, and animals shewed marks of poverty. This tribe of the Khasiya Nation, the chuprassee (police guard) told me, are decidedly of migratory habits, dividing their time between the hills and the forest according to the seasons; and it was thus that he accounted for the miserable state of their habitations. Even here are numerous traces of the superstition of India: we passed some rudely-carved stones, with symbols of brahminical idolatry; and three miserable-looking beggars, two Brahmins and a Viragee, came to ask alms, in a strange mixture between Khasiya and Hindoostanee.

Nov. 26: *between Ramghur and Almorah*—The snowy peaks had been concealed ever since we descended Gaughur; but the country is still very sublime: the road is yet more rugged and steep than that over the Gaughur, and the precipices higher. On climbing a second mountain, we had a more extensive and panoramic view of the icy range than we had seen before, and the guides pointed out Meru! "That, my Lord," one of my sepoys cried out, "is the greatest of all mountains! Out of that Gunga flows!" A younger sepoy, who is not a man of many words, merely muttered, "Ram! Ram! Ram!"

I had expected, from this hill, to see something like a table-land or elevated plain; but found instead, nothing but one range of mountains after the other, quite as rugged, and, generally speaking, more bare than those which we had left, till the horizon was terminated by a vast range of ice and snow, extending its battalion of white shining spears from east to west, as far as the eye could follow it; the principal points rising like towers in the glittering rampart, but all connected by a chain of humbler glaciers. On one of the middle range of mountains before us, a little lower than the rest, some white buildings appeared, and a few trees, with a long zig-zag road winding up the face of the hill. This, I was told, was the city and fortress of Almorah.

The mountains which I passed in these stages were all, so far as I saw, of limestone. There are, indeed, vast detached masses of granite lying everywhere on the sides of the hills, in the valleys and the torrents; and the peaks of mountains, if I had climbed up to them, would doubtless have proved of the same substance. I saw no ice; and indeed I had many opportunities of observing, that, high as we had climbed in the course of the day, we were not so high as when on the top of Gaughur.

My attention here, as elsewhere, is never

quite withdrawn from Missionary Inquiries; but, in the annual emigration of the Natives, I see a great hindrance to their reception of the Gospel or the education of their children. At Almorah, however, and in the other towns, the case is, in some respects, different.

Almorah.

Nov. 27, 1824: *at Almorah* — Almorah is approached by a very long and steep zig-zag road, which a few resolute men might defend against an army. On seeing the impenetrable nature of this whole country, one cannot help wondering how it ever should have been conquered: its first subjection, however, by the Ghorkhas was in consequence of a disputed succession, and forwarded by the dissensions of the people themselves: its recent conquest by the British was aided by the good-will of all the natives, whom the cruelty of their masters had disposed to take part with any invader.

I was met by Mr. Traill about half-a-mile from the town. I found Almorah a small but very curious and interesting place: the tradesmen are a much more respectable-looking race than I had expected to see, from the filth and poverty of the agricultural Khasiyas.

Mr. Adam received me most hospitably. He introduced me to Sir Robert Colquhoun, the Commandant of the local troops of Kemaoon, who invited me to accompany Mr. Adam and himself, on Monday, to his home at Havelbagh, where the native lines are.

Nov. 28: *Sunday*—This day I enjoyed the gratification of being the first Protestant Minister who had preached and administered the sacraments in so remote, yet so celebrated, a region. I had a very respectable Congregation of, I believe, all the Christian Inhabitants of Almorah and Havelbagh. Mr. Adam allowed me to make use of the two principal rooms in his house, which, by the help of the folding-doors between them, accommodated thirty or thirty-five with ease.

Havelbagh.

Nov. 29 — I went down this morning to breakfast, and to remain during the rest of my stay in Kemaoon, at Sir Robert Colquhoun's, in Havelbagh, by a steep and winding, but firm and safe road, carried down the northern side of the mountain of Almorah, into a larger valley than I had yet seen in Kemaoon, where are lines for the provincial troops, and several bungalows for the civil officers. Havelbagh is probably 2500 feet lower than Almorah.

It is pleasing to see on how apparent good terms Mr. Traill is with all the people: their manner in talking to him is erect, open, and cheerful; like persons who are addressing a superior whom they love, and with whom they are in habits of easy though respectful intercourse.

We propose to accompany the Bishop, in the next Number, through the remainder of this Journey in the Upper Provinces: and shall now close with his description of this elevated region, in an extract from a Letter addressed by the Bishop to Lord Grenville relative to its natural productions, followed by some passages of the Narrative in reference to the highest range and the countries from which it separates the British Territory.

The ilex, which was the only species of oak that I saw, grows to a great size on the sides of the secondary range; mingled with the walnut, the crab, the small black cherry, and a truly European underwood of black thorn, brambles, raspberries, dog-roses, and very tall and formidable nettles, whose stings excited much astonishment and some alarm in my Hindoostanee followers; while I know not whether the feelings which the scenery suggested to me were more painful or pleasing, so completely was I often carried back to some parts of Shropshire and Montgomeryshire. I am not ashamed to say that the tears were, more than once, in my eyes, as I rode through thickets, the very air of which breathed England, and by streams and little mountain lakes as cold, as black, as clear and noisy, as if they had issued from Snowdon; though the spell was dissolved, from time to time, by the sight of mountains such as Europe has not to shew, and by the occasional glimpses of the still lower valleys, dark with the exuberant foliage of an Indian Wood, and abounding in the usual eastern accompaniments of monkeys, gigantic snakes, and malignant vapours. These monkeys and snakes are found but a little way up the hills; while, on the other hand, the chamois is not seen below the highest peaks of the secondary range, and the Yâk or Thibet Cow pines away when removed from the neighbourhood of its native glaciers. But there are other animals to whom heat and cold seem matters of great indifference: the bear, the wolf, and the hyæna abound wherever there are food and covert; and the tiger is found, of undiminished size and ferocity, from the lowest level of the Terrai, or marshy forest, at the foot of the hills, up to the edge of the ice, and I believe even beyond the passes into Chinese Tartary.

Nundidevi, the highest peak in the world, is stated to be no less than 25,689 feet above the sea, and 4000 feet and upward higher than Chimborazo. Bhadrinâth and Kedarnâth are merely two ends of the same mountain: its height

selves had derived from the Gospel, and the fulfilment of prophecy in many countries and even in their own case: I gave them some Missionary Information, and told them of the great exertions which Christians are making everywhere to convert the Heathen, and of the contributions which are offered even by those who have little but bread and water to live upon: I finished with an affectionate appeal to them, asking them what they were willing to do for the Saviour, who had done so much for them; bringing forward, lastly, the example of the Negroes in Western Africa: I asked them also for contributions, in order to make the Gospel known wider and wider; and told them, that any one who wished to subscribe any thing should come to me on the morrow, and I would note down their names.

May 7, 1827—In the morning, the Christians came to me to subscribe, expressing themselves much pleased with the subject. I got twenty-six subscribers, from one to four annas per month.

May 8 — Went to Semlya School; where I examined the first-class boys in the Catechism, on the subject of the Lord's Supper: while speaking on the subject, a number of Brahmins came in, and heard quietly; and one old man afterward expressed himself particularly pleased with the instruction given to the boys: the boys answered very well: so much so, that I rewarded each of them. In the evening, went to Semlya Chapel, where I addressed a numerous Congregation, chiefly on the fallacy of their Shasters—their inability to save themselves—and the invitation to come to Christ, He being the only way of salvation: there were some who wanted to object; but I would not allow them to speak, considering those who propose questions IN PUBLIC as generally deceivers, who come only to disturb the Congregation.

May 12 — In the afternoon, the School-Pundits and Sircars came, with whom I read part of the Sixth of St. Matthew, and explained the Lord's Prayer. Some of them held the Hindoo doctrine of God being all and in all, and we being part of God. I told them, that if we were part of God we must be like Him; but God being holy and just, and we being evil and sinful, how could we be like Him? Again: God being the punisher and hater of sin, how could He punish us if we were part of Himself? Again: if we were part of God, we must know one another's thoughts; whereas none of us knows what another man thinks, neither does any other man know what we think; but God knows all: from Him our most secret thoughts are not hid, therefore He is in every respect superior to us — an Infinite, Almighty, Omniscient Being, whose nature we cannot comprehend. We are separate beings from God, and separate from one another; and neither the pleasure nor the misery of another affects us to such a degree as if we were not separate beings. In the same way we shall each of us enjoy the fruits of our own individual faith in Christ, as we cannot believe for one another; and every sinner must also bear the punishment of his own individual sins, not the punishment of the sins of another man. Illustrating this further with a few familiar parables, they seemed perfectly satisfied; and had to confess that their Shasters were wrong on the subject, and that they had not hitherto used their own reason on the matter. I impressed particularly on their minds the necessity of using our reason in every thing, and not to remain blind-folded in matters of such vital importance; and I shewed them the harmony and truth of the Christian Scriptures, which not only are in harmony with each other in every point of doctrine and morality, but exhibit also the most perfect and most reasonable system of true philosophy that ever was known on earth.

May 16 — All day busy composing a History of the Bible, in Bengalee; which afforded, at the same time, much opportunity for conversation with the Pundit respecting the most useful mode of making Christianity known among his countrymen. It was his decided opinion, that we should endeavour to get more among the most respectable Natives: if five or six families of that class should embrace Christianity, it would have, he thought, a mighty effect on the mass of the people. He added, that fornication and adultery were prevalent in Calcutta to an awful degree; and that there is hardly one Baboo to be found, who has not one or two concubines, whom he maintains at an enormous expense, while his married wife or wives are nearly starving at home: this is the testimony of a Native respecting his own countrymen, whom he pronounces to be liars, greedy for gain, and given to divers lusts and innumerable evil practices, which he thinks must at some period draw down signal vengeance from Heaven upon this modern Sodom.

May 18—In the morning went to see Shealdah School, and examined the First and Second Classes. The subject gave occasion to speak at large on the deceitfulness of Satan, and his deceiving the whole world. I shewed them how he had deceived the Hindoos—in teaching them to believe in three-hundred-and-thirty millions of Debtas, instead of believing in One God, the Creator and Preserver of all—and to hope for salvation from bathing in the Ganges, from pilgrimages, ablutions, offerings, self-immolations, repeating formularies of prayers, &c. while they see that all who do these things commit again the same sins as before, and become no better. While speaking, a crowd had gathered near the door, who listened very attentively; and frequently said, "It is all true, what the Sahib says." They seemed particularly struck when I told them that they needed none of these performances, and had not to pay for their salvation; but that Jesus Christ invites all to come and be saved, without money and without price.

May 22—At one of the Schools some respectable men from the neighbourhood came in, apparently very desirous of having some conversation with me. After some questions and answers, they pressed me to take a seat; and, when seated, they questioned me re-

specting our exertions and design, and the cause of our coming into this country to introduce a new religion. I told them, freely, that we Christians believe the Hindoos to be ignorant of the way of salvation; and gave them the reasons for this assertion—that, on this account, many religious persons in England had formed themselves into Societies, to send out Missionaries, in order to establish Schools and to preach and distribute the Word of God among the Heathen. I afterwards adverted to the necessity of their receiving this religion; there being no salvation without Christ, who had, *once for all*, offered an all-sufficient sacrifice for our sins. One of them said, "Ah, you believe in Christ, that He is the Mediator: I know and have often heard this." I then illustrated Christ's mediation, by the story of King Zaleucus; that so, in Christ, *Justice and mercy have met together, righteousness and peace have kissed each other.* I also said, that we had many prophecies respecting the extent of Christ's kingdom; and that, according to those prophecies, every knee in heaven, on earth, and under the earth, shall yet bow to Him, and confess Him to be Lord, to the glory of God the Father. I told him, that, when Christ was on earth, only His twelve Apostles and a few others believed on Him: but that the Gospel had been propagated during 1800 years in such an astonishing degree, that now about 200 millions of men professed to believe in Christ; and that I fully hoped that the Bengalees, and all the people in this country, will, in course of time, forsake their Idols and become Christians. They were very attentive; and said that they had never before heard these matters so clearly stated: they inquired where I lived; and, on telling them the place of my residence, some of the principal persons assured me that they would call on me, to have more conversation. One man said, "But do not Christians kill animals, and eat meat?" I said, "The killing and eating of animals are not forbidden in the Bible; because man is the lord of the earth, and every thing has been given for his use, on which account it is no sin: but if you consider it a sin, then I will prove to you that you kill and eat as many animals as we do, and that in that sense you are as sinful as we are. Upon this they said, "How can you prove this?" I said, "At your Doorga Poojah, and on other occasions, you kill buffaloes and goats by hundreds in one day, and eat afterwards their meat; and, besides, all of you eat fish almost every day. But this leads me also to tell you, that your Shasters are not true, and are merely the work of men: in one place, it is written, that you shall not kill any animal by pain of hell; and, in another place, it is said, that you shall offer sacrifice: so you see there is evident contradiction." This struck them very much: and they all said, with one consent, "All that the Sahib said, is true: the Sahibs know every thing better than we do, and they always refute our objections: it is of no use to say any thing against what they assert." I then bade them farewell; and begged them, for their own welfare, to remember what they had heard to-day, to think about it, and to inquire yet more about the Gospel.

May 25, 1827—Examined the children at Tuntunnya School. After repeated questions about the way of salvation, they said at last, that Christ was the only Saviour. I asked them, "Is He also the Saviour of the Hindoos?" "Yes: because we all spring from one common stock, Adam and Eve"—"Are, then, all men in need of a Saviour?" "Yes: because they have all sinned: they were born in sin, and they commit sin daily"—"Do you think that you can be saved by any idol, or by bathing in the Ganges, or by pilgrimage?" "No: idols are nothing; and Debtas committed sin: the Ganges is a river, and has nothing to do with sin; and pilgrimages are lost labour and vain trouble, because God is everywhere"—"Then do you think that the Hindoos must become Christians?" "Yes: for according to their own worship they have no hope of salvation"—"Well," I said, "you see that the Gospel must be made known; and, on this account, I and all the Padres come into this country to teach you the truth: but you have now learnt much respecting Christ; have you, then, ever spoken to your parents about him?" "No, never"—"Why did you never mention to them what you learn in the schools?" "Because they never ask about it." I was sorry to hear this fact; and told them not to withhold this knowledge from their parents, who must certainly perish without it; if therefore they loved them, they would tell them about Christ.

May 28—Went to see Mirzapore School; where I examined some children: not finding them answer well, I left them, after having given them, as well as the Pundit and Sircar, needful reproof. It is with great difficulty that children can be brought to learn: the reading of books is entirely left to their own pleasure, as well as going to school at all. Besides, when we recollect that they think it lost time and labour to read any thing about religion, and that they even believe it to be injurious to themselves to learn from Christian Books, it is not to be wondered at if children must almost universally feel reluctance to their lessons: their natural apathy and sloth are also great hindrances in the way of rapid education.

May 30—Proceeded to Kidderpore, to examine the School. I found 65 children in attendance, which is very good at this season. I examined them in the Gospel and the Catechism, and found them answer to my satisfaction. The subject afforded opportunity for addressing them on the suitableness of Christianity, in its being adapted to the state of all nations, and freely offered to all without money and without price. I told them, also, that a time will yet come when all will become Christians; and that they ought to believe that the Gospel is the only true revelation of the will of God—that there is no other way of salvation, except through Christ—and that they must either believe what I tell them to be true, or think me a liar. "But you must recollect," I added, "that the Sahibs never tell lies, and their own salvation depends on Christ alone; if the Gospel were

not true, none of them could be saved. Now the Gospel is freely offered to you: none of your Pundits or rich men ever cared about your salvation: they would not spend a cowrie for you; but you see, by the command of Jesus, the Padres have come hither at the risk of their health and lives; and they instruct you in the way to heaven, because they know that you all must go to hell if you remain in the state which you are in at present. Whomsoever you serve, his Servants you are, and from him you will receive wages: if you are the servants of Christ, you will receive His wages—pardon of sin, peace of mind, the hope of everlasting happiness, and the real enjoyment thereof after death: but if you are all servants of the Devil, you will also expect HIS wages; and he is very liberal in granting you all kinds of afflictions in this world, and heaps of torment and misery in another world: he has taught you to worship Idols, and thus to dishonour God: he has taught you to steal, and tell lies, and do many other bad things; and if you continue to do them, he will be your tormentor for it hereafter. Therefore, remember Jesus while you are young: learn to serve Him: He has redeemed you; and will hear and receive you, if you pray to Him." The children were very attentive to all that I said; and the whole was matter of encouragement and thankfulness to God.

June 2, 1827—In the evening, the Pundits and Sircars came as usual: we finished the Sixth Chapter of St. Matthew. Speaking on the various ways in which men's minds are directed, I told them that it was strange to see them, as Brahmins, teaching the Gospel of Jesus Christ, which is so much opposed to their system. I added, that the Schools had been going on for the last six or seven years at Calcutta, and yet we had seen no fruit from them in a direct way; neither any boy nor any one of themselves having been converted and baptized. I therefore told them, that I had but little confidence in them; and if, some time hence, I should see no fruit, that I must consider them as a set of deceivers, teaching a religion which themselves despise in their hearts. I asked them what they had to answer? They said, that the case was extraordinary indeed — that they could not answer me — and that they felt the truth of my remarks, like arrows sticking in their hearts. I dismissed them with suitable exhortations, to inquire more seriously into the truth and excellency of the Gospel; and, on a comparison with their own Shasters, to judge impartially which of the two they think inspired — worthy of an Allwise and Merciful God, and worthy of our acceptation.

June 3: *Sunday* — Preached, in the morning, to the Native Christians, in the Chapel at Mirzapore, on the Outporing of the Holy Spirit—Acts ii. They listened with great attention; especially when speaking of the effects of the influence of the Spirit both on nations and on individuals. After Service, attended the Old Church, and heard the Rev. Francis Goode preach the Missionary Sermon for our Society—a truly valuable Discourse. In the afternoon, attended again at the Chapel at Mirzapore, as a hearer; it being Mr. Wilson's turn to hold Service and preach to the Native Christians. In the evening, proceeded to Potuldunga Chapel, and preached on the Cross of Christ to a large and attentive Congregation, amounting to between 60 and 70 persons.

June 6— Proceeded, in the morning, to Cumpoli-Tulloh School; where I examined the Boys in the Gospel. The Monitor is a very intelligent boy, well acquainted with Christianity, and gave exceedingly good answers: he has committed the entire Catechism to memory—300 Questions and Answers; and knows somewhat how to apply the subject: he gave me several answers from the Catechism, which suited well to the questions that I had put to him: in order to reward his industry and good-will, I gave him one rupee as a present. In speaking on Christ's calling sinners and not the righteous, I told them that we were all sinners, and that he consequently called us ALL to come to Him, and that he had died for ALL; and that all who came to Him, confessed their sins, and prayed for pardon, will receive it: I added, that He called THEM also, and that they must come to Him if they would be saved. The same boy asked then, "But shall we see Jesus on earth? and where can we go to Him?" After explaining how we are to go to Christ, and what is to be understood thereby, some of the boys said, "If we once have grown bigger, then we shall know more of Christ: and we all hope to go to Him, as He is the only Saviour. The Bengalees have no Saviour among their Deities—none that gave His life for them." I was much gratified with these remarks, and praised God for this encouragement.

June 9— In the afternoon, the Pundits and Sircars came for instruction; but, as only 17 were present, I read with them the Tract, "The True Refuge." The design of this Tract is, to refute all the contrivances and helps to salvation among the Hindoos—as, bathing in the Ganges, worshipping Idols, giving presents, going to Juggernaut, becoming a Devotee, &c.; and then it shews the True Refuge, in pointing the sinner to Jesus Christ, and teaching him how to go to Christ. While reading in turn, they felt repeatedly ashamed, when they saw it proved, from reason and by Sanscrit verses from their own Shasters, that all their contrivances were not sufficient to save them. They all declared, that they had never seen any book which refuted their opinions so entirely; and, on going away, each of them begged for a copy. I had many opportunities to press the subject home to their hearts, which I tried to improve.

June 10: *Sunday* — In the morning, at the Mirzapore Chapel, I had a very attentive Congregation of Christians: some Heathens also were present, and stayed all the time which the Service lasted. In the evening, I preached to the same Congregation on the *One thing needful.* I was equally encouraged this time, as in the morning; and though very tired, yet the Lord mercifully assisted me,

and I got through this Service also with alacrity and pleasure.

June 12, 1827: *at Mirzapore*—A number of Mussulmans came in, one of whom attacked me very gravely on the subject of Christ. He seemed very self-sufficient, thinking that all must give way to his wise decision: I began, however, with the doctrines, life, and conduct of Mahomed, and his command to propagate his religion by fire and sword; and then compared Christ's conduct, and the mode of propagating His religion. I concluded by telling them that the Mussulmans in this country know but little about their own religion, being half Hindoos and holding caste, &c. This silenced him; and made him confess, before all, that the Sahibs knew every thing better than they did, and that all which I had said was the truth.

June 20—In the evening, attended at Potuldunga Chapel; where I addressed about 50 hearers, on the words—*I am the Way, the Truth, and the Life: no man cometh unto the Father but by me:* the subject seemed to fix their attention, and very few went away while I spoke. One of the Native Preachers addressed the people after I had done; but, though his Discourse was interesting, yet the greater part of the hearers left the Chapel. I have often observed this; and, on inquiry, found that there existed considerable prejudices against the Native Preachers—the Natives always suspecting them to speak only because they are paid. They will rather listen to a Country-born Christian than to a Native; but, above all, they like to listen to a European, especially if his language is good and intelligible: with Native Preachers they either run away, or begin to quibble and contradict. They believe that a European possesses greater knowledge than any other; and, what is the best, that he speaks from conviction the words of truth and salvation.

June 21—Went to see Shyam-Pooker School in the morning, and found about 67 boys present. I examined the First and Second Classes in the Gospel and the Catechism; and found their answers satisfactory: their knowledge of the Christian Religion appeared to be considerable. May it take root and prosper; and may all these boys be led to believe in Christ, the Saviour of Mankind!

June 30—Having been much afflicted with boils and fever for nine days past, I had of course to remain at home. It was, however, a relief to my mind, that I could do a little in the house, where I was kept busy with reading proofs from the Press and with writing in Bengalee. It is truly blessed to be engaged in the work of the Lord—nothing so sweet, nothing so satisfactory on earth as the work of an Evangelist: but no one has on him an equal measure of responsibility—no other man's charge is so awful.

CULNA.

CHURCH MISSIONARY SOCIETY.

DIFFICULTIES having arisen in the supply of Mr. Perowne's place at Burdwan, the Auxiliary Committee found it necessary that Mr. Deerr should exchange his residence at Culna for his old station at Burdwan, till some other arrangement could be made; with the design, however, of visiting Culna as opportunity might offer. In February of last year, before he left Culna, Mr. Deerr addressed to the Archdeacon of Calcutta the following view of the

Opening Prospects of the Mission.

I have the pleasure to inform you, that we have now brought in order our Bungalow; and are, in some measure, comfortably settled. From the time we came hither, we have been heartily rejoicing in the prospect of usefulness; and are as happy as any condition on this our globe will allow. We have been welcomed and kindly received by every one. When we removed our things from the boat, a person said—"Now we believe, indeed, that you will remain among us: every body rejoices on account of it; for now we shall hear good things, see good things, and get good things." Similar remarks I met with on other occasions.

In setting out with my proper Missionary Duty, I thought it best to go first and visit the people in their houses, in order to win them over by way of friendship. This is, in fact, necessary; because people are not so frequently passing along the streets as in Calcutta, where an audience is collected in a few minutes. I am happy to say that I am cordially and respectfully received, wherever I go. I have inquired after people of notice, and intimated to them that I wish to visit them. I went several times to the house of a Merchant, who has an extensive trade. I found a good number of his own people present; and, after engaging in conversation with them, the compound got gradually filled.

Some days after, another opulent Merchant sent me word that he should be happy if I would come to see him and explain the Gospel to him. This last remark, I am convinced, was a compliment; which he wished to make to me, because he learnt from my people (who intimated to him that I should like to see him) that I have no greater pleasure than to speak on these points. The Merchant above mentioned introduced

me to him in their way; viz. by praising and admiring the superior qualifications which he observed by the intercourse that he had had with me. I merely remarked, that it is not the custom among European Gentlemen to praise any one in his own presence. We were led up to the house-top; where I found a good number of his relations assembled, sitting on carpets: a chair was ready for me, and another for a Sanscrit Scholar whom they had invited; most likely with the intention that things should be fairly discussed on both sides. The conversation began, with admiring the benefits arising from knowledge, and expressing their great joy that an informed European had settled among them: in reply, I told them that I came with no other intention than to promote their welfare; and, therefore, I thought it most proper to make them acquainted with the way in which, according to our Scriptures, true happiness can be obtained. To this all cheerfully consented, and I read to them some passages of the Gospel; which became the subject of our conversation. The Sanscrit Scholar, however, could scarcely keep within the limits of civility, scarcely allowing me sometimes to speak. On account of this, he was interrupted several times by the others, who said—"Hear also what the Sahib has to say." The evening passed pleasantly away; and the people, in general, paid much attention to what was read to them. At the end, when the Pundit saw the people favourably impressed, he endeavoured to excite partial feelings, by laying much stress upon the possessive pronoun of OUR Scriptures: but, availing myself of the feeling of mercantile people, I said, "Merchants care not so much from what countries their goods come, but for that from which they gain much profit: so it matters not which Scripture we call ours; but our grand object should be, to pay attention to those, by which that bliss which is in the presence of God," which we were speaking of, "can be obtained." I left them with the promise to come again. "We shall be most happy to see you," was their answer, "whenever you find it convenient."

I find Missionary Exertions here, at present, to be more a pleasure than a task.

I have not yet mentioned any opinion as to the motives which might induce the people to court my friendship, and even to shew a great desire after spiritual instruction: any one, however, acquainted with the circumstances here and with the native character, may draw his own conclusion; for, in or near the town, there has never been a European situated among them, except that at the distance of four miles the late Mr. Harle resided for some time. The Natives naturally expect, in one way or other, some benefit from acquaintance with a European: at the same time, they are sure that they shall meet with no affront or injury from a Missionary. Besides this, the Schools are a great object to the people, as I formerly mentioned; on account of which they look upon me as their benefactor, which makes them cheerfully willing to comply with my wishes. One instance will shew this.

According to your direction, I was going to shut up two Schools; one of which, Satgiachy, contained 120 boys. The people immediately came, with great earnestness, and begged me to continue it: they said, "Our children have derived great benefit from this school, and by your arrival we expected still more. Now you cut the tree to the very root. We hoped, that after you had come hither, you would sit among us, and teach us the Word of God, and make us happy; and now all our hopes are vanished away." The next day, a number of the most respectable among them came again and renewed their petition: they said, among other things, "When you formerly came, we were not informed of your coming, else we would have assembled to pay our respects; and if you should come again, you will find us all attending. Pray, Sir, come to us; we shall not leave you: if you will not come, we shall all come here and carry you along with us." I agreed to their wishes. A Native cares little in what way he gains his point, either by flatteries or promises. It may have been the case with them, that the desire of having their children instructed was a motive of the plea for spiritual instruction. Flattery and complaisance, which the Natives are possessed of in no small degree, may put them on asking for spiritual instruction, when they know that they can please thereby. Be the case, however, as it may, a fair and promising field is opened; and, as we see evidently that Providence works by means, I should act against my conscience if I should deny His gracious

hand in this case. I have been formerly made well acquainted with the burden which Schools occasion; and would, therefore, not be an advocate for them when people are not grateful for them: but, in a place like this, when, by the means of Schools, not only the children are instructed in the truth of Christianity, but the Schools are even the best means of obtaining access to the adults, there is hope that they may become a blessing.

Last week, I was in Dhatregrum. Two School-rooms had been given there, in the compound of the Idol Temple—the Boys' School on the one side, and the Female School on the other: 30 girls were present. No sooner had I arrived than the compound was filled with respectable people; among whom were five Doctors, each keeping a Sanscrit School, of which there are seven in this place. They made excuses for the other respectable people who were not present, by saying that they were absent, from not knowing that I would come to them: they asked me to let them know beforehand, the next time I would come.

Besides my intercourse with the people by means of Schools and visiting them at their houses, I am continually visited at home, where I have full opportunity of disseminating the truth of God. My sincere prayers are, that our gracious Lord would preserve my feeble life for future usefulness; for, although every thing is promising, yet the work is merely begun. Appearances, for a beginning, are favourable: but too great expectations should not be formed; for the people are merely willing to hear. They are far behind those in Calcutta in freedom of sentiment and general information; and are strongly attached to their customs and prejudices of caste. In these respects, much patience and prudence will be required, that we may bear with their infirmities, until they shall come to understand, that not meats and drinks, but righteousness, peace, and joy in the Holy Ghost, are the essentials in things pertaining to God.

In December, Mr. Deerr writes from Burdwan—

The Schools are still kept on at Culna, it being only 30 miles distant; so that I can visit them occasionally: they are, however, reduced to six in number, for the sake of saving expense. The number of Boys attending is 600 on an average: they read the same books as those at Burdwan, but are more backward: more than one-third in each School are reading the Gospels, Ellerton's Scriptural Dialogues, and Geography. The progress would be more, if superintendence were not wanting. The Female Schools have been closed, because Mrs. Deerr could not superintend them after we had left.

He adds, on reviewing his labours at this Station—

I lived only a short time in Culna, and found great satisfaction in the work: the people behaved as they had promised. I found everywhere an open ear; but, as it appears, not always an open heart. However, an extensive field is open. May it invite our Brethren to come and put their hand to the plough!

Spanish-American States.

SPANISH AND FRENCH TRANSLATION SOCIETY.

A LATE Circular conveys the following information on the

Difficulties and Encouragements with reference to Spanish America.

One very great impediment to the operations of this Society has been the War, which has so long raged in South-America; and which, by the last Letters of our valuable correspondent, the Rev. John Armstrong, appears far from a termination. With reference to this particular point, Mr. Armstrong writes as follows—

It is generally supposed, that the present contest has thrown back the progress of the country in civilization, commercial prosperity, and political security, for many years. The Christian's duty, however, is to labour without respect to the circumstances of the times in which he lives, leaving events to Him who rules and over-rules all things.

In a subsequent Letter, dated Jan. 1, 1828, speaking of the War and its consequences, he says—

Such evils may retard our progress, but they must not discourage us. I do look for brighter days, notwithstanding dark and stormy clouds seem to thicken about us.

Another difficulty in our operations is, the want of suitable and efficient Agents, in different places, to superintend the disposal of the books. The following Extracts from the Rev. John Armstrong's Letters shew the attention which he has paid to this point. Under date of March 5, 1827, he writes—

With regard to the books destined for Chili, I have given the best instructions which I can with a view to secure the immediate disposal of them; and I hope, after some

some time, that I may have the pleasure of giving you a good account of them; though, for the want of active and efficient Agents, my hopes are by no means equal to my wishes. From all the accounts which I have heard of Chili, I should conclude that the state of society there is not only very inferior to that in this Republic (Buenos Ayres), but even to that of Peru. We must not, however, always judge from appearances; as frequently, in the most unlikely places, much good is done.

My friend, Mr. Edelhiertha, has given me the names of three or four Gentlemen, of about as many of the Provinces of this Republic, upon whose active co-operation, in the circulation of the Scriptures and other useful works, he thinks that he can depend. I have already written to two of them; and shall, by the first opportunity, place under their direction some books for their disposal. One of these Gentlemen is a Governor of a Province; a second, a Catholic Clergyman, anxious to promote the best welfare of his flock; the third, a Schoolmaster; and the fourth, a Governor of a Hospital.

With regard to the shipment to Valparaiso, in Chili, I wrote to a Clergyman there to take the charge of them; but I am sorry to say that he has left that country: he has a Son, however, who remains; and who wrote to me, to say that he would apply for the books, and do his best to dispose of them. As to those forwarded to Lima, I have endeavoured to interest two or three persons to assist in putting them into circulation, but without much success: I did hope my Swedish Friend would have found some suitable person as an Agent during his stay there; but he not only mentions no such person, but he gives a very unfavourable account of the state of society in that city.

Notwithstanding these Difficulties, there are many Encouraging Circumstances. The Rev. W. Torry, in a Letter addressed to the Secretary of another Society, writes from Buenos Ayres—

Several copies of Bogue's Essay and Paley's Evidences, in Spanish, have been sold; and more, if they were here, might be sold.

Mr. Armstrong also writes—

It is not in a little time that much can be expected: neither is it by one, two, or three pious Agents, hastily passing through these countries, that the work of reformation can be greatly accelerated. I am by no means discouraged: indeed, I consider our prospects as promising; but we want more labourers—some stationary, some itinerating....The Publications of the Society are now in a course of sale in this city: and though not so rapidly as the friends of the cause could wish, yet they are gradually making their way. We much want, in Spanish, some of those little works of which so many are now published in England; such as "Little Henry and his Bearer."

It is here necessary to state, that the Committee resolved, on maturer deliberation, to dispose of the books by sale; in the hope that they might be received by Roman Catholics with less prejudice, and obtain greater attention.

Accounts have been received, that, at Valparaiso, books have been disposed of to the amount of 102½ dollars; and, at Buenos Ayres, to the amount of 182 dollars, 6 rials. From Mexico, Mr. James Thomson writes—

The sale in Mexico has not been great; and of those sent into the country, no accounts, as yet, have been received. By the next packet I shall write you at greater length: and shall send you a remittance of Fifty Pounds, a sum greater than the proceeds of books actually sold: but the person who has your books on sale enables me to send you this sum, part of which is in advance.

The Committee availed themselves of a friend who was proceeding to Guatimala to place some of the books under his care. By a Letter just received from him, it appears that he has been compelled to leave the place, after a few months' residence, on account of a civil war, which was raging with increasing fury. He sold enough books to cover expenses; and has left the remainder in safe custody at Belize, in the Bay of Honduras. He observes—

The moral and religious state of Guatimala is very deplorable, and the hope of change very distant.

The amount of sales, though confessedly small, is, perhaps, as much as, under all circumstances, could be reasonably expected; for the following observation, made by Mr. Armstrong with respect to Buenos Ayres, applies with greater force to every other part of South America.

Reading is quite a new thing in Buenos Ayres; and especially reading of such books as those sent out by this Society. Books of this description, until lately, have been proscribed: consequently they are yet viewed with jealousy; and time is necessary to wear off this feeling, and to make people acquainted with their nature and excellency: but after some time, they will be sought for with more avidity, and read with greater attention.

North-American States.

State of Ohio.

Address of Bishop Chase to the Legislature of Ohio.

Bishop Chase lately addressed the Legislature of Ohio, soliciting them to memorialize Congress for a grant of lands in behalf of Kenyon College. We extract, from the New-York Observer, the chief part of

this Address, which is strongly characteristic of the Writer.

The enlightened, liberal, and truly Christian spirit manifested by this venerable Prelate, while it has disobliged a few, has secured to him and his cause an influence, which the opposite course could never have gained. In his introductory remarks he says, speaking of the population of Ohio—"I feel free to affirm that, except in our cities and towns, the majority of our youth, of both sexes, born and reared among us, cannot read intelligibly to themselves or others." He states that the efforts of the Legislature to diffuse learning, by means of Common Schools, have, in a great measure, failed, for want of proper Teachers; and points to their own Colleges, as the source from which such Teachers must chiefly come. He then adds—

Kenyon College, now commended to your patronage TO THIS END, is worthy of your regard. Having had the good of our country in view in the education of Youth, its expenses are reduced beyond all former example, and its government is kept free from every tendency to a sectarian spirit. That it is attached to one Denomination of Christians, does not prove it such. All Institutions of the kind, to be of any use, must have some rule and be governed by some known acknowledged principles of public order; and so long as they have the good of the Human Family in view, by contending solely against the common enemy, Ignorance and Vice, the charge of Sectarianism cannot, with justice, be brought against them. Of this character is Kenyon College; and, as such, it has obtained the approbation and enjoys the patronage of the wise and good of all Denominations, both here in our own nation and in foreign lands. Never, never, since we became a people, have party feeling and sectarian views been laid aside more thoroughly, than in the plans and contributions for the benefit of Kenyon College. The spirit, by which its friends have been moved, is that which characterizes the happy æra of mutual forbearance and good-will in which we live; a spirit which requires no sacrifice but unreasonable jealousies and intentional discord. Throughout the Protestant World it has its hundreds, and I might say its thousands, of every Denomination, at this time, offering up prayers for its success. The best friends of America in foreign lands, and the most pious of her citizens at home, would, if they were now present, add theirs to my humble solicitations that the great objects of Kenyon College fail not for the want of Public and National Patronage. Its expenses are within the reach of every industrious family; and the great mass of our population can enjoy what, hitherto, has been confined to a few only. This assertion is not made from theory; but is justified by practice. From a small scale in domestic arrangement, it has grown, like an oak from an acorn, into a large and spreading system; destined, we trust, for the healing of our Nation: it is now situated on its own domain, and has the sole enjoyment of the privileges which itself creates: from these advantages, superior to all others, it is enabled to reduce the expenses of each student to 60 or 70 dollars per annum.

For such an Institution, extending its immunities to such a vast multitude of the community never before visited with the light of liberal science, we ask the Public Patronage, to the extent only of what is usually given. Grant us what has been granted to other Colleges, and we pledge ourselves to fill our Professorships with good and learned men; and to extend the wings of our Institution so as to shelter thousands, and annually to send forth hundreds of well-educated Youth, to instruct and ornament the rising generations of our country. A plan to this effect, having been well digested, approved, patronized, and endowed beyond all doubts of final success, is, now, even on this large and extensive scale, so worthy of the greatness of our Republic, established among us. Yes, Gentlemen, such has been our faith in God's goodness and expected blessing, such our trust in the justice, honour, and magnanimity of our country, that this great work, having all this in view, so honourable to this State and so beneficial to the Western Country at large, is begun.

Go to our busy scene in Knox County. See there, in the centre of the State and in the most healthy region, our College Domain, to the amount of 8000 acres of the most fertile lands, purchased and PAID FOR, with money raised from the individual bounty of the Christian World. See there, on our clear and perennial streams, our dams built, our races open, our mills erected and now in operation to afford an abundant supply of plank and scantling for building, and of flour for food to our University, however extensive, to the latest generations. Behold, on the centre of our tract, and on an eminence commanding a view of our cultivated grounds to a great extent, our buildings rising—some already completed; others just begun; and our great College, of four stories high, 44 feet wide and 458 feet long, and embracing 180 apartments, COMMMENCED—if I could say FINISHED, I should not be here, troubling this Honourable Assembly thus with my prayers. When beholding such a plan, and the progress of such a work and for such a purpose, no sentiment but that of patriotic sympathy can glow within your bosoms.

The Memorial was authorised by the Legislature almost unanimously; and, agreeably to his request, the Bishop was appointed to present it to Congress.

Progress of Kenyon College.

Various particulars relative to Kenyon College will be found at pp. 396—399 of our last Volume: the engraving of the College there given will enable the Reader to understand the following statement—

Fifty men are now employed on the site of the College, and the whole exhibits a busy scene. The stones, which are

brought from different quarries, are, it is said, of excellent quality. The College Building, now commenced, is only the centre or connecting part, in the form of a letter H, and is 110 feet long by 40 feet wide. The walls are 4 feet thick, one running lengthwise, through the centre, to receive the chimneys: these will recede to receive the joists of the stories, which, with the basement, now completed, will be four. The aspect of the building even now is said to be grand, though a height of nine feet basement only is completed. This magnificent structure is to receive two wings, 174 feet each.

The length of the centre building here mentioned, added to that of the two wings, makes up the measure of 458 feet stated in the Bishop's Address.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Society has been deprived of the friendly services in India of G. Ballard, Esq. late Treasurer of the Calcutta Auxiliary, by the return of that Gentleman to England: he came home in the Orient, Captain White, and landed at Portsmouth on the 13th of July.

London Miss. Soc.—Mr. Edward Baker sailed, on the 2d of May, in the Seppings, Captain Loader, for the Mauritius: he is appointed Printer to the Madagascar Mission, in the place of the late Mr. Hovenden.

Wesleyan Miss. Soc.—The following Missionaries have lately sailed: Mr. Johnston, for the Bay of Honduras; Mr. St. Denis Baudy, for Hayti; Mr. Grieves, for Barbadoes; Mr. and Mrs. Edney, for Jamaica; and Mr. and Mrs. Hawkins, for Antigua.

MEDITERRANEAN.

The two Jewish Converts, who were imprisoned at Constantinople, were liberated on the 15th of March, by order of the Grand Seignior; together with their fellow-sufferer, Bagdasar, the Armenian. For an account of these Christian Confessors, see the parts of our last Volume referred to at p. 60 of the Survey. Mr. Leeves, on leaving Constantinople, had confided them to the care of the Armenians; by whose exertions their liberation has been, at length, obtained. Bagdasar retired to his own house; and the two Jews have been received by the Armenian Patriarch with paternal affection. Mr. Leeves writes—

> The unhappy backslider, Peter, still remained in prison when the Letters were sent off: having professed himself to be again a Jew, the Armenians did not, and could not, interest themselves about him. Providence has very remarkably ordered this matter. May he be made sensible, by this additional trial, of his guilt in denying his Saviour, and may grace and pardon be in store for him also!

Church Miss. Soc.—Mr. Peter Brenner (see p. 213) arrived at Malta on the 21st of May.

Jews' Society—Mr. Wolff returned to Smyrna from the Greek Islands (see p. 214) on the 7th of February. Lady Georgiana, with their infant daughter, proceeded from Malta to Alexandria; and was there joined by Mr. Wolff. He writes, on the 15th of April, that they were waiting an opportunity to proceed to Jerusalem. Mr. Wolff being enabled, by means of his marriage, to defray his own expenses, he has generously relinquished the Stipend assigned to him by the Society.

Walsh's Journey from Constantinople—The Rev. Dr. Walsh went to Constantinople in 1821, in the suite of Lord Strangford, as Chaplain to the Embassy: and left that city in October of last year; returning to England through Roumelia, Bulgaria, Wallachia, Hungary, and Germany. He has published, in a 12mo volume of about 420 pages, with lithographic maps and plates, various details relative to Constantinople and the Provinces through which he passed, which derive peculiar interest from recent events. His remarks on Bulgaria and Roumelia confirm and illustrate the statements of the Rev. H. D. Leeves relative to those Provinces, given at pp. 478—483 of our last Volume.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Circumstances have occurred, which will probably lead to the immediate return of the Rev. Isaac Wilson and the Rev. John Steward (see p. 174) to England.

London Miss. Soc.—The Directors announce, with deep concern, two additions to the long catalogue of deaths, which they have had to record during the past twelve months—the Rev. John Gordon, late Missionary at Vizagapatam, where he had faithfully and diligently laboured for nineteen years, on the 16th of January last; and Mrs. Miller, wife of the Rev. W. Miller, Missionary in South Travancore, shortly after their arrival at the place of their destination, on the 21st of the same month. Mr. Gordon died at Madras, where he arrived about three weeks before, on his way to the Nilghery Hills. Mrs. Miller died in child-birth.

CEYLON.

Church Miss. Soc.—The Rev. Messrs. Mayor and Ward (pp. 214, 256,) had been prevented, at the last dates in February, from embarking for England, as they had intended, by the prevalence of the measles in their families: their own health had latterly been worse than usual: they intended to return home in the "Duke of Bedford," which ship was expected at Galle about the beginning of March.

WEST INDIES AND GUIANA.

Church Miss. Soc.—Mr. Ebenezer Collins, who had been placed (see p. 140), on his arrival at Jamaica, in charge of the School at Papine, near Kingston, having experienced much ill health there, was removed to the School at Salt Savannah; and was succeeded in that at Papine by Mr. W. Manning, (see p. 631 of our last Volume,) who had arrived in due course at Jamaica: in June, Mr. Collins writes that his health was restored.

The Contributions to the Church Missionary Society will appear in the next Number.

Missionary Register.

AUGUST, 1828.

Biography.

BRIEF MEMOIR OF MARK RUMMUN LOLL,

A CONVERTED HINDOO, WHO DIED AT CHUNAR, AUG. 4, 1827.

THIS Native Christian was about forty-five years of age; and had been employed at Chunar, in the service of the Church Missionary Society, as Hinduwee Schoolmaster, for upward of eight years. The following account of him appears in the Society's "Missionary Intelligence" published at Calcutta; and seems to have been drawn up by the Missionary, the Rev. W. Bowley, under whose labours this Native was brought to the knowledge of the Gospel.

Rummun Loll was a Hindoo by birth, and of the Kayath or Writer Caste. Being a respectable, shrewd, and intelligent man, he held the situation of Ghaut Manjee, provider and controller of boats; and, not many years after the Church Missionary Society had occupied Chunar as a Missionary Station, Rummun Loll, being well qualified, was engaged as one of their Hinduwee Teachers for Heathen Children. Being thus employed, he was in the way of reading, hearing, and teaching the principles of the Christian Religion.

About three years ago, he made known his intention of embracing Christianity; and, about this time, devoted himself to the diligent perusal of the New Testament: but observing, it seems, that others, who appeared far more advanced in Christian Knowledge and concern for their salvation, continued to keep aloof from the ordinance of Baptism, the vital spark in him gradually disappeared, and he returned to the common unconcernedness of the people around him; till of late, when it pleased the Lord to raise up, and to add, some Hindoos of respectable character to the Church. He was also in indifferent health for some months, but not so as to keep him away from his school.

About nine months ago, his Father's Gooroo (spiritual teacher) being informed of his precarious state of health, came and stayed with him; and, from time to time, urged it upon him to become his disciple, without which he insisted he could not be saved. In answer to his solicitations, Rummun Loll wished him, in the first place, to come and argue with the Missionary, and to confute him: the man, however, evaded any direct reply, but still insisted on Rummun Loll's yielding to his entreaties. Rummun Loll now candidly told him, that, having read and heard the Gospel, his eyes were opened; he would go and embrace Christianity and become the Missionary's disciple—that he had hitherto, out of respect to his father, permitted him to lodge in his house, but that he would suffer it no longer; and unless he came and established his system before the Missionary, he must be gone. The Gooroo, seeming conscious of the weakness and insufficiency of his system to stand the test of reason, quitted the house.

All this took place in the month of April last; and, on the last Sabbath of that month, he came to the Missionary and unbosomed his mind, entreating that his Baptism might not be deferred. He acknowledged, in the true spirit of a penitent, his aggravated sin, in putting off the concerns of his soul, and not embracing Christianity years ago—that he was thoroughly convinced that Jesus Christ was the only Saviour of sinners from the wrath to come — and that He, alone, was his hope and confidence. Finding that he seemed really to feel what he said, and that he had well considered the subject, he was advised to wait another month, and to give himself up to prayer and to the diligent reading of the New Testament, and to read and

explain the principles of the Christian Religion to his Wife. On Whit-Sunday, June 3, 1827, he was baptized; together with seven other Hindoos, old and young.

The next morning, Rummun Loll returned to his house in the town; when a crowd of his neighbours and acquaintances collected to see him, as if some outward or monstrous change had passed upon him; and some began to revile him, with all manner of ill names: one said, "Alas! what have you done?" another said, "Why did you thus abandon yourself? surely you were not in want: you had a good situation—how came you to think of becoming a Christian?" Rummun Loll calmly replied, "I have done the best that I possibly could for myself, according to my judgment. I have secured my salvation by embracing the religion of Jesus Christ, and He is the only Saviour."

Finding his Wife indignant at what he had done, and joining the people against him, he exhorted her also to attend to these things. With rage and tears, she replied, "What business have you in my place? Why have you come to defile things here? Begone! I shall have nothing to do with you any longer: begging a pittance is preferable to abiding with a polluted being!" Finding her proceeding in this desperate way, he left her, and returned to the Church Premises.

The rumour of Rummun Loll's Baptism was not confined to his own neighbourhood, but soon spread through every part of Chunar, and excited great consternation: the people said that no body could now escape the contagion, and it became the subject of conversation everywhere. Most of the boys were withdrawn from the schools. Thus things continued for about a month; when the Missionary was compelled, from ill health, to leave home.

Rummun Loll, from the day of his baptism, regularly attended Hindoostanee Prayers every morning, with the rest of the converts, in the Mission Premises. This Service was performed by one of the Native Christians in the School-room adjoining Rummun Loll's new residence. His disease increasing upon him, he at length became too weak to leave his room; but he entreated that his friend would come and read and pray with him in his own house twice a day, which was accordingly done.

The Native Doctor, finding that he became worse gradually, discontinued his attendance. One day the Christians begged he would call; and on seeing him, he entreated him candidly to let him know what he thought of his case. He was then told that he could not survive more than a week, and that it was of no avail to administer medicines to him: not at all alarmed, Rummun Loll replied, "Very well! Be it so, if it be the Lord's will! It is of little consequence. I believe in the Lord Jesus Christ, and He will save me." His Wife, who had become reconciled to her Husband, began to cry at what he said, saying that he had withdrawn his hand and had given up all for lost. Rummun Loll tried to console her, by saying, "Do not lament and weep for me: since Christ our Creator undertook our salvation, I believe in Him and am happy here, and shall be completely happy hereafter: weep for your own sins and folly; and turn to the Lord Jesus, that you also may be saved." He then begged his Christian Friend to come and read and pray with him oftener, saying that he was too ill to read himself.

While he was in that state, an artful and cunning Brahmin took an opportunity, in the absence of his friends, to steal in to him; and tried to extort something from him, by telling him that the utmost had been tried, in the way of medicines, and had failed: as the only hope remaining, he had better now have recourse to offering a calf &c. to a Brahmin, and he would soon see the beneficial effects. In the true spirit of a convert, Rummun Loll replied, "Begone! you deceiver—begone! I shall give you nothing."

One day the Christian Zemindar called upon him with the friend who was in the daily habit of praying with him, and said that they were about writing to the Missionary, and asked whether he had any thing to say: he replied, that they, themselves, knew in what a state he was; and that they might write and present his gratitude. The Zemindar then read an appropriate Chapter, and the other prayed with him. One asked how he would have his corpse disposed of: he said, "Let it be committed to the Christians." The day preceding his death, Mr. Morris visited and questioned him about the state of his mind: Rummun Loll said that he felt well; and rendered a good account of the hope that was in him. Mr. Morris exhorted him to keep

close to Christ, and all should be well. That evening his Native Christian Brother read and prayed with him as usual; and he appeared no worse till toward the morning, when, without a struggle or groan, he breathed his last.

His Wife has forsaken all her relations —diligently attends the means of grace —is learning to read the New Testament and to repeat the Catechism — and is importunate for baptism.

Proceedings and Intelligence.

United Kingdom.

BRITISH REFORMATION-SOCIETY.

THIS Society was formed in London, on the 21st of May 1827; and is under the patronage of the Archbishops of Dublin and Tuam, the Bishops of Salisbury, Lichfield and Coventry, Waterford, Elphin, Cork, and Cloyne, and many Lay Peers.

Objects of the Society.

The great design of the Institution is, the diffusion of Scripture Truth among the Roman Catholics of the United Kingdom: its chief exertions are, therefore, naturally directed to Ireland. The following statement shews the means which will be employed—

1. To enable Clergymen, and others engaged in promoting the Reformation, to purchase such quantities of Bibles, Testaments, and Religious Tracts, as the increasing wants of their respective parishes and districts may require.

2. To supply Individuals and Associations with the means of adapting useful instruction to the local peculiarities of their respective districts, by the publication of important Controversy, Pastoral Addresses, Interesting Correspondence, and Affidavits, or other forms of testimony, in answer to mis-statements demanding refutation.

3. To defray the expenses incurred by Meetings for Religious Discussion and by the publication of their proceedings.

4. To collect and circulate authentic intelligence respecting the moral condition of Ireland and the progress of the Reformation.

5. To adopt every practicable mode of disseminating the Religious Principles of the Reformation among Roman Catholics in other parts of the British Dominions.

The following extracts from the First Report will explain the grounds on which the Society has been formed, and the course of its proceedings.

Spirit of Inquiry excited among Irish Roman-Catholics.

The interest awakened among the adult classes of society, by the conjoint operation of various Institutions, suggested the employment of a description of agents denominated Scripture Readers, from whose exertions Ireland has derived incalculable benefit. They were first made use of by the London Hibernian Society; and their office consisted in reading from cabin to cabin, among such as had outgrown the advantages of education, or were prevented by the terrors of ecclesiastical anathema from availing themselves of the possession of the Scriptures. The next attempt which was made to adapt instruction to the circumstances of the adult population, was the establishment of Schools for their benefit: the formation of these Schools was first attempted by that Society, in the shape of an experiment; and so effectually succeeded, that the plan has since been followed by other Institutions, and many thousands of persons, who had reached the years of maturity, have profited by the discovery.

By the combined influence of these and similar exertions, an impression, of a peculiarly Scriptural Character, was made on the Roman-Catholic part of the community; and progressively became so strong, as to interfere with that unhesitating confidence, which they had been accustomed to repose in the doctrines of their Church. The earlier awakenings of suspicion on this subject were providentially assisted by the discussions which took place in 1824, at Meetings of the London Hibernian and Hibernian Bible Societies; and, after the Romish Clergy found it necessary to retire from the arena of popular disputation, the controversy was partially renewed, by the opposition of the Laity, to Meetings of the London Hibernian Society in 1826. By these discussions, a powerful impulse was given to popular feeling on the

subject of religion; and, although the spirit which they excited was not in all cases such as it would be desirable to promote, the result was, in a high degree, favourable to the interests of Scriptural Christianity.

Appropriate Measures required to give a right Direction to this Spirit.

We have now arrived at a point in the progress of Christian Exertion in Ireland, which seemed to require the adoption of some measures, fitted to give a more practical and uniform direction to the spirit of inquiry which had been excited and was daily increasing in the country. The Societies in operation had taught and distributed the Scriptures to a people ignorant, in many instances, of their previous existence; and the effect on popular belief was every day becoming more manifest: the contrast, between the sublime and striking truths presented by the Word of God, and the tenets and observances of a corrupt Christianity, was sufficiently obvious to arrest the attention of even the most ignorant; and multitudes began to be convinced, that the tenets of the Church of Rome could only be true on the supposition that the doctrines of the Bible were false. Many of the better instructed on the subject decided in favour of Scripture; and publicly avowed their determination to abandon a Church, whose ritual and usages they could no longer reconcile with the Revealed Word of God. Those who acted on this discovery were, mostly, persons who possessed the advantage of superior information, or were encouraged by the sanction and support of numbers in their immediate vicinity; and every such instance of conformity tended to stimulate inquiry on the important question, whether the peculiar tenets of the Church of Rome were in accordance with the doctrines of Primitive Christianity.

In this inquiry, the Societies which have been alluded to could render no other assistance than what might be afforded by the extension of the same means which had prompted the question. To the question itself, they could return no positive answer: they had excited the inquiry, Whether the Church of Rome is justified by the authority of the Christian Revelation in what she teaches; but they were forbidden by their regulations to meet that inquiry by a direct reply. The Bible Society could supply the Scriptures to the adult peasant, and the School Societies could instruct his ignorant offspring in the letter of their contents; but both were pledged to the strictest neutrality upon the subject of Creeds and Churches.

To those who have been accustomed, from education, from habit, and from conviction. to admit the claims of Scripture to be of divine obligation, and paramount to the authority of ecclesiastical dictation, it may appear sufficient that the truths which they contain should be contrasted, in the mind of the Romanist, with the doctrines which he has been taught. Such persons deem no other evidence requisite to prove to the understanding of the Roman Catholic that his Church is opposed to Scripture, than the evidence of Scripture itself; and they deprecate the introduction of controversy, as calculated rather to disturb than confirm the impression which such a contrast is fitted to produce. There may appear to be simplicity as well as plausibility in this mode of treating the subject; but it entirely overlooks the peculiarity of the situation in which Roman Catholics are placed: it sets aside all consideration of what is due to the influence of confirmed prejudice in favour of error; and it forgets that the faith of the Roman Catholic rests, in the teaching of his Church, on an authority professedly equal and practically superior to the Written Word of God: so long as the members of that Church shall continue to receive the doctrine that Tradition is Divine Revelation, it will be easy to convince them that it is of co-ordinate authority with Scripture; and while this fallacy is upheld, the Church of Rome may invest, with the semblance of truth, every error which she teaches. If we connect with this circumstance the commonly-received opinion, That the Scriptures are to be interpreted according to the judgment of the Church, we cannot be surprised that the illiterate peasant should distrust his own understanding in the study of their contents. In an attempt, therefore, to emancipate the minds of persons so little capable of intellectual effort, from the influence of ecclesiastical despotism and the prescriptive power of conventional submission at its shrine, it will be necessary to prove that the Tradition which has been exalted to the authority of Scripture is human invention —that the Written Word of God, without either addition or comment, contains the only rule of faith and obedience—

and that the meanest outcast in society is under an obligation to exercise his own judgment on the meaning of what he reads.

To promote discussion on these important questions, and to reduce the argument to popular comprehension, required the exertions of a distinct and separate Agency; and if the promoters of Scriptural Education were under an obligation to support the means which have carried inquiry to its present limit, they were under an equally imperative obligation to resolve the difficulties and satisfy the doubts which the use of these means had excited, and to direct the first awakenings of free thought onward to the full discovery of all essential truth.

On these grounds the importance and seasonableness of the Society is argued—

It was to meet, to direct, and to satisfy this spirit of inquiry, that the British Reformation-Society was established. It had no exemplar in the Institutions of the day; while it stood at the farthest remove from the character of a theoretical speculation. It was the result of a practical induction of facts and discoveries, tending to the conclusion, that the Society was a desideratum in the great and comprehensive effort of Christian Benevolence; and, in this view of its importance and utility, it claims to be regarded as a supplementary part of the established system, rather than a distinct and separate Institution. It is another response of Christian Sympathy, to another discovery of moral want, expressed through the medium of an infallible experience, and accredited by the same evidence of necessity which dictated the principles, the objects, and the regulations of every Institution which has been added to the existing list.

Duty of exposing the Errors of the Church of Rome.

But, evident as the necessity may appear for such a method of meeting the spirit of inquiry which previously-established Societies had excited, there is another and more characteristic view of Protestant Obligation involved in a general consideration of the subject. It was conceived, by the promoters of the British Reformation-Society, that the exposure of the errors of a corrupt and intolerant Church should not be limited to the answering of such questions, as merely casual circumstances or the operations of other Institutions might have a tendency to prompt: for, if it be a truth that the Church of Rome has substituted the daily sacrifice of the Mass for the once-perfected sacrifice of the Cross—if it be a truth that she has joined to the Mediatorship of Him who was alone in the redemption, and claims to be alone in the advocacy of his Church, the office of other Mediators and other Intercessors—and, above all, if it be a truth that she would offer the beggarly elements of human merits and human mortifications, in the room of the perfect and spotless righteousness of the immaculate Lamb of God, she has fundamentally and practically subverted the doctrine of the Atonement, and it is the duty of every believer in Revelation to lift his unqualified protest against her existence. The exposure of error in such a Church becomes a Christian and imperative duty; and proselytism from her faith should be the avowed, the conscientious employment of as many as believe that her doctrines are opposed to the life-giving Gospel of the Son of God.

Exertions in behalf of the Roman Catholics of London.

A course of Controversial Sermons was preached in Tavistock Chapel by different Clergymen of the Established Church, and afterward published. On several occasions, there is reason to believe that a considerable proportion of the attendance upon these Sermons was composed of Roman Catholics.

An Auxiliary Association for the St. Giles's and neighbouring districts was established in March; and is now in active operation among the dense, ignorant, and neglected population of that part of the Metropolis. The formation of this Society was strenuously opposed by some Roman Catholics, under circumstances which led to two or three public disputations on the points in controversy; and although, under different regulations, these discussions might have been attended with greater benefit to the cause of truth, they have not been unproductive of advantage: public attention has been directed to the subject, and a considerable spirit of inquiry excited among the Irish of the district.

The Secretary of the St. Giles's Association reports, that it has already distributed 114 copies of the Scriptures; many of which have been paid for by the poor Irish who received them: it has also distributed upward of 30,000 Tracts,

and appointed Four Scripture Readers. The effect of this measure seems to have so alarmed the opposite party, that they have formed what they denominate an Anti-Reformation Society; and the Committee of your Auxiliary expect considerable assistance from its operations. The efforts, which have been directed to this important and interesting field of the Society's labours, are too recent to afford particular evidence of the effect produced; but the Committee have pleasure in reporting, that twelve persons have already expressed a wish to conform publicly to the Protestant Religion. The Committee are in progress with measures for the benefit of Roman Catholics in other parts of the Metropolis; and they trust that the day is not distant, when the operations of the Society may be brought to bear on the condition of this neglected people in every part of the British Dominions.

Necessity for Exertions among English Roman-Catholics.

The Committee cannot take leave of England without remarking, that the British Reformation-Society opens the only probable channel for the conveyance of Scriptural Truth to the lower orders of its Roman-Catholic Inhabitants. While this class of our fellow-subjects, in the Sister Country, are contemplated by every Religious Institution, and are beginning to be viewed by the Established Clergy as part of their parochial charges, they are abandoned, in comparatively enlightened Britain, to all the consequences of neglect on the one hand and error on the other: being, in many districts of the country, extra-parochial, as it regards their situation in society, they can expect but little attention from the Established Clergy; while no Society has been formed with a special designation to their wants. Thus neglected by the national and benevolent Institutions of the country, they have been suffered to live in error and to die in delusion; while retributive justice has awfully visited on ourselves the consequences of such criminal indifference to their condition. Chapel after chapel has risen in our streets and in our villages, and one seminary has succeeded another in the perversion of youth; while thousands of the ignorant and half-instructed of our population have exchanged a nominal profession of Protestantism, for a firmer attachment to the errors and absurdities of an Anti-scriptural Ritual.

Important Effect of Public Discussions in Ireland.

To the operations of the Society in Ireland, the Committee can direct the attention of the Subscribers with feelings of unmingled satisfaction: not merely as to a body of evidence corroborative of the practicability of the plan which it pursues; but for the higher reason, that they attest the favour and blessing of that God to whose cause it has consecrated its exertions. The mode of co-operation with individual supporters and correspondents in different parts of Ireland was considered of too diffusive and impracticable a character, to afford either to that country the benefit of the Society's assistance, or to the Institution itself those advantages of intelligence, experience, and security, which are essential to success in an undertaking of so complex and diversified a nature. The establishment, therefore, of Auxiliary Societies, and the formation of Local Committees for particular counties and districts, afforded the only prospect of national co-operation in the promotion of the Society's objects.

The execution of this undertaking devolved upon Capt. Vernon, R.N. a Member of your Committee, and J. E. Gordon, Esq. one of the Honorary Secretaries; and these Gentlemen left this country for the scene of their labours in the end of July. The plan pursued by the Deputation in the formation of Auxiliary Societies was similar to what is generally followed; with the difference, that each Meeting contemplated an object which terminated with the Meeting itself. One of the most important ends designed by the Society is the encouragement of public discussion; and it was considered desirable, that its Meetings should not only be accessible to Roman Catholics, but that the Speeches and Resolutions should be of so decidedly controversial a character, as to afford an opportunity for contrasting the doctrines of the Gospel with the errors and superstitious observances of the Church of Rome, allowing her members at the same time full liberty to undertake the vindication of their principles. Viewing, therefore, the Meetings of the Society as eminently calculated to attract popular attention to the errors of the Romish Creed, the primary intention was attained by discussion, even in cases where the ulterior object of forming a Society might be de-

feated by the strength of the opposition or the absence of local support.

The ordeal, to which the Society's proceedings were subjected at the outset, was the severest which it was possible to select in Ireland: instead of commencing with the Northern or Protestant Province, the Deputation made choice of the South as the first scene of the experiment; and brought the Society's objects and purposes into immediate collision with all that was conceived to be hostile in the disposition and inveterate in the prejudices of the people. Meetings were held in Wexford, Maryborough, Portarlington, Carlow, Kilkenny, Waterford, Fermoy, Cork, Clonmell, Dublin, Navan, Drogheda, Monaghan, Omagh, Londonderry, Ballymena, Downpatrick, and Belfast: at sixteen of these Meetings, Societies were formed; and twelve of the number are County Institutions.

In Londonderry and Downpatrick, the formation of Societies was successfully opposed by the Romish Clergy, at the head of Meetings composed almost exclusively of their own followers; but, as they found it impossible to avoid discussion without appearing to shrink from a public defence of their principles, they consented to meet the Local Clergy under stipulated regulations. The result was a discussion at Londonderry, between six Protestant and as many Roman-Catholic Clergymen, which lasted thirteen days, before a very numerous Meeting; and another at Downpatrick, between three Protestant and three Romish Clergymen, which continued six days under similar circumstances. As these Discussions will shortly appear in print, the Committee forbear to offer an opinion on the relative abilities of the disputants, farther than to say, that the cause of genuine Christianity was most powerfully sustained; and that the Protestant Clergy, although chiefly young men, have done the highest credit to their sacred profession, and also to the Church of which they are Members: it is due, likewise, to the Romish Clergy to state, that several of their number discovered abilities and resources which were worthy of a better cause; and that they disclaimed those auxiliaries of mob-clamour and popular tumult, of which the members of their order availed themselves to such an extent in the discussions of 1824. Such an alteration of practice on the part of the Romish Clergy is not by any means essential to the success of the Reformation-Society's objects, but the Committee feel pleasure in adverting to it as evidence of what they would consider a better feeling in the body; and they trust, that the example may be followed in other parts of the country where discussions are likely to be held.

The Committee cannot close their account of these proceedings, and the controversy which they have revived in Ireland, without a few general remarks.

At twelve of the Meetings held by your Deputation, opposition was given to the objects of the Society, and the controversy not unfrequently continued for three and four days. These discussions were carried on in the hearing of thousands of Roman Catholics; who, in general, behaved with a degree of propriety and decorum that evinced a deep and anxious interest in the subjects of the debate: and your Committee would find it impossible to reconcile the effect which, in many instances, appeared to be produced on their judgment and feelings, with a future implicit belief in the doctrines of their creed. It should be stated, also, that the discussions which took place at these Meetings were of a new and peculiar character, and eminently calculated to adapt the subjects of the controversy to popular comprehension: where argumentative debate has been produced by Meetings of the Bible and Education Societies, the subjects in dispute have referred rather to the principles and proceedings of the Institutions opposed, than to the general questions at issue between Roman Catholics and Protestants — at Meetings of the Reformation Society, the controversy has borne directly on the doctrinal peculiarities of the Church of Rome: in the former case, the allusions to these doctrines have been incidental, and only to the extent that they might happen to be involved in the particular question discussed — in the latter, the whole system of Romish Error has been practically developed; and every argument employed which was likely to stamp it with the condemnation of Scripture, of history, and of human experience.

The effect of such excitement on popular feeling in Ireland can only be estimated by those who possess a local acquaintance with the present state of society in that country; and your Committee have no hesitation in stating, that discussions of the character which they have described, when subjected to the

controul of proper regulations, will do more to promote inquiry and elicit truth, than it would be possible to effect by any other method.

There are few circumstances, connected with the Meetings held in Ireland, which it affords your Committee more pleasure to notice, than the fact, that the discussions, in every instance, were confined to the religious differences between the Roman-Catholic and Reformed Churches; and that, in no case, were politics permitted to mingle with the controversy: the feeling among Roman Catholics was decidedly in favour of religious, and not political, discussion; so altogether unfounded was the supposition that such Meetings would awaken the political antipathies of the population.

But, among the various important effects resulting from the visit of your Deputation to Ireland, there is none upon which the Committee would more sincerely congratulate the friends of the Society, than the re-appearance of the Roman-Catholic Clergy on the arena of popular controversy. The Committee hail this circumstance, not merely as the abandonment of a defensive policy adhered to for the last three years and guarded by the authoritative sanctions of the Hierarchy, but also as evidence of that irrepressible spirit of inquiry, on the part of the peasantry, which has produced the change.

In the earlier stages of the Society's progress, the opposition proceeded exclusively from Laymen; and, in many instances, it was manifestly the result of a plan, either to disturb the Meetings, or to prevent the impression which the statements and the reasoning of the Protestant Speakers were likely to make upon the crowds who attended. If the arguments advanced by these disputants could, by any latitude of misrepresentation, be reported as successful, the Priesthood appeared disposed to make use of the circumstance as a sufficient apology for their own absence: their excuse, in such cases, was brief and characteristic —"When you have answered our Schoolmasters and Chapel Clerks, then we will meet you." If, on the other hand, the opposition of the Laity was so manifestly unsuccessful as to baffle any attempt at concealment, as in point of fact was invariably the case, the Church was considered irresponsible; and her advocates immediately distinguished between the strength of her cause and the weakness of an unaccredited representation of it. Had the efforts of the Priesthood to repress the anxiety of their people been successful, there is no reason to suppose that even the Laity would have been permitted to appear as the advocates of their doctrines: the toleration of Lay discussion was manifestly a consequence of the discovery that the Priesthood were unable to prevent the attendance of Roman Catholics at the Society's Meetings; and when it was ascertained that the Laity were unequal to the task which they had undertaken, the Priests were reduced to the necessity of taking their places.

Thus have the men, who had sheltered themselves behind the dicta of an Infallible Church, and scornfully resisted every invitation to meet the supporters of what they considered an Heretical Creed, been compelled to descend to the Public Court-House, and to afford to the peasantry of Ireland an opportunity of hearing their doctrines discussed in the daylight of Revelation. Generation has succeeded generation, and millions after millions have passed from the stage of existence in that country, without any opportunity of beholding those truths which are now presented to the understanding of her inhabitants: but the time has at length arrived, when Irishmen are determined to assert for themselves the privileges of Christians and free men; and every discussion which takes place in their hearing will accelerate the approach of the period, when, no longer held in the chains of a slavish superstition, they shall walk forth in the light and liberty of the Gospel of Christ.

Summary View.

The total amount of Funds received, between the establishment of the Society and the close of last Quarter ending March 31st, amounts to 1889*l.* 5*s.* 11*d.*; exclusive of the sum raised by Sixteen Auxiliary Societies in Ireland, whose returns have not yet been received.

Arrangements are in progress for the formation of Branch Associations in all the principal towns of the Empire. These Societies will contemplate the twofold object of assisting the Funds of the Parent Institution, and diffusing the Principles of the Reformation in such a form as may be best calculated to check the progress of the Roman-Catholic Religion in their respective districts.

Tracts have been issued to the number of 110,000; beside Bibles and Tes-

taments, and numerous publications of Discussions and Speeches.

Not less than Eighteen Scripture Readers are already in connexion with the Society: of these, fourteen are employed under Clergymen in the Sister Kingdom, and four are engaged in reading to the Irish in the district of St. Giles.

SLAVE-CONVERSION SOCIETY.

REPORT FOR 1827.

A SUMMARY view of the Society's Missions will be hereafter given: at present we extract some general statements from the Report.

Appeals of the Bishops of Barbadoes and Jamaica, for enlarged Assistance.

The information, which the Governors have received from the West-India Bishops, enables them, when making the Report of their proceedings for the last year, to lay before the public a General View of the State of Religious Instruction in the British West-Indies.

The Catechetical System (whether by Schools, or by Teachers appointed to visit Estates), to which the attention of the Society has been of late principally directed, of necessity brings it in co-operation with the Parochial Clergy, and places its affairs under the immediate superintendence of the Bishops.

The following pages will shew how greatly it is benefited by this circumstance—how advantageously its funds have, consequently, been employed—and the probability, if not the certainty, which hence arises, that its influence might, under Providence, be felt in every Property in their Lordships' Dioceses, were it supported in the measure which it unquestionably deserves to be, by the public charity of our country.

The value which has been placed upon its services by the Bishops, the warmth of their acknowledgments for the assistance which it has administered, and the earnest language in which their Lordships express the hope that the Society may be enabled to enlarge its Grants, occasion the Governors continually to regret the narrowness of their income; and, while it excites the painful consideration that so large a portion of the poorer classes in the West Indies, whether bond or free, should be excluded from the sphere of their exertions, it draws forth an ardent prayer for charitable assistance in aid of one of the noblest objects for which charity can be administered.

Extract of a Letter from the BISHOP OF BARBADOES, dated Feb. 2, 1828—

Could the public throughout the Mother Country be once put in possession of what is really doing, and an earnest appeal be made to their religious feelings, I cannot think that means would be wanting to enable the Society not only to SUPPORT, but to EXTEND still further, and with such alterations as circumstances may require, the present System of Religious Instruction. The pecuniary assistance which I have from the Islands themselves is but small; and, when at the greatest, is but barely sufficient for the maintenance of Sunday Schools, and the payment of Subordinate Teachers. It is deeply to be lamented, on every account, that so many of our fellow-creatures are, in the expressive language of Scripture, *perishing for lack of knowledge!* The Parliamentary Grant, aided by the present Funds of the Society, has already effected much; but there is still much to be done, and at no light expense—much greater now, than when Chapels shall have been multiplied, and Sunday Schools established under the eye of the Parochial Ministers. To the erection of these Chapels in the remote parts of parishes, (plain and substantial, but unexpensive buildings,) I am now anxiously looking; for the population are rapidly advancing, and have in many instances advanced, to a state to profit fully by an attendance at Public Worship: and happily in this Island*, (and I trust that the good example will be followed in others†,) an Act has been passed for a due observance of the Sabbath.

I am sensible that the sum which I have drawn for will appear large; and I shall be most anxious to hear that the Bill has been honoured without causing any embarrassment. The Society may be assured that they are, under God, at this moment, instruments of very great good.

Again I must express my earnest hope that I may not have drawn too largely upon the Society: or if too largely, yet that the Governors will feel with me that I could not refrain my hand, and leave good undone, which it might be in the power of the Society to do, through the increasing liberality of the public.

Many parts of my Diocese are without, or very indifferently supplied with, Subordinate Teachers; and a few zealous and active Clergy, under whom I might be able to multiply these with safety and effect, would be to me invaluable.

The heavy Bill, of which the Bishop speaks with so much anxiety, has been duly honoured: but, as the Society was

* In the Island of Barbadoes, Sunday Markets are now abolished by law, Slave Evidence in certain cases admitted, and a Protectorate for the Slave constituted also by law.

† A Bill for the improvement of the Slave Population has been passed in St. Kitt's: the Sunday Market is limited, the Marriage of Slaves is provided for, and the rite to be performed without fee.

already pledged to the full extent of its receipts, it has been done at the expense of One Thousand Pounds, Three per cent. Stock, and a consequent reduction of income: and it is further necessary to state, that the obligation, which he felt to avail himself of the favourable circumstances of forwarding the spiritual welfare of the Free-coloured and Slave Population, had previously led the Bishop to draw upon the Governors for a sum far exceeding the most liberal Grants which they had been able to make.

Be it remembered, that his Lordship has done this in full confidence, that when the Mother Country shall have been put in possession of what is doing for the poor Negroes in his Diocese, the Society will have the power to assist him, through the increased liberality of the public.

The language of the BISHOP OF JAMAICA is to the same effect, in the following Extract of a Letter, dated April 19, 1828—

I willingly avail myself of this opportunity of returning my best thanks for the liberal donations, which have so materially assisted the establishment of a System of Catechetical Instruction, which I am happy to observe increasing in every part of the Diocese. From a conviction of the efficacy of this System, I shall continue to direct into the same channel whatever sums the Society may be pleased to place at my disposal for the great object in view. I am well aware how much still remains to be done: but, by the Divine Blessing on the measures already adopted, a commencement has been made in conveying those important truths to the Negro Mind; on a general and more systematic diffusion of which can alone be founded any real and permanent improvement in their habits and character: their advances in civilization have invariably been in proportion to the degree in which the blessings of Moral and Religious Education have been extended to them. But, while I gratefully acknowledge the liberal aid which has been afforded by the Society, I cannot help regretting the inadequacy of my present means to the Great Work before me: and I am willing to hope that the support of the public will be given to a Society, which is effecting so much good for the West-India Colonies.

These appeals from the Bishops of Jamaica and Barbadoes are too powerful, of themselves, to need one word of comment from the Society: it only remains for the Governors to thank their Lordships for that zealous and judicious co-operation, by which the very limited income of the Society has been so beneficially administered.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Rent of Brafferton Estate	850	0	0
Dividends on 46,000*l.* 3 per Cent. Consols.....	1380	0	0
Annual Subscriptions.....	594	10	0
Donations.....	119	5	4
Total...£.	2943	15	4

Payments of the Year:			
Bishop of Jamaica, for Catechists,	500	0	0
Bishop of Barbadoes, for ditto...	500	0	0
Chaplains, &c.....	1665	0	0
Home Salaries, &c....	250	0	0
Rent Charge to New-Eng. Comp.	90	0	0
Sundries.....	266	0	0
Total..£.	3371	0	0

As on former occasions, the Society has been assisted by a Grant of 200*l.* from the New-England Corporation: by which a Mistress has been provided for the large School for Coloured Girls, recently opened in Bridge Town, Barbadoes; a Master for the School at Kingston, St. Vincent's; and a Master and Mistress for the Schools in Charles Town, Nevis: in which Schools 376 children are now educated. The good which is thus done, by the application of this Grant will, it is hoped, entitle the Society to a renewal of the trust reposed in them by the New-England Corporation.

Lord Seaford still continues his allowance of 100*l.* sterling to the Society's Chaplain upon his Estates. With the exception of St. Christopher's and Nevis, no accounts of the Income of the Branch Associations have been yet received: the receipts of St. Christopher's amounted to 303*l.* 19*s.* 1½*d.*; of Nevis, to 283*l.* 7*s.* 1*d.* (currency); both which sums have been expended in their respective Islands.

To the Bishop of Jamaica, 500*l.* have been voted by the Governors, for the support of Catechists—500*l.* to the Bishop of Barbadoes and the Leeward Islands, for the same purpose—100*l.* to the Bishop of Nova Scotia, for the maintenance of a Schoolmaster in the Bermudas — 100*l.* to the Girls' School, under the patronage of Lady D'Urban, at St. George's, Demerara — and 150*l.* for the Master and Mistress of the Society's School in St. John's, Antigua; which has been re-modelled under the superintendence of the Diocesan: besides the Salaries to such Chaplains as are still retained in the Society's Service.

Increase of Schools.

In addition to the Associations men-

tioned in the last Report, others have been formed in Tobago, Tortola, and Anguilla; which, though not, strictly speaking, in union with the Society, have been established for the same objects, and co-operate with it, under the superintendence of the Bishop. In consequence of these establishments, and of many others of a similar nature, there is not, at the present moment, an Island in the West-India Colonies without its regular School in full operation; and there is every reason to trust, that, under God, the seed of Moral and Religious Education has been already very widely, and, in many cases, effectually sown.

LONDON MISSIONARY SOCIETY.

THE following statement has lately appeared relative to the

Exertions of the Directors on behalf of the Aborigines of South Africa.

To many of the Members of the Society it is well known, that, from an early period of its Missionary Operations in South Africa, Dr. Vanderkemp and his co-adjutors had to struggle, in the prosecution of their labours, with formidable difficulties; arising from the oppressive treatment of the Hottentot Population and other Tribes, to whom it was the object of the Society to communicate the blessings of Christianity. To remove these impediments, Dr. Vanderkemp exerted himself, during many years, with persevering zeal and resolution; but died without seeing the accomplishment of his wishes.

In 1819, the Rev. Dr. Philip entered on his labours, as the Resident Superintendant of the Society's Missions in South Africa; and soon became sensible, that a melioration of the civil condition of the Hottentots was absolutely necessary to the due effect of Missionary Operations among them. He, in the first instance, submitted to the attention of the Cape Government various representations as to the grievances suffered by the Hottentots and other Native Tribes: but, finding that the desired redress was not afforded, he transmitted to England authentic copies of documents, containing circumstantial evidence of the state of the case; expressing a confident hope that the Directors would make the requisite representations to His Majesty's Government at home, and endeavour to procure from it that relief, in behalf of the Aborigines which he himself had failed to obtain from the Authorities at the Cape.

The Directors, having weighed the various cases detailed in the Papers transmitted by Dr. Philip, and being convinced that the welfare and prosperity of the Society's Missions were deeply involved in them, prepared a Memorial, containing an enumeration of the specific grievances in question, and submitted the same to the consideration of His Majesty's Ministers. This Memorial, which was presented to Government in 1823, was followed, in the years 1824, 1825, 1826, and 1827, by other Memorials, in which many other cases of oppression were stated, not enumerated in the first Memorial, together with Papers containing ample documentary evidence in support of various facts stated in the Memorials.

Duty obliges the Directors to state, that, while kind attention, on several specific points of complaint, was shewn to the Memorials of the Society, their leading object—that of securing to the Aborigines the exercise of their Constitutional rights, so necessary to the success of the Society's Christian labours among them—did not meet, on the part of His Majesty's Government, with that countenance, which could give to the Directors the desired hope of success.

Indeed, the continued existence, in some instances even the increase of the injuries complained of, at length rendered it important that Dr. Philip should return to England, to confer, in the fullest manner, with the Directors, on all the bearings of the case; and, in consequence, the Memorial of January 1827, before referred to, which was more comprehensive than any of the preceding, was presented to His Majesty's Government.

By Dr. Philip's Work, entitled "Researches in South Africa," (in which he has given an ample and detailed view of the whole subject,) and other circumstances, the attention of several Members of the House of Commons was drawn to the degraded and oppressed condition of the Aborigines of the Colony; which at length led to the Notice of a Motion by Mr. Buxton, which, on the 19th of July, resulted in the adoption, by the House, of the following Resolution, which passed without a division:—

That this House has observed, with great satisfaction, that the Original Natives of

South Africa have always been recognised by the British Government as a free people, having a lawful abode in the Colony; and that the British Government has promised to protect their persons, property, and possessions, the same as those of other free people: That this House humbly solicits His Majesty to cause such instructions to be sent out to the Colony of the Cape of Good Hope, as shall most effectually secure to all the Natives of South Africa the same freedom and protection as are enjoyed by other free people of that Colony, whether English or Dutch: That this House further humbly requests His Majesty to order Copies or Extracts of the Special Reports of the Commissioners at the Cape of Good Hope, relative to the condition of the Hottentots and Bushmen, together with the Papers given in to the Commissioners by Dr. Philip, and the Memorials addressed to the Colonial Office by the Directors of the London Missionary Society; to be laid before this House.

It is proper to observe, that the question was met with the humane concurrence of His Majesty's Government, whose sentiments may be considered as expressed by Sir George Murray, His Majesty's Principal Secretary of State for the Colonial Department, in the Speech attributed to him in the Public Journals.

The Directors cannot dismiss this subject without warmly congratulating the Society at large (and indeed all their fellow-subjects, who take an interest in the diffusion of Christianity and the extension of human happiness) on the gratifying measure of success which has thus far attended its endeavours in behalf of the suffering Tribes of South Africa: the recorded Vote of the House of Commons, above given, expressly recognises the Aborigines of that country as a free people; and gives a satisfactory pledge that they shall be protected in the possession and enjoyment of all the rights (affecting persons and property) to which the European Subjects of the British Crown, resident in the Colony, are by law entitled: and the Directors consider it as due to the Government, to express their confident expectation that the pledge which it has thus given will be redeemed, with all that promptitude and effectiveness, which its characteristic justice and beneficence may warrantably be supposed to dictate.

PRAYER-BOOK AND HOMILY SOCIETY.

SIXTEENTH REPORT.

Issues of Books.

THE number of bound books—namely, of Prayer-Books, Psalters, and Homilies in the volume—sent out from the Depository during the year, has been greater by 1000 copies than that issued in the former; making an increase in the last two years of 4000 books: and the circulation of Tracts—that is, of Homilies, Prayers, and the Thirty-Nine Articles—has been still further augmented by about 30,000 copies; making an increase in the last two years of more than 60,000. Of the bound books, 13,300 were put into circulation between March 31, 1827, and the same day in 1828; and of the Tracts, 128,192: so that the whole number of bound books disseminated by the Society, from the time when it was formed, amounts to 154,980; and of its Tracts, to 1,230,500.

Issues of Books to Seamen.

The total number of ships visited since the last Anniversary, in the PORT OF LONDON, is 590 — of Prayer-Books sold to the men employed in them, 891 — and of Books of Select Homilies left under the charge of the Commanders of these vessels, 1500. In OTHER PORTS AND STATIONS, of more or less resort, where ships, barges, or fishing-smacks are usually, or at particular seasons, collected, forty Agents — seven of whom are Clergymen, and of whom many others are superintended by Clergymen — are engaged in visiting the crews, making the same inquiries, pursuing generally the same measures, and experiencing pretty much the same reception, as occur in respect to the Port of London. By those very kind and gratuitous co-adjutors—some of whom have but very lately entered on their work, and by the whole of whom returns have not been recently made—the Committee are enabled to state, 753 Prayer-Books have been sold, and 491 copies of a Book of Select Homilies distributed, since the Society's last Anniversary. To which circulation of books, together with that already stated in the Port of London, must be added 8788 Homily Tracts, and Festival Services in the same form, principally in Foreign Languages, distributed among sailors who have visited English Ports.

Many Seamen not unwilling to attend Divine Worship on Shipboard.

One great object of the visits paid by the Society's Agents to these ships being the promotion, as much as may be, of the performance of Divine Worship among the crews, it was ascertained, that, of the Captains and Masters of these 590 vessels, 207 hold Divine Worship

on board their ships when at sea, weather permitting; that 5 do this only occasionally; but that 378, a large majority of the whole number, do not adopt the practice.

Should any person be disposed to inquire, to what cause a neglect so demoralizing in its character and fearful in its consequences ought to be attributed, the Society's Agent has recorded it as his opinion, That the want of Sunday Worship on shipboard does not originate in a general unwillingness on the part of seamen to attend it, where it is held: this the Society's Agent thinks that he has fairly ascertained, by conversation with the men in various ships where he has had reason to lament the existence of the evil. Testimony to the same effect is incidentally borne in a Report published by the Directors of an "Asylum for Destitute Seamen." After the statement, that "each morning and evening there are prayers in the Asylum, when a portion of Scripture is read to the men," the following observation is made—"It is most remarkable to see the satisfaction which these poor men derive from such opportunities of religious worship, as many of them have never before enjoyed, and of which others have been long, very long, deprived." And a friend of the Society abroad, who, upon the arrival of any English Vessel at the port where he resides, visits the crew with Bibles and Prayer-Books, remarks, "It is very consoling to me to state, that, in no single instance, have I found a resolute indifference to the discharge of religious duties among the men."

The Committee make these statements, because it is believed that some Masters of Vessels are deterred from an attempt to perform Divine Service on Sundays when at sea, through a fear of levity and inattention on the part of the crew: the testimonies now recorded may be the means, in some instances, of dissipating such apprehensions, and encouraging the efforts of those who are desirous of promoting a better state of things. They cannot but hope, that the establishment of Mariners' or Floating Churches (a measure which has now been happily accomplished in the Port of London, as well as at Liverpool and Dublin) will be the means of calling the attention of many Commanders of Ships to this subject, and be blessed to the production of the most salutary effects.

Order and Discipline the result of maintaining Divine Worship on Shipboard.

The Committee offer another remark, as the result of experience. Where religion is not attended to on shipboard, there—at least in merchant ships and trading vessels—very little or no respect is paid to superiors. When the Society's Agent, on boarding a vessel, has perceived that he was about to deal with a disorderly crew, he has almost universally found, that, in that ship, the Public Ordinances of Religion had been neglected; while, on the other hand, in the reports which he has rendered to the Committee of his visits to vessels in which the Captains or Masters were devoutly disposed, words to this effect are commonly found in the course of his narrative—"I here met with a most orderly crew." There is reason to hope that the number of Commanders who are aware of this fact is increasing. A Naval Officer, who says that he has "long been of opinion that men may be governed better by mildness than coercion, and that the surest means of making a man orderly and grateful is to teach him self-respect," when he wrote to a kindred Society for Bibles, and applied to this Institution for Prayer-Books, stated,

As, from all accounts, little or no attention has been hitherto paid to the morals of the crew which I am about to command; as a foundation of good order and proper discipline—while for the present we are on board a hulk, till our brig is ready—I make the men attend Divine Service on Sundays, with their officers, at the Dock-Yard Chapel; and I shall feel most truly obliged, if enabled to furnish them with the means of making the responses.

This part of their Report your Committee might easily enlarge. They might say, with the greatest truth, that both the Prayer-Book and Homilies are highly valued by many sailors; and that excellent effects seem often to have been produced by the labours of their Agent in the Port of London.

Issues of Books for Ireland.

In consequence of inquiries, pretty extensively circulated, Letters from nearly one hundred Clergymen in the Sister Island have been received—stating the proportion in which readers of English and of Irish are to be found among the poor, in their respective parishes—noticing the religious feeling, or desire of information, existing both among Protestants and Roman Catholics—and expressing the opinion which they severally

entertained as to the expediency and importance of circulating, at that time (six months since), the Prayer-Book, and a Selection of the Homilies of the United Church. The whole of these Letters, with scarcely any exception, were so calculated to encourage an attempt, on the part of this Institution, to cherish a spirit of devotion in those who had lately been added to our communion—to aid the inquiries of others, who wished to be better informed in respect to the distinction existing between the Churches of England and of Rome—and to help poor Protestants, generally, to attend Divine Service with increased profit; that an Address, soliciting aid for these especial purposes, was sent forth to the Public; and 2684 Prayer-Books (1025 being in the Irish tongue and character, and 1659 in English) have been forwarded to the Clergymen already mentioned—being about half the number which they had expressed a desire to obtain and circulate. To these were added 2100 copies of a Book of Selected Homilies, containing 41,000 of the single sermons. The Appeal has not been without some measure of success: 238*l.* 3*s.* has been received for this express object; but the whole of the expenses incurred in Grants of Books, and in forwarding them to their destination, has been 435*l.* 0*s.* 11*d.*

Foreign Proceedings.

The Proceedings with reference to India will be stated in the next Survey: besides these, the following notices occur in the Report—

The translation of parts of the Book of Common-Prayer into *Persic*, of which mention was made last year, has been printed, under the care of the Rev. Professor Lee. The Committee have lately received from Dr. Morrison a copy of the Litany translated into *Chinese*, which they submitted to the inspection of Sir George Staunton; who, having carefully perused the version, stated, that he had no hesitation in saying, that it appeared to him to be very ably executed, and worthy of the known talents of Dr. Morrison. The spirit of inquiry, which has of late been excited, is not confined to a country, like Ireland, where a Protestant Church is established in the midst of a Roman-Catholic Population: it is extending itself on every side. The following is part of a Letter received from an English Clergyman, now resident in South America—

"The Liturgy in *Spanish* continues to be sought after, and to be well received. You would have been much pleased, could you have been present, the other day, at an interview which I had with a Roman-Catholic Priest. I put into his hands one of the Prayer-Books which you sent me, in Spanish: he turned to the different Services with manifest avidity—frequently expressed his surprise at their contents—and pronounced them all to be very excellent: he stumbled a little at our simple view of the elements in the Communion; though he admitted that the form of words which we use is good and Scriptural."

CHURCH-OF-ENGLAND TRACT SOCIETY.

SIXTEENTH REPORT.

State of the Funds.

The Contributions amounted, in the year, to 171*l.* 11*s.*; and the Sales to 324*l.* 18*s.* 3*d.*, while those of the year preceding produced only 194*l.* 10*s.* 8*d.* The payments were 458*l.* 17*s.* 8*d.*

New Tracts.

It is stated in the Report—

The New Tracts, which have been issued from the Society's Press during the past year, have been confined to two of the Larger Series—"A Plain Statement of the Divinity of our Lord and Saviour Jesus Christ;" and "The Office of the Holy Spirit, or the Churchman's Belief in the Third Person of the Blessed Trinity:" with one Tract for Children and Sunday Schools—"Short Addresses to Little Children on Scriptural Subjects." The two of the Larger Series will take the place of the two remaining Homilies, which the Society had originally published; but which they have now given up, as they are published by the Prayer-Book and Homily Society.

The Committee have been thus enabled to complete the first three volumes of their Tracts, and to offer them for sale.

Printing and Issues of Tracts.

The total number of Tracts published during the year amounts to 96,500: those issued have been 173,805; consisting of 141,501 by Sales in separate Tracts, 6390 sold in 213 bound Volumes, and 25,914 by Grants: which is double the number issued during the preceding year.

South Africa.

UNITED BRETHREN.

A visit by the Brn. Hallbeck and Fritsch, from Enon, to the country of the Tambookies (or Tambookkies, as the Missionaries write), with the view of preparing the way for a Settlement among that people, was noticed at pp. 39, 40. From Mr. Hallbeck's Journal we shall extract some account of the people, and of their own proceedings.

Some Account of the Tambookkies.

From Mr. Rennie, a Scottish Settler on the borders, the Missionaries collected the following particulars:—

The Tambookkies and Caffres are properly one nation: they have the same language, and are nearly equal in numbers. The land between the Winterberg and the Coast, and between the Kieskamma and Bashie, was taken by the Caffres from the Hottentots, as the names of the rivers prove. The Caffres seem to have adopted much of the click of the Hottentots, in speaking; whereas the Tambookkies have less of it. Both these tribes have Chiefs more or less powerful: they seem to have no political constitution, but live in a patriarchal style. Hintza is the most powerful Chief among the Caffres, and Vosannie among the Tambookkies. Besides Vosannie, old Tzatzoo, Tzopo, and Bowana [printed by mistake Powana at p. 39], were mentioned to me as Chiefs. Bowana is a son of Tzatzoo, and one of the least powerful; having only, according to the Landdrost's report, about 1000 families who acknowledge him for their head. Vosannie, who lives at the greatest distance from the Colony, has been visited by Europeans; but seems full of suspicion, and would never allow them to travel through his country.

Bowana and his Tambookkies lived formerly more to the north-east, beyond the Wittekoy: but were driven out of their country by the Mantatees and Tetchannas, an unknown tribe, or horde of robbers, who fell upon and defeated them, and took the greater part of their cattle; by which they were forced to leave their country, and settle nearer to the Colony. Their country was then seized by a Caffre Chief, called Bukkoo, and they have neither power nor inclination to attempt the recovery of their lands: but having fixed themselves between the Winterberg and Sturmberg, and the Wittekoy, it displeased the Colonists, who used that uninhabited country as pasturage or hunting grounds, and therefore wished to drive the Tambookkies away. The Landdrost, however, prevented it; and rather encouraged a friendly treatment of the strangers; by which peace has been maintained. The Chief, Bowana, either of his own accord or by intimations from the Colonists, requested the Landdrost to send farmers into his country, to protect his people against the Tetchannas: Mr. Rennie, therefore, requested leave to settle near Bowana, but had not obtained it. The Landdrost advised the Chief to endeavour to obtain a Mission, that his people might be taught both the Christian Doctrines and useful Arts; to which the Chief most gladly consented, and fixed on a spot for the establishment of a Missionary Settlement. Mr. Rennie, and all those with whom we have conversed, see no difficulty in the execution of this plan, and praise the kindness and docility of the Tambookkie Nation: they have never entered the Colony as robbers, but rather assisted in the restoration of plundered property: in consideration of this service, the District of Somerset presented Bowana with 30 head of horned cattle, and 100 sheep and goats; and the Tambookkies are permitted to enter the Colony without restraint. They are everywhere well received and kindly treated: the farmers visit them upon their hunting expeditions, and the Tambookkies thereby become acquainted with the Dutch Language.

On occasion of meeting with some of the Tambookkies before they reached their country, Mr. Hallbeck thus seapks of the dress of this people:—

These Tambookkies, like all men of this nation, as well as the Caffres, had little covering, except the kaross hanging over their shoulders, and a small apron, decorated with brass rings and beads, round their waists: both sexes wear beads in their ears and round their necks, with brass rings on their arms: the men likewise wear a girdle with small brass rings. The men are not tatooed, but all the women are tatooed between the breasts and shoulders. The

feet and head of the males are not generally covered; but we saw some who wore skin shoes, and kerchiefs on their heads. They understand how to curl their hair with a degree of elegance, such as would be difficult for the most expert friseur to imitate: with a species of pomatum made of fat and red clay, they contrive to dress their short hair in diminutive curls, about the size of a bean, so as to cover their whole head: this fashion appeared by no means unpleasing to us, particularly when the whole body is reddened, and seems to be altogether necessary to form a true Tambookkie "petit maître."

The women dress decently; but the little girls have no clothing, except a small apron, decorated with beads: the boys go quite naked: the female headdress is a piece of skin, thickly set with beads; but some wear kerchiefs, procured from the Colony. The most remarkable part of their dress is a kind of cape, reaching from the upper part of the kaross to their feet, and ornamented with five rows of yellow buttons, closely joined together, by which they are rendered very heavy: I counted on one of these capes, 246 buttons.

Among the Tambookkies and Caffres, these buttons pass for money: the colour of the beads is regulated by the prevailing fashion, which is as much attended to here as at Paris; so that many traders at Grahamstown have suffered considerable loss, by not having them of the fashionable colour. As the women are exceedingly fond of both beads and buttons, they put their husbands to great expense: the dress of a woman, in many instances, costs twelve or twenty oxen.

Of their habitations and mode of living, Mr. Hallbeck says—

A Tambookkie, like a Caffre Kraal, contains one family; a father, with his wives, children, and servants. They live by the breeding of cattle. The cattle-kraal is a round place, surrounded with thorn-bushes: about it are placed the people's huts, in the shape of beehives: the entrance to such a hut is about three feet high, and the hut itself so low that we could not stand upright in it. At Bowana's Place, I observed that each of his seven wives had her separate hut, which she builds herself. There was another kind of dwelling, in which some of the men lived, being either servants or guests. Having no particular occupation, they employ much time in visiting one another: after driving their cattle into the field, they spend most of their leisure hours in the cattle-kraal, which serves, at the same time, as council-chamber, dining-room, store-house, slaughter-house, play-house, and burial-place. In this kraal, seated on the dunghill, the Counsellors and their Chief sit in deliberation: they then dine in the kraal; the adults dance, and the children play. Under the kraal, the Caffre corn is deposited in pits: within it the cattle are killed, and the heads of families are buried; while the common people are thrown out into the waste, and become the prey of wild beasts.

Journal of a Visit to the Tambookkies.

June 26, 1827 — After passing the Great Fish-River, we had been continually ascending; and had now to pass a high hill, called Groeneberg, covered with grass, before we could reach the boundary between the Colony and the Tambookkie Country. In this region, as well as in the Sneeuwberg, a great quantity of snow falls in winter; by which the farmers generally sustain much loss of sheep, each of them having many thousands in their flocks.

June 27 — On rising in the morning, we were most unexpectedly greeted by the appearance of a German Winter; the whole country being covered with snow, with drifts several feet in depth. Pleasant as this appeared to us Europeans, our African Companions, some of whom had never seen snow before, were much distressed: and indeed a fall of snow is a serious evil in a country altogether dependent upon grazing. Mr. Rennie himself was doubtful as to the propriety of our passing the Groeneberg; on account of the depth of the snow, and the steep and slippery sides of the mountain: but we were so anxious to meet the Landdrost, that we ventured to proceed. In an hour and a half, we arrived at the farm of Mr. Pringle, sen., who left Scotland, with many of his family and relatives, when he was already 76 years old, and is now called the Patriarch of the Bavian's River: these good people wished us to make a longer stay at their cottage, but our time would not admit of it. On leaving this place, all tracks of waggons cease; and we should not have been able to find our way along the sheep-walks, had not the Landdrost given us a sure guide. We now passed through a rocky kloof, and began to ascend the Groeneberg: we had not travelled far, before our oxen came to a dead stand, their feet being entangled among the snow and rocks. As we found all our efforts vain, we sent the guide back for an additional team: it was late before they arrived; and, not being accustomed to the work, they drew unequally, and could not move the waggon: many of the traces broke, and it grew dark before we could proceed. Our guide likewise lost the path; and, finding it impossible to get on without imminent danger of upsetting,

we were obliged to unyoke the oxen, and to remain where we were. Our guide and his brother left us, promising to return early in the morning. Having shovelled away the snow, we lighted a fire, set up our Hottentot mats to windward; and, though it snowed during the night, spent it more comfortably than we expected.

June 28, 1827—Early, the two brothers returned with oxen; but they were wild, and it was difficult to get them into the yoke. We had not proceeded fifty paces, before their unequal movements between the rocks overset the waggon, and we expected that both it and all its contents would have been broken in pieces: to our surprise, no greater harm was suffered, than the breaking of our tent-pole: the waggon had remained whole, and not even a bottle or a cup was broken; but the small wine-barrel began to roll down the rocks, and was with difficulty overtaken and secured: in the course of an hour, all was in order for starting: we ascended the first acclivity of the mountain; and had nearly reached the summit of the second, when the oxen again refused to proceed, finding no footing upon the slippery stones: we were, therefore, obliged to unyoke them. Br. Fritsch, with one of the guides, set out for Mr. A. Kruegel's farm, four hours' distant, to bespeak an additional team. Meanwhile we examined the immediate neighbourhood, and found a less slippery path: on this we proceeded to the summit, where we met with two herds of hartebeests, the first that I had ever seen running wild: they are as large as European stags. We were glad to leave the snowy region, in which we had spent four-and-twenty hours: descending swiftly over a thick grassy path, we hoped to reach A. Kruegel's farm; but, missing the nearest and best road, we had to ford the river Tarka in two places, in the last of which we stuck fast: the hind-wheels of the waggon were in the water, and the front upon a steep bank: it was difficult to descend from it, and yet more difficult to remain in it; for, as the African waggons are open behind, we were in imminent danger of slipping out. Our guide was now sent after Br. Fritsch, to report our situation: he returned immediately, and spent the night with us in this uncomfortable situation: the position of the waggon prevented our getting at our bedding; and the night turning out very cold, we were obliged to keep ourselves warm, as well as we could, with mantles and other clothing. The moon shone bright.

June 29 — Fahrenheit's thermometer stood at 25°. With difficulty we lighted a fire: our shoes and other clothing were frozen; and the Hottentots were surprised to find that they got soft again by the operation of heat. Our people had suffered much from the cold. After sun-rise, Mr. Kruegel appeared, according to promise, with ten oxen, which exceeded in size and strength any that we had yet seen: these large beasts brought the waggon out of the river, and drew it up the steep and rugged road, to their owner's farm, with little difficulty.

Here the Landdrost and Mr. Rennie met us, having heard of our approach. The Landdrost ordered Mr. Kruegel's oxen to convey us to the river Zwartzkoy, the boundary of the Colony; and resolved that I and Mr. Rennie should go on horseback, by a shorter road, to Bowana's residence, that he might be ready to introduce us to the Chief.

As we were preparing to proceed, four Tambookkies arrived from a visit to the Colony. They greeted us in Dutch with a "Gooden Dag" (Good Day); and sat down with confidence near the waggon. The first thing which I saw in the hand of one of them, was a Gnadenthal knife: another proposed to entertain us with music; and began to play upon his gurrha, an instrument with one string, upon which he blew, and produced four notes, without any changes. A third entertained us with the manner in which he smoked tobacco, for which he had brought a whole apparatus: this consisted of a pipe-head, formed of a hardened mixture of clay and cow-dung; with several reeds and two bullock's horns stuck in it: the two horns were filled with water, and the pipe-head filled with tobacco: by a singular contrivance, he forced the smoke through the water and swallowed it.

June 30—Early in the morning, we sent for our interpreter, Daniel Caffre, from the waggon, and hired two boys to carry our guns; taking the road to Bowana's residence. It lay between high stony hills, which seemed to be the advanced range of the Winterberg. Passing by many kraals and herds of the Tambookkies, the people came forth, with their usual friendliness, to welcome us: nor did they forget to beg, but were easily put off. Our interpreter told them, that I came as a Teacher; upon which they set up a great shout, which he told us was a sign of joy.

After a ride of three hours, following a herd of quaggas, or wild asses, we arrived at Bowana's Place. Having shaken hands with him, we sat down upon the ground, as is usual with them; and began a conversation by the interpreter, concerning all manner of indifferent subjects. As he and his people were acquainted with our companions, no ceremonial was observed: the pipes were filled; and the tobacco, which we had brought with us for that purpose, was distributed among them: meanwhile, the conversation grew so brisk, that our poor interpreter was quite at a loss how to satisfy all the speakers.

After some time, the women made their appearance, brought milk, and begged a pinch, or rather some spoonfuls, of snuff; for they are not satisfied with a pinch, but with a little wooden spoon fill their nostrils with it till their eyes water. The little children, among whom was a daughter of the celebrated 'TGeika, were in no wise fearful, but played with us in all confidence.

After some time, the Landdrost reminded Bowana of the conversation which they had had in Somerset, respecting a Christian Settlement in his country: Bowana replied that he remembered it well; and, with his hand, pointed to a place which he had destined for it. The Landdrost then told him that I was

the person who was commissioned to look at it, and that he hoped I should be well received: he gave his full assent; and added, that when the waggon arrived, he would accompany me to the spot. The Landdrost then promised, that when the Settlement was formed, he would build a house for Bowana in its neighbourhood; adding, that if he would visit him in Somerset, he would present him with a horse, that he need not return on foot.

The Landdrost having finished his commission, prepared to return home.

We had now to wait some hours for our waggon; but, as it did not arrive, we at length went in search of it: it was in vain that, from every eminence, we looked for our party; the waggon having, by mistake, remained at Andreas Kruegel's. We had taken a different road from that by which we came: it led us, by well-trod paths, through grassy plains: wherever there were hills, they were sprinkled with patches of thorn-bushes, near to which we saw kraals of the Tambookkies, and large herds of cattle. The inhabitants came from all the dwellings to welcome us. I took leave of the Landdrost at the boundary river, and returned to the waggon with our interpreter; when we were glad to find something to eat, having tasted nothing all day, but a little sour milk, which the Tambookkies had presented us with, in a species of basket which is never washed. On this ramble, we had travelled about thirty English miles in the Tambookkie Country; and thus became acquainted with part of it, my hunting companions naming every river and kraal.

The whole country inhabited by Bowana's Tribe appeared covered with grass, even on the sides of the hills; although it was the winter season, when fresh grass does not grow. Dry grass was plentiful about all the kraals. They know nothing of diseases among their cattle. Springs rise in many places; and the land destined by Bowana for a Settlement is plentifully supplied with water, by the rivers Oskraal and Klipplaat: the Klipplaat is the largest river which I have seen in this part of the world. But wood is wanting: along the banks of the river, willows grow, which furnish the inhabitants with fuel and wattling for their huts: forest trees are not found nearer than the Zuurberg, the source of the Orange River, a day's journey from Bowana's dwelling.

The cold was moderate; and never fell to the freezing point, nor did the heat rise to above 70° of Fahrenheit. This temperature of the air is owing to the elevation of the country, in which some of the largest rivers of South Africa take their rise; such as the Orange River, Wittkoy, Great Fish River, &c. The Winterberg is said to be the highest point in this part of Africa: the winds are violent, both on the Boundary of the Colony and in Caffraria, and make the rearing of trees difficult: this is partly the reason why the round huts of the Tambookkies are placed under the shelter of mimosa bushes, and are even fastened to them. In winter there is not much rain; sometimes a little snow; but, in spring and summer, the ground is moistened by frequent thunder-showers.

Before the Tambookkies peopled this country, it was full of game—spring-bucks, quaggas, hartebeests, gnoos, ellands, and others; consequently lions and other beasts of prey found much to feed upon: but all these creatures avoid the habitations of men; though, in the dry plains between the land just described and Caffraria, numerous herds of wild animals are yet found, and the lions likewise do much mischief.

July 1, 1827: *Sunday*—We set out very early, on our return to Bowana's residence with the waggon. The text of the day was remarkably suitable: *I will gather others to Him, beside those that are gathered unto Him.* Is. lvi. 8.

Though I had reached that place with the Landdrost, on horseback, in about two hours, we were seven hours going with the waggon, and detained at every kraal by the inhabitants, who came out and walked with us, declaring that they felt extremely happy in our company: we felt the same, as we walked with these poor naked Heathens, hand in hand, beside the waggon; and we prayed to the Lord that He would open the hearts of these friendly people to receive His Gospel. That their declaration was sincere, we were assured by Bowana; who said that he could not account for the love of his people toward us, and was afraid that both they, and even his own children, would leave him, and go to us.

At two o'clock we reached his kraal, but first waited at a respectful distance. Br. Fritsch and I then went with our interpreter to his huts, but were surprised to find only the women at home: they directed us to the beast-kraal. Here all the men were seated in a semicircle, 15 or 16 in number, on the dunghill as above described. Bowana occupied the middlemost seat: next to him sat his brother Toloppo: his adult son Mapas, his council and the rest of the party, sat on each side: each had a parcel of assagays lying by him. Though we were unacquainted with the ceremonies of a formal visit, none being required at our former meeting; yet we were soon made aware, that this was meant to be a state audience: we, therefore, approached these great personages with every mark of respect—shook hands with Bowana—explained why the waggon had come so late—reminded him of the aim of our journey—and asked his leave to unyoke our oxen: he assented to every thing with official gravity; and, as we had been told that at first they never enter upon official concerns, we soon expressed our wish to return to the waggon and arrange our affairs, and then we should have more time to converse with him. As we withdrew, some of the men laughed aloud; whether for joy, or because either we or our interpreter had committed some blunder contrary to the etiquette to be observed at such an audience, we could not tell.

In the appearance of a Tambookkie Chief, both in his person and dress, there is no distinguishing mark; except that his karoos and those of his counsellors are made of tiger

or tiger-cat skins. Bowana's kaross was the worst and most ragged of all in the company: this is said to be also the case with 'TGeika. I have, however, heard from travellers, that both 'TGeika and Machomo possess superior talents and cunning in their address, of which we perceived no symptoms in Bowana. He appeared to us a good-natured childlike man, not much versed in diplomatic affairs: in the midst of a serious conversation he appeared absent; and his whole mind seemed fixed on an old broken metal watch-key, hanging on Br. Fritsch's watch. So far as we could tell, he seemed to treat his people upon terms of equality — required no service from them — lived with them on a cordial footing; nor is there the least appearance of superiority on the part of the Chief, or of subordination in the people: yet he possesses the right, by advice of his privy-council, to punish transgressors; the punishment consisting in giving one or more oxen as a fine, the Chief keeping the greater part of the forfeit. In some cases, however, especially among the Caffres, the culprit is punished with death; when the Captain or Chief himself runs him through with an assagay. The dignity of Captain or Chief seems to be more profitable than showy: but great stress is laid upon purity of descent; and though a Chief has a number of wives, (Bowana has seven; 'TGeika, thirteen; Hintza, fourteen,) yet only that son can aspire to the rank of his father who is considered of noble descent. The mother of a noble family among the Caffres must be a Tambookkie; and that of a Tambookkie, a Caffre woman: the woman must, likewise, be of noble origin, and their value is accordingly rated at seventy or eighty oxen; whereas a plebeian woman may be had for ten or twelve.

We had hardly returned to our waggon, before begging commenced in a grand style: Bowana and his friends were foremost, and would not suffer the common people to take precedence. We found it our interest, therefore, first to satisfy these "hoogmogenden," who then kept off the rest: but the store of brass-wire and buttons which we had taken with us was not according to their taste: the wire was too thin, and the buttons were not of the colour now in fashion. We did not bring out any beads, as we rather wished to give them useful articles: at length, by distributing snuff and tobacco, handkerchiefs, tinder-boxes, and Gnadenthal knives, with a few small axes, we put an end to the continual cry of "Bascia" — "Give a present." The axes and knives were most valued, and I took that opportunity of bartering some for their clothing and implements.

Among those who received presents, was a man from the kraal of the most powerful Tambookkie Chief, Vosannie; to whom he would shew what he had received, and make known our errand: thus, probably, the report of it will spread through the whole of the Tambookkie Country, down to the sea-coast.

After the distribution of presents, the whole company seated themselves round our fire, filled and smoked their pipes, and conversed with great cheerfulness. We presented Bowana with a cup of coffee; which he seemed to relish much, and let all his children and people taste it, himself presenting it to their lips, lest any one should swallow the whole. During the begging scene at the waggon, some people were employed at the kraal, where we had had our audience, in killing a bullock, and they afterward presented us with a portion of the meat. During the conversation at the fire, Bowana again assured us that he rejoiced at our arrival; and hoped that we would remain with him, and not make friends with other Chiefs and forget him: he also promised to accompany us to the place destined for the Settlement. As a proof of peculiar respect, I presented him with a gilt brass gorget, which, with other old clothes received from England some time ago, belonged to the uniform of an officer; and to his son, Malpas, I gave another brass plate, with the arms of England engraved upon it: this pleased them much; and Bowana inquired whether he might wear it when he visited the Colony.

This evening, he gave me another proof of his confidence, in requesting me to give medicine to one of his children: this surprised me the more, as I had heard from travellers, that the Tambookkies are much afraid of being bewitched by strangers, and have recourse to various kinds of incantations as a preventive: I therefore visited the child; and, finding that I had medicines which suited its case, I made up a draught, which was taken by the child, in my presence, in the morning. Bowana himself now complained of a pain in the stomach, and requested to have the same dose administered to him.

After the hubbub near the waggon had ceased, we informed Bowana that this Day was kept with peculiar solemnity by the White People, for the Worship of God; and we, therefore, intended to meet near the waggon for that purpose: and that if he and his people chose to be present, they were welcome. He, with many others, attended the solemnity. Br. Fritsch spoke upon the text for the day; concluding with fervent prayer, particularly in behalf of the inhabitants of this country, in whose presence, for the first time, the name of the True and Living God was called upon. In the beginning of the Service, some of the Tambookkies began talking to one another, not knowing how to behave; but soon kept silence, by Bowana's command: some even attempted to join in the singing of the Hymn. In the evening, all of them left us; and we went to rest, thankful for the opportunity which we had had to preach the Gospel in this Heathen Country. We were, however, soon disturbed by a tremendous shout, or kind of song, accompanying a dance, which lasted till midnight and robbed us of sleep: without doubt, the male and female singers, and especially the precentor, whose coarse bellowing was heard above all the other voices, thought that they had given a fine specimen of their art; but, to our ears, nothing ever sounded more horrid; and, had we not had such proofs of the kind disposition

of this people, we might have supposed that they were a horde of cannibals, dancing and howling over their bloody sacrifice, their songs appearing best fitted to such feasts. In the morning, we asked Bowana what all this noise could mean: he said, it was always done when they killed an ox. In none of their peculiar customs is there any trace of a religious feeling: their usual answer, when questioned concerning them, is, that their fathers have done so before them; yet we have been informed, that they sometimes leave their huts, and pray with their faces turned toward the East.

July 2, 1827 — Many Tambookkies came, begging, to the waggon. Having paid a farewell visit to the huts and to the sick child, Bowana drove his cattle out of the kraal; separating the calves from the herd, which is always done by the Chief himself.

We now prepared to set out toward the place appointed for the Settlement. Bowana, indeed, wished to detain us a day longer at his place; but was easily persuaded to accompany us, on our representing, that we wished to finish our business, while our horses and bullocks were still strong. We set out at half-past-nine, and Bowana and four or five Tambookkies accompanied us: he was chiefly on foot, and only sometimes rested in the waggon.

From Bowana's kraal, a row of hills stretches three or four leagues to the north-east: to the south-east, they descend into a beautiful grassy plain; bounded, toward Caffraria, by hills connected with the Winterberg, and watered by the Oskraal River, flowing from south to east. At the north-east declivity of the above-mentioned hills, the Oskraal falls into the Klipplaat River, which rises in the hills of Caffraria, and, passing from south-east to north-west, joins the Wittkoy an hour's ride further to the north-west. The country, at the junction of these rivers, was described to us by the farmers, who hunt all over it, and have given these Dutch names to the rivers, as peculiarly suited for a Settlement; particularly the banks of the Klipplaat, to which Bowana led us.

After a ride of four-hours-and-a-half, we arrived on the banks of the Oskraal. Toward the north-west we found a grassy plain, with a fertile soil, and covered in many places with mimosa bushes: between the latter and the river lies an extensive pasture. Bowana thought that we might build near a small spring, which he showed us; but we were of a different opinion. Large herds of hartebeests made their appearance; of which Moses Boosman shot one, about the size of a cow, which served us for fresh meat. When the Tambookkies saw that so large a creature, which they can kill only by driving them among the rocks or into tanks, fell dead with one ball, they were astonished, and exclaimed, "Moses is a strong man!" Indeed, this artificial strength of the White People, and their own weakness, make them take refuge from the Tetchannas in the Colony; and no doubt influence their desire to have a Christian Settlement in their country. Thus, as, thirty years ago, the oppressed state of the Hottentots led them to desire to have a Mission established among them; so the outward distress of the Tambookkies may become the means, by God's providence, of introducing the Gospel among them. The same is the case with the Caffres; and every Chief wishes to have a Settlement in his country.

The Tambookkies are less warlike than the Caffres; and, according to the opinion of the Missionaries now in Caffraria, seem better prepared to receive the Gospel. They consider Bowana's situation as the most eligible; and intended to make an attempt to establish a Mission here, but declined it as soon as Government applied to us.

Having in the afternoon encamped on the banks of the Oskraal, Br. Fritsch and I reconnoitred the country up the river, and returned at sun-set. Our people were meanwhile cutting up and salting the flesh of the hartebeest. Willows grow everywhere by the water side: the shores of the river are high, and the water has very little fall; being rather a continuation of tanks, in which the stream is hardly perceptible. The water is clear, and sufficient for the irrigation of the grounds, and even for the supply of a mill: Bowana assured us, that he had never seen the stream so low, which both our interpreter and others confirmed: one of them, however, stated that he had seen it quite stagnant.

We found, even to-day, a place where a Missionary Settlement might be built. In the evening, we sang a Hymn, and considered the text of the day—*This is the day which the Lord hath made; we will rejoice and be glad in it.* Ps. cxviii. 24. The company consisted of Caffres, Tambookkies, and Hottentots; and Bowana seemed seriously impressed by the Service.

Hitherto we had supposed that we were encamping on the Klipplaat River; and did not know that we had been on the Oskraal, till we returned to the waggon. We therefore examined the plain of the Klipplaat River on the 3d July, where we found herds of spring-bucks, hartebeests, quaggas, and some gnoos. We proceeded to the place where the river leaves the mountains, and where it is as large as any river which we had seen in the Colony: the water is perfectly sweet; and we were informed, that this river, even after a long drought, is never dry: we followed its banks to its junction with the Oskraal: here its bed lies so low, that it would be difficult to make watercourses for irrigation; and therefore the land on the Oskraal appeared more suited to our purpose. Bowana likewise observed, repeatedly, that on the Klipplaat we should be too far from him.

We therefore examined the Oskraal, from its junction with that river to our encampment; and proceeded with the waggon higher up its banks, where we had the pleasure to find several pieces fit for irrigation, but thought it premature to fix on any spot for a Settlement: we would rather leave it to the decision of those who may undertake the Mission; considering, also, that they may be here at another season of the year, and be-

come better acquainted with local circumstances. Whenever we asked Bowana whether it had his full approbation that we should form a Settlement on the Oskraal, he always confirmed it.

As to fixing boundaries and other similar arrangements, we found that neither the Tambookkies nor the Caffres know of any such regulations: they seek to live in peace with their neighbours, and to settle all differences about possessions in an amicable manner.

In returning down the Oskraal to Bowana's Place, we met a little swarm of locusts; and heard that these insects had done great mischief in this country, during the last year.*

About three o'clock, we reached our old encampment near Bowana's residence; and had many visitors, but were not much troubled with begging. The confidence of the people toward us increased more and more: we taught each other to pronounce our names, and Bowana's wives were particularly pleased to see their names written down; they always set up loud laughter when I called them by name. The men were diverted by measuring themselves with Br. Fritsch, who is tall; and were pleased to find that Bowana and two of the company were equal to him in height.

In general, we noticed that the men, both among the Caffres and Tambookkies, are tall and well formed, but the women are altogether of low stature: whether this proceeds from their being obliged to do all the heavy work, and to remain in their close unhealthy cottages, while the men take no share in the labour but spend most of their time in the open air, I will not determine.

When it began to grow dark, Bowana, perceiving no arrangement for Divine Service, desired our interpreter to tell us, that he hoped we should have our usual meeting, to which he wished to bring all his wives and people: this was unexpected by us; and excited us to thank the Lord, that He had given us so much acceptance with this man, that he not only did not oppose our worship, but of his own accord requested that we might call upon the Name of God. We had a very still, and apparently devout auditory; though they did not understand our words. The singing of the Hymn was peculiarly pleasant to them; and we prayed that the Spirit of God might cause it to produce in them a desire after the Worship of the True God.

* In an earlier part of the Journey, before they crossed the boundary of the Colony, Mr. Hallbeck writes: "During our stay of three hours, an astonishing swarm, or rather cloud, of locusts passed over us. They have increased in numbers during the last month; and have done much mischief, both to fields and gardens. The inhabitants are much distressed on this account, nor is the power of man able to stop this dreadful plague: as the largest fires are put out by their falling upon them; and though millions perish, they are not missed among their innumerable myriads. Many are eaten by the sheep, the dogs, and the wild beasts: for all animals prey upon them. But the Lord of Nature mercifully sets bounds to their ravages, by sending vast numbers of locust-birds, in size and appearance resembling the mountain-swallow; who in a short time destroy the largest swarms."—*Editors.*

July 4, 1827 — We took leave of Bowana; giving him hopes that some of our Brethren might return to him. Our road to the Zwartzkoy was the same as that which we had before travelled. Passing by the kraals, the people again came out to welcome us, and walked part of the way with us. In the evening we passed the boundary, and encamped near the first of the remarkable Table Mountains, which form the peculiar feature of this country. In our Evening Service we prayed the Lord to fulfil the promise contained in the text of the day — *The glory of the God of Israel came from the way of the east, and the earth shined with his glory.* Ezek. xliii. 2.

July 5 — We drove round the foot of the Table Mountains; and, after a journey of seven-hours-and-a-half, encamped near the Place of Andrew Kruegel.

July 6 — Early, the cold was so intense, that it was long before the sun could disperse the hoar frost, and on the mountains near us the late snow had not melted: we however passed the grassy Groeneberg, without meeting with any of the difficulties which we had experienced last week, and arrived safe in the romantic vale of the Bavian's River.

After a short visit to the elder Mr. Pringle, we spent the night at Mr. Rennie's Place: he was not at home; but his mother received us with great kindness; and his companion, Stephen Moller, a Scotch Settler, kindly lent us a team of oxen, as we were afraid that our poor fatigued beasts could not draw us through the drifts.

Remarks on a Mission among the Tambookkies.

The Brethren, before their return to Enon, visited Chumie and Lonsdale, two Missionary Settlements in Caffraria; and arrived at their own Station about the middle of July. Mr. Hallbeck thus speaks with reference to the proposed Mission—

The shortest way from Bowana's Place to Chumie is across the mountains, and is a journey of one day on horseback: but this was not possible in the present state of our cattle, and in this season of the year; nor would Bowana have approved of it, as he feared that we might make acquaintance with other Chiefs and lose our attachment to him. We therefore resolved to return to the Colony; and, from thence, to make an excursion into the Caffre Country.

As to the question whether a Mission in the Tambookkie Country may be attempted, it may be answered in the affirmative; both as to the willingness of the Chief and his people, and the proposed situation of the Settlement. It remains to be considered what difficulties may arise from the language and peculiar customs and manners of the nation.

With a view to this inquiry, it appeared to us, that a visit to one or two of the Missionary Settlements in the Caffre Country might be useful; the Caffres and Tambookkies having the same language, and nearly the same customs.

It appears to me as if the Missionaries (at Chumie and Lonsdale) laid too much stress upon imitating the "click" of the tongue, of which they count four varieties: perhaps it might be omitted; as the English omit the *k* before an *n*. We remarked, that this "click," which seems to have been adopted by the Caffres, was much more used by the inhabitants of Chumie, part of whom are Hottentots, than by the Tambookkies: and the Missionaries themselves reported, that the deeper they penetrated into the Caffre Country, the less they found it in use. It is particularly singular in singing, and creates an unpleasant hiatus. Excepting this "click," the Caffre Language is one of the softest and most pleasant which I have ever heard; having a great proportion of vowels and liquids.

Should we begin a Mission among the Tambookkies, the labours of these good Missionaries will assist us, as well as their willingness to forward our undertaking in every way; yet we must also employ interpreters, which the Missionaries now in Caffraria find a great inconvenience: there are few of the Natives who have sense and heart for such an office, but perhaps we might find one or other of our people at Enon useful in that way.

In the manners and customs of the Natives, there are likewise many obstacles to overcome — polygamy, circumcision, &c.: these customs seem, however, to have no connection with religious principles. We supposed, that the begging system would be very troublesome to the Missionaries; but it is easily put down, by demanding a trifle in exchange for every gift. All labour by the Natives is paid for. Theft has nearly ceased, and every thief is punished.

Difficulties will of course attend first beginnings, but they are not insurmountable. Mr. Thompson (of Chumie) has lived five years in Caffraria, and considered a Mission among the Tambookkies very practicable; they being more humble and peaceably disposed than the Caffres, who are richer and more cunning. He promised to render us every assistance, if we became his neighbours on the other side of the mountains.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Proceedings of Rev. J. Hartley in Greece.

Some account was given, at pp. 201—203, of Mr. Hartley's visits, in the latter part of last year, to several of the Greek Islands and a few places in the Morea. We here subjoin various interesting particulars relative to his proceedings on those occasions, and in the early part of the present year: his notices of the state of Greece, it should be observed, refer to a time previous to the arrival of the newly-appointed Governor, Count Capo d'Istrias.

Syra — This Island is the Malta of the Archipelago. Before the Greek Revolution, its name was seldom mentioned. It was then peopled by about 5000 inhabitants, of whom almost all were Roman Catholics: at present, it is tenanted by an immense number of refugees and tradesmen, who have resorted hither from all parts of the Levant. The Latins occupy a conical hill, at a small distance from the sea: the Greeks fill the shore, and are even extending themselves considerably inland. A census of the Greek houses was taken about two months ago, by which it appeared that there were no less than 2500: since that time many more have been erected; so that it is not improbable that the whole population of Syra may amount to 25,000 persons. The principal article of commerce is grain: it is brought hither as to a mart, and from hence is conveyed to all parts of Greece. The island is mountainous and barren: hence its productions are scanty: the wine is considered good; and corn, barley, figs, cotton, oranges, and lemons, are also to be met with. The Roman Catholics and Greeks have respectively their Bishop; and the Greeks have recently erected a Church, in rather better style than is usual in the Eastern Communion.

The government of the island is carried on by four Demogerontes, a Head of Police, Health Officers, and others in inferior stations: they are elected to these posts, nominally by the people, but perhaps really by the leading Mer-

chants: every three or four months they go out of office. A Guard of eighty Hydriots preserves good order. The Latins are more immediately under the controul of their Bishop, and of a lay-officer, styled the Epitropos. Syra has a revenue, which is of considerable importance for Greece: we were informed that the island is capable of paying to the general Government more than a million piastres annually.

I have the pleasure of mentioning, as a proof of the favourable disposition towards the circulation of the Holy Scriptures which exists among the Greeks, that all the New Testaments, 1600 in number, which Mr. Brewer brought with him from Constantinople, were admitted at the Custom House free of duty. With the Greek Bishop, and an Ex-Archbishop of Ephesus, Mr. Brewer and I had conversation on the reading of the Scriptures, and found a friendly disposition. That the Scriptures had not been more extensively read in this island was attributed to the calamities of the times. The great insecurity of property, occasioned by the universal piracy, gives us an opportunity of applying with peculiar force at this time, the admonition of our Lord—*Lay not up for yourselves treasures upon earth, where rust and moth doth corrupt, and thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*

We paid an interesting visit to Theophilus, formerly Mathematical Professor at Haivali: he is a man of obliging and simple manners, and appears to be truly learned. He declared positively, that the Oriental Church had never opposed the reading of the Scriptures; and he seemed to scorn the idea of presenting arguments for a duty, which was so self-evident. He acknowledges the danger of Infidelity, arising from the want of able works, which point out the Evidences of Christianity; as well as the prejudicial effects of this description, which had been incurred by the Grecian Youth who had resorted to parts of Europe, where they had not obtained right religious principles.

We also visited another family; in which we met with Theodora, a female pupil of Theophilus: she is by far the most sensible Greek Female whom I have yet met with. We had a long and interesting conversation with her, on the study of the Sacred Volume: she maintained that the morality of a nation was of the utmost consequence to its prosperity; and hence I took occasion to shew, that nothing but a sincere persuasion of the truths revealed in the Gospel can produce true morality.

Evanthia, the sister of Theophilus, lays claim to interest of a peculiar kind: she is a lady distinguished for talent and acquirements. In Smyrna and other places, I have often seen Greek Ladies, whose manners and appearance were highly prepossessing: but, on entering into conversation with them, I was pained to find that they were incapable of engaging in any serious or even intellectual discussion; and too often I was shocked by the discovery—"they cannot read." Here, however, we met with a female who aspires to raise her sex to literary eminence, by various publications highly to her credit.

We also formed acquaintance with Anthimus Gazes, author of many elaborate and useful works; and with Cleobulus, Constantas, and Briones, who have an excellent school, in which they teach ancient Greek, several of the modern languages, navigation, and other branches of knowledge. Cleobulus has also rendered considerable service to his country, by adapting the Tables of the British System to the Modern Greek, and by instructing many Young Men in the System.

In Syra there are Six Schools on the British System: in one of them, we found children writing a very fair hand, who six months ago did not know the alphabet.

Myconi—We were here hospitably entertained in the house of John Mavrogeni. The population of the island amounts to five or six thousand. The Churches are very numerous; there being no less than 40 in the town, and 100 in the whole island. The language, used in regard to Israel, at certain periods, is too applicable to the present condition of Myconi—*In those days, there was no king in Israel: every man did that which was right in his own eyes.* I much fear that Myconi could urge a better claim to the title of the "Pirates' Isle" than any other place in the Archipelago. The FORM of Government, however, exists: there are two or three Demogerontes, elected and changed as at Syra; but the mutual fear of revenge

at home and the apprehension of retaliation abroad are probably the most powerful restraints which the people at present feel. The island is very rocky, but contains more soil than Syra. The productions are insignificant — a little wine and cotton. The men are chiefly employed in maritime occupations.

We paid attention to the circulation of the Scriptures; and engaged Christodulus, Master of a School on the British System, to sell them for us: in the Cancellaria, we spoke with the Demogerontes on the subject; giving them information in regard to the prices of the different editions, and also explaining to them the object and operations of the Bible Society: the same information we communicated to the English Vice-Consul, and to other persons of respectability: the copies which we left in the island were, as we have since learned, immediately sold. A second plan which we carried into effect, was that of leaving copies of the Malta Publications in Christodulus's School, by way of Public Library: all who may wish to read them have only to give their names to the Schoolmaster, and they obtain the loan of whatever book they wish for: we also distributed, as usual, a considerable number of Tracts. A third object, carried into effect by Mr. Brewer, was that of providing for the education of 15 poor children: the English Vice-Consul agreed to select the proper candidates, and Christodulus will admit them to his School. Mr. Brewer had adopted the same excellent plan in the Island of Prinkipo, near Constantinople; and, by this method, had afforded the means of instruction to more than 40 poor children. We were much pleased to find here the School of Mutual Instruction to which we have alluded. It has met with considerable difficulties, and is not in the best order, yet many children have made considerable progress. We had conversations on religion, in the houses both of the Vice-Consul and of our host: such topics are frequently received with remarks on the universal degeneracy of the times, in language which almost seems to mean "things are become too bad to be capable of reformation."

The inhabitants of Myconi, Tino, Syra, and perhaps one or two other islands, appear to have entered into a virtual engagement, not to molest one another: the principle on which it is founded, is, companionship in crime: without such a compact, their own illicit gains would be altogether insecure. In accordance with this principle, we heard of a company of Pirates, who, on recently attacking and taking possession of a vessel, found, to their surprise, that the sailors were Myconots: they instantly retired, without committing the slightest injury. On the other hand, as Nicaria is not included in the league, a vessel of that island was actually plundered while at anchor off the port of Myconi; and in such dread are the Myconots of the inhabitants of Paros, that we could not obtain a boat to take us thither. What is man, when left to the dominion of his fallen nature!

Delos—I write on the summit of Mount Cynthos. Here the fabled gods of antiquity had their birth. Here the Oracle of Apollo delivered its mysterious responses; hither resorted the Greeks from every quarter, to celebrate his games. From this island, the most celebrated poets have derived continual matter for their song. Around are the Cyclades—Tino, Myconi, Nicaria, Amorgo, Naxia, Nio, Para, Antiparos, Chimalo, Siphno, Seepho, Thermia, Syra, Joura; all these, and many others, are conspicuous. Barthelemy (Anacharsis, ch. 76,) has given us a description of the scene, which renders all others superfluous—

From the summit of the hill are discovered a surprising number of islands of every size. They are dispersed in the midst of the waves, with the same beautiful disorder as the stars in the sky. The eye runs over them with avidity, and retraces them after having lost sight of them. Sometimes it wanders with delight in the windings of the channels which separate them from each other: sometimes it slowly measures the lakes, and the liquid plains which they embrace. For we have not here one of those boundless oceans, where the imagination is no less overwhelmed than surprised by the grandeur of the spectacle—where the unquiet soul, searching on every side to find repose, discovers nothing throughout but a vast solitude which saddens it and a boundless expanse which confounds it. Here, the bosom of the waves is become the sojourn of mortals. It is a city dispersed on the surface of the sea. It is the picture of Egypt, when the Nile extends itself into the plains, and appears to sustain upon its waters the hills which serve as a retreat to the inhabitants.

The utter ruin of Delos is an apt emblem of the total downfal of Paganism. Scarcely a column remains standing. The very site of the different structures

which adorned the island is with difficulty discernible. Where the altars of Apollo smoked with incense, now a smoke arises from the very stones of his temple, which the degenerate Greeks are burning in order to obtain lime. Instead of the immense throngs which used to fill the island, now not a single fixed inhabitant is to be found. The surges of the stormy Egean lash in perpetual solitude its shores; and Mount Cynthos, no longer crowned with temples, presents its naked summit of granite to the winds of heaven. Nature itself has changed its appearance — the celebrated palm-tree has long since disappeared, and only stunted shrubs are now to be met with: even the River Inopus is no more to be found. *Where* then *are now their gods?* But the preaching of the Cross, after wresting from Judaism a considerable portion of its most attached adherents, in violation of their most rooted prejudices and their proudest anticipations, erected its trophies on the very threshold of Diana's Temple at Ephesus: the majesty of the Areopagus was not proof against its power: it set its foot on the neck of the Heathen Gods: it inspired its followers with a fortitude, compared with which the very deeds of Leonidas sink into oblivion; while it poured contempt on human distinctions, in a manner which the most austere philosophy never dared to imagine. In a word, the doctrines promulgated by the fishermen of Galilee became the tenets of the civilized world.

Tino — We here visited the famous Church of the Panagia. Alas, that such a building should be considered a Christian Church! Pity and indignation cannot fail to be the prevailing feelings of every intelligent and serious Christian who visits the edifice. The story which is current is as follows — The Virgin Mary appeared in dreams to a nun and to an old man, informing them, that her picture lay concealed in a field in the vicinity, and that immediate search should be made for it. This message was, at first, treated with neglect; but, on repeated appearances of a similar nature, which were even attended with threats, at last men were employed in digging; and, after various obstacles, the picture and an ancient church were found. Now it became necessary to erect a structure worthy of so extraordinary a picture; and, as the enthusiasm of the people had arrived at a wonderful pitch, money instantly flowed in from all quarters. The report of various miraculous cures, performed by the venerated picture, confirmed and heightened the zeal of the populace. Innumerable vows of sick and dying individuals, of sailors incurring danger of shipwreck, and of other persons standing in imagined need of the Virgin's assistance, soon created considerable funds.

It is said that the very Pirates, when dividing their spoils, never fail to allot a portion to the Panagia of Tino! The sum already expended has amounted to 200,000 piastres; besides 60,000 which have been laid out on the spire. Such is, in brief, the account which is given of the origin of the famous Church of the Panagia at Tino. The building is conspicuous over the waters; and has, at a distance, the appearance of a Chinese Pagoda: the interior exhibits a profusion of gaudy and expensive ornaments.

There is one appendage to the Church, in which we found sincere satisfaction—a Public School, supported out of the revenue of the Church. The number of Pupils is 50: our friend Eustratius, one of the late Teachers at Haivali, is Master; and I doubt not, that, under his direction, considerable improvement is made. After surveying the building, Eustratius introduced us to one of the Stewards: to him and others present, we explained our wish of putting the Scriptures in circulation in the island, and gave a short narrative of the formation and operations of the Bible Society.

The next morning, we had a continued succession of visitors: they were some of the most respectable inhabitants of the island. We explained to them the object of the Bible Society, and were glad to find them fall in with its views: several of them bought copies of the New Testament; and, as usual, we distributed among them the Malta Publications. Soon after they were gone, the Stewards of the Church sent us a present of wine, melons, grapes, and a lamb; thereby evincing their friendly dispositions.

Tino is supposed to contain 25,000 inhabitants, of whom there are 5000 in the town: in the country there are, it is said, sixty villages. A third of the population is of the Romish Church, and there is a Bishop of that Communion. There are four Demogerontes, who are chosen annually: one of them is a

Roman Catholic. The principal productions are silk and wine. The inhabitants appear to have benefited, rather than otherwise, during the distresses of the times: some of these are even wealthy. When one of the most distinguished Leaders of the Revolution was lately here, a Tineot invited him to a feast, on which he expended 3000 piastres.

With Eustratius, I called upon the Greek Bishop. I was the more desirous of shewing respect to this Ecclesiastic, as I understood that he had been speaking against us: a visit to a Bishop must always be considered useful, if it have only the effect of disarming opposition, and of calling forth friendly feeling. I am not without hopes that an effect of this kind may have been produced on the present occasion: very active co-operation, however, can scarcely be expected from a man who declared that the Oriental Church had "not swerved one iota from the faith of Christ and His Apostles." We next visited the Master of the School of Mutual Instruction: he is brother of Theophilus; and, though not possessed of the same reputation for learning, appears to be a man of modesty and worth: he has 150 scholars.

In the evening we had an interesting and serious conversation with Eustratius and his female relatives. I was first questioned on a topic which afforded me a good opportunity of shewing the melancholy consequences of adding to, or taking away from, the Sacred Scriptures. We came next on the subject of the "Dairyman's Daughter;" when I gave a short account of the conversion of that remarkable character, and was led to treat in general on the doctrine of Regeneration. The necessity of a total change in the dispositions of the heart is, I fear, a subject but little known in the Island of Tino.

The next day, several Ecclesiastics called upon us: I urged them to follow the example of St. Chrysostom, in encouraging the study of the Scriptures. In the afternoon and evening, we had much serious conversation with the families of Eustratius and Nicolopalo: I gave them a short account of the Reformation; and was led to speak on various subjects—as Baptism, the Lord's Supper, Regeneration, and the diffusion of Christianity among Heathen Nations: they are reading our books with much attention. We thought it proper to present the Public School with one large and six small copies of the New Testament: in the hands of Eustratius we deposited 46 copies of the New Testament for sale: several of them have already been disposed of.

Hydra—The town has a beautiful appearance; situated, as it is, *in the munition of rocks*, and the houses by far the best which I have seen in the Levant. We were assured that there are no less than 5000 houses; but 3000 would probably be a more correct estimate: it is said that there are 50 Churches. We were grieved to find that the island does not possess any Public School: this defect is, perhaps, to be referred to the alarms and confusion of the Revolution. We paid a visit to the Monastery; and conversed with the old Prior, who appears to be the leading Ecclesiastic in the island. We also deposited 30 copies of the New Testament for sale with a respectable individual, and distributed Tracts. The appearance of the houses and of the inhabitants would lead the stranger to imagine that Hydra is in a most peaceful and flourishing condition: but every one assures us that the greatest misery prevails: no Government has any force: property is insecure, and crimes of every description abound. The Greek (or more properly the Albanian) is by no means the crouching slave in Hydra, which he appears to be in Constantinople: his manners remind me of the blunt rudeness of the lower orders in some of the manufacturing districts of our own country.

In Hydra I sold 23 large Testaments and 36 small: 16 large and 5 small had been sold since I was last there. In Kastri I sold eight large; and might have sold, in all probability, a number, and many more in Kranidi, but my stock was exhausted. In Napoli, all have been sold which Mr. Brewer and I left there. I exhausted a large stock of Tracts in Hydra.

I also met with one of the most interesting occasions of usefulness in Hydra which has ever yet been presented to me. Leave having been obtained, I preached in the chief Church, in the regular course of Public Service, to a large Congregation: the Church was crowded, and outside there was also a great number: I addressed them from the words, *If the Son shall make you free, ye shall be free indeed.*

Egina—Providence opened to me here a door for preaching the Gospel in the

large Church. My plan at first was, to deliver Lectures in Divinity to such Young Persons as might wish to attend: having found, by painful experience, to what a melancholy extent Infidelity had spread its influence in Greece, I was anxious to check, in some degree, the progress of the evil, by pointing out the leading Evidences of Christianity: I delivered my First Lecture, on the 4th of November, to about 20 persons. So much satisfaction was expressed by my auditory, that I was encouraged to deliver a Second Lecture, on the 12th of December, in a more public manner, when upward of 100 persons were present. On the 24th, being the Festival of St. Spiridion, I delivered my Third Lecture: surely I ought to record it with expressions of gratitude to God, that, on that occasion, I was surrounded by a crowded assembly, consisting of probably more than 500 persons; among whom were a large number of the Members of the Senate and many other persons of influence.

Another encouraging symptom in Greece, is the readiness with which the Scriptures are purchased; and I cannot describe to you with what eagerness and delight some of the Malta Publications have been read here, particularly those against Infidelity. I am forming an acquaintance with a large number of persons; and with almost all of them I find opportunities of conversing on the subject of Religion. As Egina is the seat of Government, and there is, of course, a great number of persons resident here from every part of Greece, I feel myself holding converse with many distant provinces; and I encourage the hope that many of my friends may carry with them, to their native homes, some of those ideas which they acquire in this island.

The Greeks are very anxious to establish Schools of Mutual Instruction, in all directions; and a Society is in existence, named "The Philanthropic Society," which directs its principal efforts to that purpose.

The sale of the Scriptures has been going on remarkably well. Since the beginning of November, I have sold in Egina 224 copies of the Ancient and Modern-Greek New Testament, and 149 of the Modern-Greek Edition: I might have sold many more, but my stock was exhausted: ten were also sold in the Island of Salamis. Of Mr. Jowett's Commentary on the Acts of the Apostles, I sold 17 copies; and of Mr. Wilson's Modern-Greek Spelling-book, 44. Besides these, I sold, and distributed gratis, a very large number of smaller Publications.

The most encouraging circumstance in Egina is this, that there are several persons who appear to have received benefit from Missionary Labours. We esteem it a small thing in this part of the world, to see men released from the superstitions of their former religions: there are multitudes of this description. But we consider it matter of joy, when we see individuals released from Infidelity, and embracing the Gospel as a Divine Revelation; and much more, when we see that Gospel making a powerful and permanent impression on their lives. I have met with some persons in Egina whom I venture to place in the last-mentioned class.

Napoli di Romania — To one that has spent some time in Turkey, there is much that is affecting in the first impressions of Napoli. A large Mussulman Town has changed its masters. Multitudes, with Turkish habiliments and arms, are seen parading the streets: the white and even the green turban are exhibited, as well as the terrible yataghan and the ornamented pistols — but where are they who lately wore and used them? The houses of the Turks still remain; the latticed windows; the lofty over-hanging upper rooms; Turkish inscriptions over the fountains; the immense Turkish guns, once Venetian; Mosques; and much else that was Turkish — but where are the former possessors? What a melancholy story would the answer furnish!

We have become acquainted with some of the leading individuals at Napoli. We have conversed with different persons on the subject of Religion, and find them very favourable to the circulation of the Scriptures: Spiro Gianakopulo was recommended to us, as a suitable person to be entrusted with the sale of our books; and we therefore left with him 50 copies of the New Testament for that purpose. All speak of the necessity of a reform in religion.

Prior to the late bombardment by Griva, there was a flourishing School of Mutual Instruction, with 200 scholars: it was dissolved by that distressing occurrence; but, now that quiet is restored, it has been re-opened: it is under the auspices of the Philanthropic Society.

The population of Napoli before the Revolution was about 3500; but a much larger number of inhabitants has since been assembled here. We were informed that even 17,000 had been residing at Napoli at one time: at present, there are not more than 3000.

Argos—Here we find ourselves among Moreots; and most sad complaints do they make of the Roumeliots. Not more than 40 days ago, Griva made an attack upon them and plundered the town. I endeavoured to console the sufferers. The lower orders in Greece have, of late, been a sacrifice to the bad passions of their Chiefs.

After visiting the Commandant Tzokus and the Chief Magistrate of Police, we walked with a young Corfiote, who has been fighting for Greece during the Revolution, to visit some remains of antiquity: while sitting on the highest seat of the Theatre, we discovered that our attending friend had gone so far as actually to doubt the existence of the Deity: at parting, we gave him the only copy of Lord Lyttleton on the Conversion of St. Paul which we had left, and we have good reason to hope that it will be attentively read. My conversation with an individual at Napoli last night, and with this young man to-day, while they convince me more than ever how extensively Infidelity has spread its roots in this polluted soil, afford also a solid conviction that much may be done, under the blessing of God, to eradicate the evil, by seizing opportunities of this description.

Argos has been burnt down several times during the war. Before the Revolution, it contained, we are informed, 5000 houses and 8000 inhabitants: at present, it is said to have a population of 5000; and every Saturday 15,000 are supposed to resort hither from the country to the market. There are 6 Churches and 10 Priests: four Demogerontes have a principal share in the government of the town. The Plain of Argos is fertile and beautiful. The Citadel, situated on a high and steep elevation, is a most commanding object. The view from Napoli, in the direction of Argos, appeared to me one of the most pleasing which I had ever witnessed.

Corinth—At Mycenæ, we examined those wonderful remains of the Heroïc Ages—the Tomb of Agamemnon, and the Gate of the Lions. If any thing earthly could have withstood the attacks of time, these massy walls would have bid fair to do so—but *vanity of vanities, all is vanity!*

After leaving Mycenæ, we passed over uncultivated hills. The fruit of the arbutus was now becoming ripe, and afforded us refreshment. On the highest point to which we mounted we had a view of Argos on one side, and of the Citadel of Corinth on the other. This was a spot, interesting also from the recollection of the terrible overthrow which the army of Dramali Pacha (styled also Machmut Pacha) received here: the bones of the Turks still attest their calamity: we noticed a large quantity of them, particularly in the bed of a mountain torrent, to which the rains had conveyed them. After leaving the hills, we found cultivation in the plain. Toward evening we arrived at Corinth.

Corinth is now a miserable heap of ruined hovels, affording very insufficient shelter to some wretched outcasts of Roumelia. The best accommodation which we could find for the night had one side wholly exposed to the weather. It was once said of Corinth, *I have much people in this city* (Acts xviii. 10)—it would be difficult, now, to find a single *Crispus* or *Gaius*, or *house of Chloe*. The disposition of Gallio, who was at that time *Deputy of Achaia*, seems too descriptive of all, who at present reside here: they *care for none of these things*. Even Infidelity is not wanting. I was endeavouring to offer consolation to some of the wretched inhabitants, derived from hope of a better world—"Who ever came back from thence, to tell us if it really exists?" was the reply.

Mr. Hartley adds—

I trust you continue to pray for Greece. On the part of the people, I observe such readiness, or rather eagerness, to hear the truth preached, as melts me with feelings of tenderness and regard toward them. This is a most momentous crisis for Greece. May we be enabled to replenish it richly with the Sacred Writings; and, above all, may God replenish multitudes of its inhabitants with His Holy Spirit!

Extracts from the Rev. T. Mueller's Journal at Caïro.

The following extracts from Mr. Mueller's Journal, at Caïro, will shew in what manner he is endeavouring to benefit the people.

January 5, 1828 — Athanasius, a Syrian Metran, came this morning, with one of his Priests, in order to form acquaintance with me: both of them have been in India; and know the Missionaries there, and their Schools. He wished me to go with him to his own country, and establish Schools there: but I told him that the field of my labour was at present in Egypt, and that I could not leave it.

Jan. 7 — Went this morning to the Coptic Patriarch, to congratulate him on the commencement of the new year, which is the custom here: he received me, as he generally does, very kindly. He asked me about the mode of Divine Service in England, and whether the Bishops and Priests are all married: the Syrian Metran was present, and answered all his questions. This gave me an opportunity to speak on the necessity of being united in Christ, in order to fulfil His last will and prayer—*That they all may be* ONE; *as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me.*

Jan. 8 — Athanasius came again: we had a long discussion on praying to the Saints and to the Virgin: I trust he is inquiring after truth. Afterward I took a walk with a Young Arab, who comes every evening to my house to read with me in the Bible.

Jan. 11 — I never felt the difficulties which surround the Christian Missionary in this country, so much as I do now. My servant, who is a poor Black from Barbary, seems willing to yield to the truth which is in Christ Jesus, if it would not expose his life to danger: but not only would HE be in danger—in case a Moslem should be converted by a Missionary, and the Mufti should hear of it, the MISSIONARY must leave the country or submit to death.

Jan. 13: *Sunday*— Had some conversation with a Catholic Christian, and afterward with a Moslem, about religion. There came also a great many poor people today; but, I am afraid, not because they hear the Gospel read to them, but because they receive a little bread: however, I trust it will not be altogether in vain. We must not despise the day of small things; and if we are faithful in a little, the Lord has promised to trust to us greater things.

Feb. 4 — There come now almost every evening some of my neighbours, both Copts and Catholics, with whom we have Evening Prayer regularly: they come also on Sunday Morning; but not so regularly. On Sundays we read a part of the Prayer Book, in Arabic, and some Chapters in the Bible, and afterwards pray.

Feb. 5 — This afternoon a blind man came to me, and asked what he must do to be saved. I was much pleased with him, for he seemed really to inquire after the way of salvation. We read to him Exodus xx. and John iii. I hope and pray that the Lord may open the eyes of his understanding, that he may see the wonders of the Divine Law. Evening Prayer was peculiarly blessed to me, and I hope it was also to the others who were present.

Feb. 24: *Sunday*—This evening came five Arabs to my house; among whom was the blind man, of whom I have already spoken. He said to me, in an under tone, "Speak to them some useful things."

March 2: *Sunday* — The poor came, as they generally do every Sunday: while they were sitting in the court-yard, there came one of my neighbours, a rich merchant, in whose house we had, yesterday, a warm discussion on Image Worship. He seems to be inquiring; for he has come two Sundays to my house, to read with me in the Bible: in fact, I was all the day reading and disputing with Copts, Armenians, and Catholics. There came also a Greek-Catholic Priest, asking for a Greek Bible.

March 5—A Greek Priest came; an old man, to whom I paid a visit some days ago: he is a friend of Papas Ysa Petros in Jerusalem. It is a difficult task for a young Missionary to dispute with a venerable old man —to tell him the truth, and not offend him: at least, I found it so with this old Priest.

March 7 — Went to a Catholic Church, to hear a Sermon preached in Arabic. The Greek Priest mentioned on the 5th preached: his text was Ps. xxxiv. 14. The Sermon was better than I expected, though not altogether *according to the Law and the testimony.* At the end of the Sermon, the Preacher took a crucifix from the altar, and said— "*I* am not speaking to you, but our Lord Jesus Christ;" and, pointing at the image in his hand, added—"If you do not repent of your sins, I will send unto you oppression, famine, and the plague; and if you will not obey my voice, I will send the sword and destroy you all!" Then he asked the image— "But what shall these people do, in order to be saved, and to avoid the wrath to come? Shall they pray to all the Saints to intercede for them?" "No," said he, speaking in the name of the image — "No! I would not accept their intercession for these people!" "Shall they pray to the Archangel St. Michael and to the Holy Virgin Mary, that they may intercede for them?" "No! I would not accept of them neither." Then he turned the face of the image from the sight of the people, saying, "Behold, our Lord Jesus Christ will not look any longer upon you, except ye yourselves repent, and arise, like the Prodigal Son, saying, *Father, we have sinned against heaven and before thee.*" Then, turning the face of the image again toward the people, he said, "If ye thus repent, ye will be blessed, in the name of the Father, Son, and Holy Ghost. Amen!"

March 8 — Went with some English Gentlemen to see a School which has been established by the Pacha. We were surprised to find every thing so clean and in such good order. The building greatly resembles a Convent: in each cell are about 10 boys. They have no lessons at present, on account of the Ramadan, in which month they have their vacation. There are, we were told, 2500 in the Establishment: 1000 of them belong to the Pacha, as his Slaves; and the others are children of the inhabitants. Most of the sciences taught there are of a mili-

tary nature: besides these, the children learn Arabic, Turkish, French, and Italian.

March 9, 1828: *Sunday* — Some of my neighbours came in; and, among them, the Greek-Catholic Priest, whom I heard preach last Friday. He wanted to know what I thought of his Sermon. We had a very serious conversation on the duties of a faithful shepherd: I hope it will not be in vain. He seems not to be far from the kingdom of God.

March 11 — In the evening, I went to visit one of our neighbours, a Catholic: his Wife, her Brother, and five others, were present. The Lady asked me, whether it was true that the English confess their sins on the roof of the house. What she meant by this, I do not know: it is the general opinion, however, among the Christians here, that the English confess on the top of the house. I explained to her the mode of our confession; and, from this, we went on to explain the whole mystery of Godliness. One of them said, "You have made me, this evening, half an Englishman:" we told them that our aim was, not to make them Englishmen, but true Christians. When we left them, the master of the house begged us very heartily to come every evening; "for," said he, "I have no time to come to you, else I would come to you." I must confess, that, some time ago, I could not venture to hope that I should find such opportunities to preach the Gospel in the houses of the Natives. The Copts are not so open as the other Christians here: there is only one of our Coptic Neighbours, who comes now and then to read with us: they are more suspicious than the others.

March 13 — In the evening, I went to see a rich merchant from Aleppo, a Catholic, who comes on Sundays to read with us in the Bible. We had some conversation on the necessity of reading the Scriptures: I have reason to think that he is one of those who begin to inquire.

March 20—We have much pleasure in our Abyssinian friend Amalo [see p. 243], who begins now with much pleasure and zeal to learn Arabic and to read the Gospel with us. May he, too, soon stretch out his hands towards Him, who has redeemed him with so high a price!

April 16 — The two children of Dr. Dussap came to me to learn Arabic. Amalo is my Under-teacher; and instructs them in the first rudiments, which he himself had begun but a short time. It is an interesting scene, to see such a little congregation of Abyssinians instructing one another. May these small beginnings grow to a great end!

April 25 — Some Arabs visited me, among whom was a very promising Young Man, of whom I cherish the hope that grace at last will entirely prevail upon him.

May 2 — An Arab named Girgis called, who had formerly joined us every evening in our family worship, but had absented himself for some time. I asked him the cause of his absence: he told me that the Priests had discovered his coming to me to read the Gospel; and had threatened him, that he should never more get labour wherewith to gain his bread: they have also taken away his Wife, that is to say, separated them from bed and board, until he shall have written in large letters, at the gate of the Catholic Church here, that he was gone to the English, and had suffered himself to be seduced by them, of which he now openly repented.

May 3: *Sunday* — A Young Syrian came, inquiring into our belief; because he had heard from the Priests that we were Freemasons, and had communion with the devil. I gave him a Bible; and said—"See, and read our belief in this Book." He has called several times since, with another: perhaps he is *of the truth, and hears* Christ's *voice*.

May 8 — My Mahomedan Teacher called: I noticed immediately that he carried himself quite differently from what he did at other times, appearing much prouder and more puffed up. He said he had asked a Priest, whether we had the true Gospel or not; who told him that all Bibles and Gospels printed in England were altogether false! Thus, when the Truth is to be undermined, the Pope and Mahomed become friends! *But He, that sitteth in the heavens, shall laugh: the Lord shall have them in derision.*

AMERICAN BOARD OF MISSIONS.

PROCEEDINGS OF THE MISSIONARIES IN SYRIA.

We stated, at pp. 334, 335 of our last Number, the retirement of Mr. Bird and his family to Ehdeen on Mount Lebanon, and the violence manifested toward him there, with the refusal of the Emir Bechir to allow Mr. Goodell to accompany the English Consul to Der el Kalaat; and now subjoin an account of their further proceedings.

Mr. Goodell writes—

By advice of Mr. Abbott, the English Consul, I sent, early in September, Mrs. Goodell and the children, and the two Armenians residing with us and their families, with a part of our most valuable books and furniture, to him at Der el Kalaat. This was formerly an old Roman Castle, but is now a Maronite Convent: it is about three hours from Beyrout, is high and healthy, and is supplied with excellent water. The house occupied by Mr. Abbott and his family (and, but for the Letter of the Emir Bechir, would have been occupied in part by ourselves also) belongs to the Convent, and is only a few yards from it.

In case of war, I determined, if I could not flee from the country, to go also upon the Mountain: not because I supposed that it would be more safe, for, in fact, there was reason to apprehend that it

would be less so; but because my fate, whatever it might be, would be there connected with the Religion of Jesus, but here with the Politics of Europe. Mr. Smith, unwilling to leave me alone, continued with me at Beyrout. In this place we read the Scriptures every evening, and twice on the Sabbath, with a few Arabs; and prayed with them in their native tongue: the principal Greek Priest of this place, also, was several times present at these religious services, and expressed his approbation of them.

Beneficial Intercourse with the Druses and Others.

We shall probably have much occasion to rejoice hereafter, both that Mr. Bird went to Ehdeen, and that I was prevented from going to Der el Kalaat: more good seems likely to be done, through the overruling providence of God. Our Armenians and their families occupied a Chapel, or Religious House, of the Druses, near Der el Kalaat; and, as I was not on the Mountain to excite alarm, persons of all descriptions and religions visited them, and conversed freely on the fundamental points of difference between them and us. The Druses, Maronites, Greeks, and Greek Catholics, both clergy and laity, old and young, male and female, had an opportunity of seeing for themselves, that we belonged to the human species — that we walked, and spoke, and looked like other human beings — and that we were neither heretics nor madmen, but had both Scripture and reason on our side. Even the Emir Ali, who governs in that district, called upon them with his train; at which time they had a long, and apparently a profitable, conversation with him on the worship of images, praying for the dead, &c. An individual asserting a particular passage to be contained in the Bible, which the Armeninas denied to be there, he began searching for it: after he had searched a while in vain, another person present said, "Why do you look for the passage? These men know the Bible as well as you know the bread which you hold in your hands. If they say any thing is in the Bible, it is there; but if they say it is not there, it is not there."

Our Armenians seldom had occasion to INTRODUCE religious conversation; but found the people ready enough, of their own accord, to converse on the subject. The most they did, was to answer the many questions proposed to them; and this they did generally by opening the Bible, and letting Paul, Peter, or some other Inspired Man, give the answer. So far as appears, a favourable impression was made on the minds of a number of individuals of different communions: they acknowledged themselves greatly indebted to the Armenians, for the instruction which they had received from them on the doctrines and duties of Christianity; and expressed deep regret, when they were no longer to enjoy their Society and conversation.

The Druses became very friendly, and exceedingly inquisitive on the subject of religion, and gave their assent to most of the great doctrines of the Reformation. One of them said, "Our faith is the same with that of Asaad Shidiak; but we dare not avow it, lest our fate should be like his." We have no reason, however, to think this declaration true: but from all that could be gathered from many conversations with various individuals of them, it appears, that they are opposed to the practice, so prevalent in all the Oriental Churches, of worshipping images and pictures, and praying to saints and angels. It would be to us no matter of surprise, if a door should, at no distant period, be opened to preach *the glorious Gospel of the blessed God* among them; and that many, both of men and women, should become *fellow-citizens with the saints and of the household of God.*

Hostility of the Maronites.

As we heard more favourable reports from Constantinople, and as the air began to be cooler from the setting-in of the early rains, Mrs. Goodell and the children returned to Beyrout on the 30th of October; the Armenians a few days before. I had visited my family several times in their retreat; going up in the evening after dark—crawling in at a back window—staying a sort of prisoner in Mrs. Goodell's room during one day, and returning in the same manner to Beyrout. And thus I repeatedly went and came without greatly disturbing the Mountain. The Monks generally, if not always, found out that I was there; but my stay was too short to excite much alarm: they had previously threatened to burn down their Convent, and leave the place, if I presumed to go up; but, whether being made entirely of stone except the doors it was found incombustible, or whether from some other cause, it still remains,

a monument, perhaps, of their long-suffering. In one of my visits, I was unintentionally detained a day, and staid two days instead of one, which gave much uneasiness to the more rigid Monks; especially as they saw that some of their number were swerving from the rules and instructions inculcated in the Convent, and were fond of stealing away to the Druse Chapel to converse with the Armenians. The Superior and some others finally made a complaint against me to the English Consul; and when, a short time after, a Monk, whom they had bound to prevent his going any more to the aforesaid Chapel, made an unlooked-for escape from their hands, they uttered still louder complaints against me: they thought it very unreasonable that I should be permitted, like other men, to walk abroad upon the face of the earth; for, besides all the injury I might do their Convent, I might, perhaps, on the way, in going or returning, salute some person, and if he should return the salutation, he would be "ipso facto" under the Patriarch's great excommunication; or some individual might have the ill fortune to give me a glass of water, and thereby fall into the same condemnation. The Consul, in the course of several different conversations with them, told them that we had as much right to go to any part of the country as they had; for we had a firmân from the Grand Signior, giving us that privilege: and assured them, that, while they were pouring out curses upon us, we were praying that God would bless them; and while they were plotting all manner of evil against us, we were attempting all manner of good for them.

Becoming more civil in one of their visits, they made many inquiries respecting the faith and ordinances of the English Church; and they especially wished to know how we went to work to make men Protestants—what we did to them. They were told, that we did nothing—that men made THEMSELVES Protestants, without the aid of any enchantment—that they simply took the Bible, and read it, and believed it, and they were in all respects Protestants.

Gradual Increase of Scripture Light.

On account of the severe public measures which have been taken against us, the dangers which we have apprehended from war, and our being separated from one another, we have thought it prudent, for a considerable time past, to pursue our work with as much quietness as possible; that the public mind might be rather allayed, than excited. But we see much evidence, that light is gradually increasing; and the knowledge of Divine Truth, by various ways and means, extending: and though there is less that looks like a direct influence of the Holy Spirit on men's hearts than there was a year ago, yet it is worthy of devout thankfulness, that so many of those, who were then awakened, appear to have been truly converted—are adorning, in some good measure, the doctrine of God their Saviour—and are becoming important helpers in our work. Tannoos, our former Schoolmaster in Beyrout, appears to be truly an humble and godly man; and has apparently been useful in enlightening his Priest, and several members of his Church.

Alarms in consequence of the Battle of Navarino.

The preceding extracts are taken from a Letter of the 7th of November: the following narrative is dated from Mansoorea, on the 27th of that month.

I prepared Letters to send to you on the 7th inst. by a French Corvette; which came in early in the morning, to convoy vessels, it was said or supposed, to Alexandria. As one had been daily expected for this purpose more than a week, and as favourable accounts of the progress of the negotiations at Constantinople had been received, nothing of an adverse nature was apprehended. I sent twice into the city, however, in the course of the day, to ascertain if there was any thing new; and was assured there was nothing.

Just at dark, the unexpected intelligence reached us, that a terrible battle had been fought somewhere, on the 20th ult. between the Combined European Fleet and the Turkish Fleet, in which the Turkish Fleet was entirely destroyed; and that all the Franks in Beyrout had already fled in great precipitation from the city—some to the Mountain, and others on board the Corvette.

It was one of those dark nights of thunder, storm, and tempest, when every man in this country, who has a cloak and a hut, feels happy in wrapping himself up, and lying secure in a dry corner. The Corvette, it was said, would be off before morning, to go we could not learn whither.

Mrs. Goodell was very ill, confined to her couch, and unable even to sit up. It had become no longer advisable for ME to go to Der el Kalaat; much less to reside there, even if I should succeed in getting my family there in safety. The flight of the Franks at such an hour, in such a storm, and on the arrival, too, of the corvette, very justly excited much alarm in the city; and it could not be conjectured what the Mussulmans would do in their fury, when they should first hear the report of the battle. There was no time for delay: there was no one to advise with: and we must, if possible, be in some place of security by morning light: we promised a handsome reward to an Arab, if he would grope his way through the darkness and storm, with a few lines to the English Consul at Der el Kalaat, and return with an answer before three o'clock in the morning. In the mean time, we put into trunks and boxes such of our books, papers, &c. as were most important to be preserved; and endeavoured to procure camels, mules, and asses, to convey ourselves and effects we knew not yet whither: but, as all the animals had been previously engaged by others, we were able to find but two asses. At half past two o'clock, the messenger returned: the Consul wrote, that, only a few hours before, he had very providentially taken of the Emir Sheheed a large, and, for this country, commodious house at Mansooreea; and he advised that we should betake ourselves thither, where he and his family would join us at their leisure, and consult what steps were to be taken for our further security. At day-light, we were all ready to start; except Mrs. Goodell, who appeared really too ill even to leave her couch: at this moment, several Arabs came and reported to us, that the Governor sent ten soldiers after the French Consul, the evening before; who followed him till the darkness and storm forced them to give up the chase: this so counteracted the debilitating effects of pain and disease, that, before sunrise, we were all, in company with Mr. Smith and an English Gentleman, on the way; most of us, of course, on foot. As it was very muddy, and as we had to stop occasionally to rest, we did not reach our place of destination till near noon: but, so it was, we all escaped safe; Mr. Smith and his companion to Der el Kalaat, and the remainder to Mansooreea. The storm had providentially spent itself in the night; but we experienced the effects of it to such a degree, in the badness of the road, that we could not but remember the exhortation of our Saviour, *Pray ye, that your flight be not in the winter.* We immediately despatched a messenger to inform Mr. Bird of what had happened; and, about sunset, obtained some refreshment for ourselves and little ones, having tasted scarcely any thing for twenty-four hours.

Mr. Bird was in a Greek Convent near Tripoli. We have since learnt, that the French and English Consuls there were put under an arrest, and not suffered to leave the city — that the French Agent at Damascus fled with his wife on foot; and both of them walked twenty-four hours to Zahley, a Christian Village on the Mountain—and that a French Merchant from Beyrout fell, and broke his arm in his flight. The French Consul left his family at Baabda; and has since fled, with other French Agents and Subjects, to Antoura, for greater security.

A second corvette came in, a few days after the first, and brought the official account of the battle at Navarino on the 20th ult.: from which we learnt that we had really less cause for alarm than we at first supposed; since it appeared that there was at that time no declaration of war, but that the whole was occasioned by the indiscretion of a Captain in the Turkish Fleet. We think it the part of prudence, however, to continue in our present situation; till we hear how the matter is viewed, and what is determined on, at Constantinople.

Our Armenians and their families came to Mansooreea early the following morning. We have since secured most of our effects, with those of Mr. Bird, through the activity of our Arab friends, some of whom appeared ready to shed their blood for us.

This village, in which we have thus far resided in all peace and tranquillity, consists of about thirty houses; and, for a foot messenger, is scarcely two-hours-and-a-half from Beyrout. The people all profess the Greek Faith, and appear very quiet and inoffensive: they are friendly to the distribution of the Scriptures, and the Priest visits us every day. If hostilities should be commenced in earnest, and the Pacha should demand us to be delivered up, and no man-of-war be sent to our relief, I should probably leave my family here with that of the English Consul; and Mr. Smith and

myself, with the few English residents, should go from place to place on the Mountain; thus evading all the attempts of the Pacha to get us, unless the Emir Bechir, himself, should be so wanting in magnanimity as to betray us.

About the 1st of July, we joined with the few English here, in making known our situation to the British Ambassador and Admiral, requesting not to be forgotten in case of war: the Ambassador, in his answer of Sept. 6th, has acknowledged, that our fears were not groundless, though he hoped every thing would yet be happily arranged; and assured us, that, in the event of war, we should be remembered.

I ought also to add, that the fright and flight, together with the change of air, have entirely restored Mrs. Goodell to health, and that our children were never more lively and healthy than they are at present.

Mr. Bird and family, though much alarmed on account of their unprotected situation and the steps taken in Tripoli, have nevertheless not been seriously molested; and, from the considerable time that has already elapsed since the event of Oct. 20th, and no news of any thing more hostile reaching us, as well as from other circumstances, we are encouraged to hope, that, in a few days, we shall all be permitted to meet together again at Beyrout, to recount the mercies of our Heavenly Father to us in all our wanderings and dangers.

India beyond the Ganges.

Burmah.

AMERICAN BAPTIST MISSIONS.

THE following intelligence has been received, of a date subsequent to that given at pp. 287—290.

Proceedings at Maullaming.

At this Station, about 12 miles from Amherst, Mr. and Mrs. Boardman have been joined by the Missionaries from Amherst. From a Letter of Mrs. Boardman to a friend, dated the 25th of January, we extract the following particulars:—

You, who have watched, with a pious feeling, this Mission through a dark and tedious night, will be rejoiced to hear that the day dawns — a day which we trust will not be obscured, till the meridian blaze of the Sun of Righteousness shall illumine Burmah with Millennial glory.

About a week since, we enjoyed the privilege of seeing two, who were once idolaters, following our Redeemer in baptism. One of these persons is Moung Dwah, the husband of Mah Doke, a faithful and devoted disciple of Jesus: for years she wept, and mourned, and prayed, over her unbelieving husband; but her prayer of faith is answered, and she is filled with gratitude and joy: tears flow down her cheeks while she speaks of the glorious change in her husband: she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and faithfulness of her God. We have, in Moung Dwah, a striking example of the blessed influence of our holy religion: he was formerly unyielding, obstinate, and even unkind to such a degree, as to cause his Wife and the Native Christians much anxiety and grief—now, he is submissive and humble, like Him who was *meek and lowly in heart:* he is a man of respectability and good sense; and is unwearied in his efforts to do good among his countrymen. Mah Alah, the other person who received baptism, is a widow, and lives in the family of Moung Dwah and Mah Doke, at a short distance from our dwelling: she possesses good abilities, and is well able to exert a considerable influence: it is but recently that her mind has become fully decided in favour of Christianity; but her views of Christian Doctrine are remarkably correct: she is apparently most sincere and hearty in her attachment to the Blessed Cause which she has espoused: her whole soul seems intent upon doing good: "Oh," she says, "I want not earthly property! I wish not for silver or gold, or any worldly goods; but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the Eternal God."

We have now only two of the Native-Female Christians with us. Some of those who have been brought to the knowledge of the truth, in Burmah, have entered upon their glorious rest: some are wandering in despotic Burmah, destitute of the means of grace, without one Christian Friend to encourage their fainting hearts and strengthen their decaying faith: one, who was baptized at Amherst, still resides there, on account of her husband's unwillingness to remove to this place; but she is exceedingly

distressed at being separated from the Native Christians and the Missionaries. Mrs. Wade and myself hold a female prayer-meeting once a week with the Christian Sisters, and feel greatly encouraged and supported, by witnessing their fervent piety: they go from house to house among their neighbours, telling of the dying love of Jesus; and though what they say is disregarded and frequently treated with contempt, yet they are not discouraged. Several persons appear to be examining the Christian Religion; and there is one person of whom we have gained evidence of piety, who will probably soon be baptized.

Our Schools begin to wear a very interesting aspect. The Female Boarding-School, the labours of which Mrs. Wade and myself divide, contains fifteen scholars. Mr. Boardman has just commenced a Boys' Boarding-School: we have now six boys.

Proceedings of Dr. Price at Ava.

Dr. Price, as will be seen by the following extracts from his Journal, continues to enjoy free intercourse with the King and Nobles of Burmah:—

Feb. 3, 1827 — Going into the palace, I was called by the King, to converse with some Priests who were sitting before his Majesty: the two globes being brought, the subject of the earth's being round, and of the Western Continent being separate from the Eastern, was introduced; and, although I assured them of the size and distance of America, and of its bordering on China as well as England, my words seemed to have the effect of idle tales. Their religion would be overturned at once, were they to give credit to such accounts.

Feb. 10—Visiting the palace, I found his Majesty engaged with a large company: supposing business of importance might be occupying them, I kept aloof, until the King, espying me, called me near, and bade me preach to them. While I was endeavouring to think of a suitable subject, the King's Uncle, the Maloon Prince, saved me the trouble, by asking me what was the state of the human being after death. On this interesting subject I had descanted at some length, when his Majesty interrupted me, by inquiring what were the duties to be performed to entitle one to the enjoyments of heaven: I referred him to the Two Great Commandments, than which he allowed nothing could be better. He next inquired of the crimes which sink to irremediable misery; and, on my classing the various sins of man according to their opposition to these two commands, his Majesty expressed his entire approbation of what I had said, so as to take my side when some one suggested the common objection of killing creatures.

Feb. 17 — I was called early in the afternoon to the house of the King's Uncle, the M-k-ra; or, as he is at present, the Maloon Prince. He wishes to learn the English Arts and Sciences, and promises to become my pupil next Monday; to continue under my tuition, as long as I please, and am at leisure to teach him.

March 10—Paid a visit to the King at the Water Palace; where, after some desultory conversation, the subject of the Burman History was introduced. After his Majesty had commended me for my extensive acquaintance with Burman Books, I took the liberty of mentioning one or two inconsistencies of the grossest kind, which I had found in reading their Annals. The King replied, that they were only worldly histories, and therefore not to be relied on in every thing. I then ventured to suggest, that, in their Sacred Books, still greater difficulties occurred: for instance, the life of man is represented to be occasionally extended to 100 vice-trillions of years, and the size of man is hinted at as being proportionably large. I told them my difficulty was, to find a place for the feet of one man: this whole continent, though it were as large as their books represent, 100,000 miles 3 square, would not be able to hold his great toe; and besides, his children, though born at the distance of a million of years each, would be far too numerous to dwell on this continent, though the size of man were not at all increased. The King was silent; but M-z-h replied— "As to what you now say, it is a part of our Sacred Writings, which we are bound to receive as they are. You have Sacred Books also: do not they teach you things, sometimes, which you cannot venture to examine? What do they say about the longest age of man?" I replied, a thousand years was never yet attained by any inhabitant of the earth; and when the life of man was allowed to exceed nine hundred years, it was only for two generations, when it was reduced, by quick stages, to that of threescore and ten, where it has remained ever since. He asked then, how old the world was. I told him it was nearly six thousand years; when he affected to laugh at the diminutive space which we allotted it, compared with theirs. I told him we preferred the truth; though it made but a sorry appearance, to such evident fictions as their books contained. Here the King rose up, and went inside: the Atwenwoons seemed a little discomposed, as the subject was introduced by themselves; and the inferior officers seemed very anxious to let me know that it was late, and I had better go.

India within the Ganges.

BISHOP HEBER ON STATE AND PROSPECTS OF CHRISTIANITY IN THE UPPER PROVINCES.

(*Concluded from p.* 350.)

At p. 349 the Bishop was left at Havelbagh. On the 2d of December 1824, he left that place in com-

pany with Sir Robert and Lady Colquhoun; and, by way of Chilkeah and Casherpore, came, on the 11th, to

Morabad.

Dec. 12, 1824: *Sunday*—I read prayers, preached, and administered the Sacrament to-day in one of the rooms of the Collector's cutcherry, to about twenty persons; a more numerous Congregation than I expected, considering that so many of the residents were away. Indeed, Mr. Parry Okeden, and Mr. Williams, the Assistant Registrar, actually, on purpose to be present, returned from the camp, about forty miles off.

After Service, I had three Christenings; and an interesting visit from a fine grey-bearded old man, who said he had been converted by Mr. Corrie to Christianity, when at Agra, and that his name was "Noor Messeeh," Light of the Messiah. He came to ask for books, if I had any to spare him; to introduce his son, a tall, strapping, but not auspicious-looking young man, who was a catechumen, and wished to be baptized; and, lastly, to beg me to speak to the Collector and Mr. Halhed, that he might not be turned out of a small office which he held, and which, he said, he was in danger of losing on account of his Christianity! This, indeed was not the reason given: but he said that his comrades in office, fierce Mussulmans, left no stone unturned to misrepresent and ruin him; and that, if he had no protector, he must sink. Abdullah said he knew, from his own experience and from all he had heard from Fuez Messeeh and Abdool Messeeh, that this was very likely to be true; and I therefore did give the poor man a few lines, stating his case, to both Mr. Forde and Mr. Halhed. I also furnished him with a Hindoostanee Prayer-Book, (he had already the Four Gospels;) and with regard to his son, whom he said he had instructed carefully to the best of his knowledge, I told him I could not myself examine him sufficiently to judge of his acquirements in Christianity, which, indeed, did not seem very extensive; but if he would go with me to Meerut, he might put his bed under the connauts of the tent and I would give him his provisions, and that there Mr. Fisher should examine and instruct him more fully. The old man was very grateful, and wanted to kiss my knees and feet: the young one bowed very low, and asked my blessing; but did not seem to participate in an equal degree in his father's zeal.

This is the third or fourth Christian I have heard of, scattered up and down in these mountain provinces: and it is likely, that, as Mr. Corrie thinks, there are many more Believers in Christ, who dare not, by owning themselves, incur the ill-will of their neighbours.

Tyleepore.

Dec. 13 — I read Hindoostanee Prayers this evening, with Abdullah and the new Catechumen, Jaffier Beg, who has rather risen in my favourable opinion. He has evidently taken a good deal of pains in studying the Four Gospels, the only Christian Books which he has yet seen; and his questions were very numerous. He joined in the Lord's Prayer with much seeming devotion, and said he understood the other Prayers which I read.

Meerut.

Dec. 18 — This morning I proceeded to Meerut; and was met at a little distance from the town by Mr. Fisher, the Chaplain, (whom I had once, many years ago, heard preach at Knaresborough,) and two of his sons—one a Chaplain on the Company's Establishment, the other a Lieutenant in the same service—and some Officers of the troops in garrison.

I pitched my tent, by Mr. Fisher's invitation, in his compound, which is an unusually large one.

Meerut is a very extensive cantonment, but less widely scattered than Cawnpore: the native town, too, on which it is engrafted, is much less considerable. It stands advantageously on a wide and dry plain, all in pasture; which would afford delightful riding-ground if it were not, like the steppes of Russia, which it much resembles, very full of holes made by the small marmot, which is common there. A small nullah, with a handsome bridge over it, runs through the town. The Church is much the largest which I have seen in India: it is 150 feet long, 84 wide, and, being galleried all round, may hold at least 3000 people: it has a high and handsome spire, and is altogether a striking building, too good for the materials of which it is composed; which, like the rest of the public buildings of this country, are only bad brick covered with stucco and whitewash: it is the work of Captain Hutchinson.

Dec. 19: *Sunday*—The Church, which I have described, was consecrated this day with the usual forms. The Congregation was very numerous and attentive, the singing considerably better than at Calcutta, and the appearance of every thing highly honourable both to the Chaplain and Military Officers of this important station. I had the gratification of hearing my own hymns, "Brightest and best," and that for St. Stephen's Day, sung better than I ever heard them in a Church before. It is a remarkable thing, that one of the earliest, the largest, and handsomest Churches in India, as well as one of the best organs, should be found in so remote a situation, and in sight of the Himalaya Mountains. The Evening Service was very well attended; and this is the more creditable, inasmuch as, as I have elsewhere observed, all who then come are volunteers, whereas attendance in the morning is a part of military parade.

Dec. 20—I observed this morning, at the gate of Mr. Fisher's compound, a sentry in the strict Oriental Costume, of turban and long caftan; but armed with musket and bayonet, like our own Sepoys. He said he was one of the Begum Sumroo's Regiment, out of which she is bound to furnish a certain number for the police of Meerut and its neighbourhood. Her residence is in the centre of her own Jaghire at Sirdhana, about

twelve coss from Meerut; but she has a house in this place, where she frequently passes a considerable time together. She is a very little queer-looking old woman; with brilliant but wicked eyes, and the remains of beauty in her features. She is possessed of considerable talent and readiness in conversation, but only speaks Hindoostanee. Her soldiers and people, and the generality of the inhabitants of this neighbourhood, pay her much respect, on account both of her supposed wisdom and her courage; she having, during the Maharatta Wars, led, after her husband's death, his regiment very gallantly into action, herself riding at their head into a heavy fire of the enemy. She is, however, a sad tyranness; and, having the power of life and death within her own little territory, several stories are told of her cruelty, and the noses and ears which she orders to be cut off. This woman calls herself a Christian, of the Roman-Catholic Faith, which was that of her husband Summers ("Sumroo" is the Hindoostanee pronunciation of the German sirname.) She has a Roman-Catholic Priest as her Chaplain; and has lately begun to build a very large and handsome Church at Sirdhana, which will rival, if not excel that of Meerut, in size and architectural beauty.

Dec. 21, 1824—I went with Mr. Fisher to-day to a School which he has established in the old city of Meerut: the School is well managed, and numerously attended. The boys are taught reading and writing in Hindoostanee and Persian; and receive, such of them as desire it, which they all do, instruction in the Gospels. They read fluently, and construed Persian very well. Their master is a Christian Convert of Mr. Fisher's

Dec. 22—I went with Mr. Fisher to a small Congregation of Native Christians; to whom, not being able to give them a Service on Sunday, he reads prayers and preaches on this day. About twenty people were present: one the "Naick," or Corporal, whom, in consequence of his embracing Christianity, Government very absurdly, not to say wickedly, disgraced by removing him from his regiment, though they still allow him his pay. He is a tall, stout, plain-looking man, with every appearance of a respectable and well-behaved soldier. Another was Anund Messeeh, a convert of Mr. Corrie's, who has a good deal distinguished himself as a Catechist at Delhi, and on whom Mr. Fisher wants me to confer Ordination: he is said to be very eloquent, and well informed, so far as a knowledge of Hindoostanee and Persian enables him: I had repeated conversations with him, and was pleased by his unassuming and plain manner.

Dec. 23 — This morning I breakfasted with General Reynell. In the evening, Mr. Fisher read prayers and preached to a tolerably numerous Congregation; it being his custom to have Service of this kind every Wednesday and Friday.

Dec. 24 — This day I confirmed above 250 people, young and old; of whom between 40 and 50 were Natives converted to Christianity by Mr. Fisher. Surely all this is what we could hardly expect in so remote a part of India, and where no Englishman had set his foot since the conquests made by Lord Lake and Sir Arthur Wellesley!

Dec. 25: *Christmas-Day* — A very large Congregation, and above 200 Communicants.

Dec. 26: *Sunday* — I preached; and, after Evening Service, confirmed 12 persons, who had not been able to attend on the Friday.

Delhi.

Dec. 29 — I arrived, about eight o'clock in the morning, on the banks of the Jumna; on the other side of which I had a noble view of Delhi, which is a larger and finer city than I expected to see: the inhabited part of it, for the ruins extend over a surface as large as London, Westminster, and Southwark, is about seven miles in circuit. The houses are many of them large and high: there are a great number of mosques with high minarets and gilded domes: and, above all, are seen the Palace, a very high and extensive cluster of Gothic towers and battlements; and the Jumna Musjeed, the largest and handsomest place of Mussulman Worship in India.

Jan. 2, 1825: *Sunday*—I confirmed about 20 persons, and afterward preached and administered the Sacrament, Mr. Fisher reading prayers: the Congregation was numerous, and there were near 40 Communicants. In the evening, also, we had a good Congregation.

Muttra.

Jan. 9, 1825: *Sunday* — Muttra is a large and remarkable city, much reverenced by the Hindoos for its antiquity and connection with many of their legends, more particularly as the birth-place of their fabulous Krishna. In consequence, it swarms with paroquets, peacocks, Brahmins, bulls, and monkeys; which last are seen sitting on the tops of the houses, and running along the walls and roofs like cats: they are very troublesome, and admitted to be so by the Hindoos themselves; but so much respected, that, a few years since, two young Officers who shot at one near Bindrabund were driven into the Jumna, where they perished, by a mob of Brahmins and devotees. The cantonments are separated from the rest of the town by a small interval of broken ground covered with ruins: the buildings are very extensive, but the greater part of them unoccupied; the forces now maintained here not being half so numerous as they used to be before the establishment of Nusseerabad and Neemuch, and the consequent removal of our advanced corps to a great distance westward: still Muttra is an important station, from the vicinity of many wild and independent, though, at present, friendly Rajahs; and from its forming a necessary link between Agra and the northern stations.

We breakfasted with Colonel Penny, Commandant of Muttra; who had provided an empty bungalow for Divine Service. I had a Congregation of about 25 persons, six of whom staid for the Sacrament; and I afterward baptized some children.

Agra.

Jan. 12 — We proceeded to Mr. Irving's house, near Agra. The city is large, old, and ruinous; with little to attract attention beyond that picturesque mixture of houses,

balconies, projecting roofs, and groupes of people in the eastern dress, which is common to all Indian Towns.

Archdeacon Corrie's celebrated convert, Abdool Messeeh, breakfasted this morning at Mr. Irving's. He is a very fine old man, with a magnificent grey beard, and much more gentlemanly manners than any Christian Native whom I have seen: his rank, indeed, previous to his conversion, was rather elevated, since he was Master of the Jewels to the Court of Oude; an appointment of higher estimation in Eastern Palaces than in those of Europe, and the holder of which has always a high salary. Abdool Messeeh's present appointments, as Christian Missionary, are 60 rupees a month; and, of this, he gives away at least half! Who can dare to say that this man has changed his faith from any interested motives? He is a very good Hindoostanee, Persian, and Arabic Scholar; but knows no English. There is a small Congregation of Native Christians, converted by Mr. Corrie when he was Chaplain at Agra, and now kept together by Abdool Messeeh. The earnest desire of this good man is to be ordained a Clergyman of the Church of England; and if God spares his life and mine, I hope, during the Ember Weeks in this next autumn, to confer Orders on him: he is every way fit for them, and is a most sincere Christian; quite free, as far as I could observe, from all conceit or enthusiasm. His long eastern dress, his long grey beard, and his calm resigned countenance, give him already almost the air of an Apostle.

Jan. 17, 1285: *Sunday*—During the rest of my stay at Agra, I was confined by a feverish cold; and was barely able to go out on Friday to hold a Confirmation, with a voice more completely lost than I ever remember happening to me before. I received very great kindness and hospitality from Mr. and Mrs. Irving; and, to-day, though against Dr. Smith's advice, I preached and administered the Sacrament, and did not feel myself the worse for it.

The number of persons confirmed was about 40; half of whom were Native Christians, mostly old persons and converts of Mr. Corrie's, during his residence here. Abdool Messeeh told me there were a good many more scattered up and down in the neighbouring towns of Coel, Allyghur, and Etwah, whither he went from time to time, but who were too far off to attend on this occasion: of several he spoke as elderly persons, who had been in the Maharatta Service during Penn's time; of European extraction, but who knew no language but Hindoostanee, and were very glad to have religious instruction offered them in that language. Many of them gladly attend on his and Mr. Irving's Ministry; but others are zealous Roman Catholics, and adhere closely to the Priest of Agra.

From Agra to Bombay, but few notices of the state of Christianity occur in the Narrative: the Journey lay through a country which the Bishop thus describes—

But a very few years have passed away, since the British Government had neither influence nor authority in these districts; which, between the Maharattas, the Rajpoots, the Mewattees, and Seiks, were in a constant state of intestine war, and as dangerous for travellers as the interior of Arabia is at this moment. At that time, a person, wishing to go into these provinces, would not, as I am assured, have obtained bearers for less than eight or ten rupees a month; and the merchants travelled in caravans, paying high rates for protection to every little plundering Rajah: now, the Maharattas are subdued and driven out of the country — the Mewattees are, in a great measure, reclaimed—the Seiks are fully employed at home — and the Rajpoot Princes and Nobles are kept in awe by British Residents and British Garrisons. It still, however, is spoken of as a wild, dreary, and inhospitable country — where provisions and water, fruit and forage, are scarce — where thieves are numerous, and regular inhabitants are few — where a servant must look for inconvenience and fatigue; and where he can expect few of those circumstances of amusement or gratification, which, in Hindoostan Proper, make many of this class of men prefer a rambling to a settled and stationary service.

It was to this part of the Journey that the description of the Bishop's mode of travelling, quoted at p. 433 of our last Volume, more particularly applied. With what views and feelings he entered upon it will be seen from the following passage, written while at Agra—

The recollection of where I am, and the circumstances of convenience and safety under which I have traversed, and am about, if it please God, to traverse regions which are laid down as a "terra incognita" in Arrowsmith's Map of 1816, ought to make, and I hope does make, a strong impression on my mind, of thankfulness to that Great God, whose providence has opened to the British Nation so wide and so untried a field of usefulness — and of anxiety, lest we should, any of us, in our station, fall short of those duties which this vast increase of power and dominion imposes on us. I am often ready to break into lamentations, that, where there is so much to do in my own peculiar pro-

fession, the means at my disposal enable me to accomplish so little: but I ought to be anxious, far more, not to fall short in my exertions of those means which I have; and to keep my attention steadily fixed on professional objects, in order that, what I cannot do myself, I may at least lead others to think of, and perhaps to accomplish.

Nusseerabad.

Feb. 8—15, 1825— Nusseerabad is a pleasanter place than, from all the bad reports which I had heard of it, I had expected. The cantonments are very regular and convenient, and the streets of noble width .... During my stay, I was the guest of Brigadier Knox; the oldest cavalry officer now in India, and who has not seen England since he was a boy. His house had as yet been the only place for Divine Service, but was not nearly large enough for the Station: there is a ball-room of sufficient size; but objections had been made to using this as a Church also, which I soon obviated, and the place was directed to be got ready for Sunday. On the Saturday preceding, I held a Confirmation, when I administered the rite to 27 people, the good old Brigadier at their head. On Sunday I had a Congregation of about 120; of whom 32 staid for the Sacrament. This was an interesting sight, in a land where fifteen years ago very few Christians had even penetrated.

Timber is excessively dear, and all articles of wooden furniture proportionably scarce. At Church, every body was to bring their own chairs; but as the Soldiers had, very few of them, any thing like a seat, I begged that the Ladies and Gentlemen would send what supply they could spare, for their use. A curious muster was accordingly made of all the chairs in the cantonment; but there were still more people than seats. The good-nature with which my request was met pleased me extremely.

Bunaee.

Feb. 15— The Greek shopkeeper of Nusseerabad, Mr. Athanass, a very decent man rode after me to this place (19 miles distant) to ask my blessing; being the only Christian Bishop whom he had seen since he left Smyrna. He said he usually attended the worship of the Church of England, but had been ill on the morning of last Sunday. He had been 16 years in India; had a brother, also a shopkeeper, at Meerut; and their family, he said, for two or three generations, had come out to make little competences in the East, and had returned to spend the evening of their lives in their native country.

Neemuch.

Feb. 27: *Sunday* — I read prayers and preached in the drawing-room of Sir David Ochterlony's house, to a Congregation of nearly a hundred. I had eight Communicants; and, which I did not expect, four applicants for Confirmation, among whom was my host, Captain Macdonald, who is political agent for this part of India.

Baroda.

March 20: *Sunday* — I consecrated the Church, preached, and administered the Sacrament. The Chaplain is Mr. Keays; a young man who is well spoken of, and seems to like his situation: he and his family have as yet enjoyed good health, though Guzerât is reckoned one of the worst climates in India, being intensely hot the greater part of the year, with a heavy thickness of atmosphere, which few people can endure: it is in the same latitude with Calcutta; and seems to be what Bengal would be without the glorious Ganges.

Kairah.

April 4— From Saturday, the 26th of March, I have remained at Kairah; during which time I have received great civility and kindness from Mr. Goode the Chaplain, Major Sale of the 4th Light Dragoons, at this time commanding officer, and the other Gentlemen of the station. On Sunday I consecrated the Church; which is a large and solid but clumsy building, lately finished. On Wednesday I confirmed about 70 persons; and, on Friday and Sunday (Good Friday and Easter Day) I preached. On Saturday, before Evening Service, I consecrated the Burial-Ground; and, in the course of that day, visited the Regimental School, the Station Library, and Hospital.

The European Soldiers are some of the most respectable-looking and orderly men I have seen in India; and of whom, on the whole, Mr. Goode has, according to his own statement, a very interesting and attentive Congregation.

The Regimental School is in very good order: there are, indeed, few children, the greater number having been carried off by a grievous sickness which prevailed among them last year; but there are about 40 adult soldiers, who, either having never learned or forgotten their reading and writing, are here instructed both in these and in arithmetic. I examined these men, and was much pleased with the progress which they had made, and with the account which I received of their diligence.

The Station Library is a very good room, with a small apartment adjoining for a non-commissioned officer, who has the care of the books, which are made up from two different sources — the one being a Lending Library, containing the works usually furnished by the Society for Promoting Christian Knowledge; the other a large, more miscellaneous, and far more expensive collection, furnished by the East-India Company. The books published by the Christian-Knowledge Society are circulated in the manner usually practised in the Lending Libraries of that Institution; and bear marks, not of ill usage, but of being well read, and perhaps by no very delicate hands. The Company's books are not to be taken away from the room in which they are deposited; a late regulation to that effect having been passed by the Commander-in-Chief, Sir Charles Colville: I regret this restriction; because I am convinced, that, in this climate, the utility of the library will be much impaired by it: since men will not read when they can amuse themselves in the open

air; nor, when the sun is high, will they, nor ought they, to walk some distance to a library.

Altogether, I have seen no Indian Station, Meerut excepted, from which I have derived so much comfort and pleasure as from Kairah.

Broach.

April 10, 1825—We reached Broach, a large ruinous city on the northern bank of the Nerbudda. We were hospitably entertained in the house of Mr. Corsellis, the commercial agent. Broach has a small but neat room within the enclosure of the Judges' cutchery, fitted up and furnished as a Church, in which I preached and administered the Sacrament to about 12 persons. The whole Congregation consisted of about 20. Mr. Jeffreys, the Chaplain of Surat, comes over hither once a month, and was now Mr. Corsellis's guest.

Surat.

Surat is a very large and ugly city, with narrow winding streets, and high houses of timber frames filled up with bricks, the upper stories projecting over one another. The English society is unusually numerous and agreeable. There is a very neat and convenient Church, which I consecrated on *Sunday, April* 17th; as well as an extensive and picturesque burial-ground, full of large, but ruinous tombs of the former servants of the Company: most of these are from 120 to 180 years old, and in the Mussulman style of architecture, with large apartments surmounted by vaults; and containing, within, two or three tombs, exactly like those of the Mahomedans, except that the bodies lie east and west, instead of north and south.

The Education Society of Bombay have a School here; where a considerable number of Parsee, Mussulman, and Hindoo Boys are instructed in writing, reading, arithmetic, and English: they read the Scriptures as a text-book, without objection; and their progress seemed highly creditable. Some of the boys were of good families. The Schoolmaster is an old soldier; but the chief conductor of the School is Mr. Jeffreys, the Chaplain.

Bombay.

The Bishop left Surat on the 17th of April, and proceeded by sea to Bombay; and was joined there, on the 26th, by Mrs. Heber and their elder daughter, after a voyage from Calcutta, tedious and distressing from weather and sickness. Having visited Salsette and made an excursion to Poonah, he left Bombay, for Ceylon, on the 15th of August. From this part of the Narrative we shall collect such notices as bear on our object.

On the 28th of April was my Visitation, (a Confirmation of about 120 children had occurred a few days before), attended by the Archdeacon (Dr. Barnes), six Chaplains, and one Missionary, being all within a reasonable distance of Bombay.

On the 5th of May, the foundation of a Free School, on the same plan with that of Calcutta, was laid. The ceremony was numerously attended; and the institution, which has been for some time in activity, though in a hired and inconvenient building, appears very flourishing, and likely to be productive of great good.

We accompanied the Governor on a tour through Salsette, from the 25th to the 28th of May. This is a very beautiful island, united with the smaller one of Bombay by a causeway... It has no towns except Tannah and Gorabunder... *Tannah* is chiefly inhabited by Roman-Catholic Christians, either converted Hindoos or Portuguese, who have become as black as the natives and assumed all their habits: it has, also, a considerable cantonment of British Troops, a Collector and Magistrate, for whose use a very neat Church was building when I first visited it: it receives a monthly visit from the Chaplain stationed at Matoonga, the head-quarters of the artillery in the island of Bombay. At *Gorabunder* is a small handsome building, nearly in the form of a Church, with a nave leading to a circular chancel, covered with a high cupola, and surrounded by a verandah: the whole is arched with stone and very solidly built: it is generally regarded as having been a Portuguese Church, but has not been used as such in the memory of man. About 15 miles from Gorabunder, on the main land, is the city of *Bassein*, once a celebrated colony of the Portuguese, taken from them by the Maharattas, and lost by them to the English: it is of considerable size, but uninhabited; and containing nothing but a single small pagoda in good repair, and a melancholy display of ruined houses and Churches. Of the Churches there are no fewer than seven, some of considerable size, but all of mean architecture; though they are striking, from the lofty proportions usual in Roman-Catholic Places of Worship, and from the singularity of Christian and European Ruins in India... We returned to Bombay by the ferry of *Mahim*, a large and very populous though meanly-built town, overhung by a profusion of palm-trees.

I set out on the the 27th of June, accompanied by Archdeacon Barnes, on a journey into the Deccan... On the 28th, I had a comfortless night's journey in my palanquin, suffering a good deal from sleeplessness and alternate fits of shivering and heat. We reached *Poonah* about four o'clock in the morning of the 29th, and I hoped that some hours' repose would set me up again. I was mistaken, however; for, in the following night, I was attacked by dysentery, of which all these had, I suppose, been the previous symptoms, and which kept me pretty closely confined during great part of my stay in Poonah. I was happy in being sufficiently recovered, on Saturday, to administer Confirmation to about 40 persons, chiefly Officers and Privates of His Majesty's 20th Regiment; and, on Sunday, to consecrate the Church, and preach a Sermon to a numerous Congregation... The city of Poonah is far from handsome, and of no great apparent size; though, to my surprise, I was assured that it contains 100,000

people... The cantonment is on an elevated situation: the streets are wide, and the whole encampment well arranged and handsome. There is a good Station Library for the Soldiers; another, supported by subscription, for the Officers: and the Regimental Schools I was told by Archdeacon Barnes (for I was too unwell to keep the appointment which I had made to visit them) are in excellent order. The Church is spacious and convenient, but in bad architectural taste; and made still uglier, externally, by being covered with dingy blue wash picked out with white. Mr. Robinson, the Chaplain, appears to draw very numerous and attentive Congregations, both in the mornings and evenings: the latter particularly, which is a voluntary attendance, shewed as many soldiers nearly as the morning's parade; and there appeared good reason to think, not only that the talents and zeal of their able and amiable Minister produced the effect to be anticipated, but that he was well supported by the example and influence of Sir Charles Colville and others in authority. I was so fortunate as to prevail on Sir Charles Colville to rescind his order, restricting the soldiers from carrying the books of the Station Library with them to their quarters; and trust that an essential good may thus be produced both to this and all the other cantonments of the Bombay Army.

We took our final leave of Bombay on the 15th of August; and embarked in the Discovery, commanded by Captain Brucks, of the Company's Marine. Mr. Robinson of Poonah and Dr. Smith accompanied me, as Chaplain and Medical Attendant.

Although we had long looked forward with eagerness to the moment when I should be at liberty to resume a journey which was to take us to Calcutta, and to unite us all once more together, we could not leave Bombay without regret. There were some persons whom we were sincerely pained to part with there. We had met with much and marked kindness and hospitality: we had enjoyed the society of several men of distinguished talent; and all my views for the regulation and advantage of the Clergy, and for the gradual advancement of Christianity, had met with a support beyond my hopes, and unequalled in any other part of India.

We shall close this abstract of Bishop Heber's extended Journey and multiplied labours on the Continent of India, by quoting the testimony of two distinguished Noblemen in reference to the Work from which our abstract has been compiled. Some remarks by Mr. Wilberforce, made at the Annual Meeting of the Bible Society, on the Bishop's view of Missionary Operations, were extracted at p. 271: at the same Meeting the Earl of Harrowby thus alluded to the present Work—

Bishop Heber's Correspondence and Journals, which have been recently published, have put us in more full possession of his eminent and delightful character: and I am satisfied I speak that which must find an echo in the bosom of all who hear me, that they never met with a Work which gave them so pleasing an idea of its excellent author; or one which must have left so deep a regret for his loss, whether it was the case or not that they had the pleasure of being personally known to him. His loss to this Society must be great indeed; but we trust that his good example will not be forgotten, and that others will follow in his footsteps: and let us hope, that, in this, as in many other instances, that same Providence, which I firmly believe has hitherto extended its protection to the general proceedings of this Society, will, as one generation of good workmen drop off, raise up others, and that thus there will be a succession of those who will carry forward the Work of God.

At the Annual Meeting of the London Missionary Society, Lord Bexley thus addressed the Chairman—

Sir, I allude, with particular pleasure, to that portion of the Society's Report which describes its successful operations in the East Indies. I feel more, perhaps, on this topic than on any other, from having recently perused the Journals of the lamented Individual, who not long ago presided over the spiritual concerns of that vast country. He has been removed from us, but the effect of his labour is not gone: he is dead, but he has left a valuable record behind: and if any one can doubt the policy, or the necessity, of endeavouring to convert the Natives of India, let him peruse that record, and he will doubt no more. I have frequently heard it asserted, and asserted by authorities both weighty and respectable, that the attempt to convert the Native Indians was altogether hopeless; and I have heard it further affirmed, that if the attempt were even successful, the effect would not be beneficial: but what an authority, on the other side, have we in the late Bishop Heber! What does the testimony of that able and excellent man declare? He states, that if the religion of the Indians were not of a nature so degrading, so tending to debase the mind, the people of that country would be an in-

telligent and a useful race: "Shall not we, then," he continues, "who hold the sceptre in our hands, endeavour by every means to carry Christianity among them?" God forbid that we should not attempt so to do! God forbid that we should not, by every conciliatory mode, introduce the Blessed Gospel among that people!

CALCUTTA.

AUXILIARY BIBLE SOCIETY.

A SUMMARY View of the Reports of both the Auxiliary and its Association, for the last year, was given at p. 77 of the Survey. From the Report of the Association, the Parent Committee at home have extracted, in their Twenty-fourth Report, the following statement relative to the

Extensive Aid rendered to other Institutions.

By far the greater number of all the books distributed have necessarily been Scriptures in the Bengalee Language. Of the complete New Testament, the Committee have disposed of only 14 copies, because but few cases occur in which it is advisable to give the whole Testament at once: but of Single Gospels and other small portions of the Testament, your Committee have disposed of no less than 2181 copies. Nearly all these Gospels have been placed at the disposal of Missionaries and Superintendants of Native Schools, for distribution among the natives, and for the use of the children in the schools under their superintendence.

The following are the Societies which have been supplied by these grants: The Ladies' Society for promoting Native-Female Education — the Ladies' Association for the same purpose — the Bengal Christian-School Society — the Society for propagating the Gospel in Foreign Parts — the Calcutta Auxiliary Church Missionary Society, and Church Missionary Association — the Bengal Missionary Society, Auxiliary to the London Missionary Society — and the Calcutta Auxiliary Baptist Missionary Society. Your Committee anticipate, that you will cordially partake in the pleasure which it has afforded them, thus to find our Association proving a valuable Auxiliary to all the Institutions established in this city, with a view to promote the mental improvement and spiritual regeneration of the native inhabitants.

Your Committee have also had the gratification to supply several Missionaries who were on the point of departing for their appointed stations, with a number of such Scriptures as will be wanted by them in their future respective spheres of labour. The following are the Missionaries who have been supplied by your Committee: The Rev. Mr. Tomlin, who will join the Mission at Malacca — the Rev. Mr. Robertson, who is appointed to strengthen the Mission of the London Missionary Society at Benares — Mr. Gogerly, formerly a member of your Committee, who has joined the Mission at Berhampore — and Mr. Landeman, who has been engaged by the Calcutta Auxiliary Church Missionary Society as an Assistant in their Mission at Chunar.

It has been to your Committee one of the most pleasing occurrences during the past year, that they have been enabled to supply their Native Brethren in Calcutta and the neighbourhood, whose vernacular language is Bengalee, with a most valuable portion of the Sacred Volume — the Psalter. That part of the Bengalee translation of the Bible which contains the Psalms having been out of print for more than eight years past, your Committee have been often grieved not to have had it in their power to comply with the numerous applications for it which they from time to time received: they were, therefore, highly gratified to find this great desideratum supplied by the Calcutta Auxiliary Bible Society, which, toward the end of the last year, published a new translation of the Psalms into Bengalee, by the Rev. W. Yates.

Hailing the publication of this invaluable Manual of Devotion and Repository of the most important Doctrines, Precepts, and Prophecies, as a work adapted for extensive usefulness, your Committee immediately took such measures as appeared to them best calculated to promote, in a judicious manner, its circulation. Besides supplying every Missionary in Calcutta and the neighbourhood with a copy, and offering to them gratuitously as many as they required for distribution, they resolved to present every Native Christian, in full communion with a Church of any denomination, with a copy; not only because most of them are too poor to purchase,

but principally because your Committee wished to give them a token of our brotherly affection and of our concern for their spiritual prosperity. With this view, the number required having been ascertained, a printed label was pasted on the inside cover of each; in which it is stated, in Bengalee, that this Volume is presented to the possessor by the Calcutta Bible Association, with a view to assist him in praising God and to promote his spiritual edification; and the Missionaries who have any Native Christians in full communion under their pastoral care, were requested to fill up the blank which had been left with the names of such individuals, and to present them with a copy in the name of the Bible Association. It is confidently expected that this gift will not only be highly acceptable to our Native Fellow-Christians on account of its intrinsic value, but that the consideration of its being a token of the affection and concern which their brethren feel for them will still more endear it to them; and that, on the whole, this proceeding of your Committee will contribute in some measure to the promotion of that love and union between Christians of different Nations and Communions, which our common Lord and Saviour so earnestly implored in his Mediatorial Prayer (John xvii.) and which will doubtless be one of the principal means of convincing the world, that the Father has sent the Son to be the Saviour of Men.

The Parent Committee remark—

This lengthened extract your Committee have introduced, because it gives a delightful specimen of the manner in which the Society, while it confines itself to its own peculiar sphere, is yet the sincere Friend and willing Handmaid of all other Religious and Benevolent Institutions.

Past and Enlarging Openings for communicating the Scriptures to India.

In a communication received from the Rev. Dr. Marshman of Serampore, who is still in this country, the manner in which Divine Providence has opened the way for the introduction of the Scriptures into India, the facilities for translation now enjoyed, and the readiness with which the Scriptures have been received in a variety of instances, are affectingly portrayed. Whole editions have been exhausted in the *Sanscrit*, the *Hindoo*, the *Mahratta*, and the *Orissa* Versions: no less than five editions in the *Bengalee* have been required: the Nation of the *Sikhs* have received nearly the whole of an edition printed in their tongue. From Hurdwar, esteemed a holy place, copies of the New Testament have been extensively circulated, and have afterward been found in different parts of the country carefully preserved: to Allahabad, another station, it is supposed that nearly a million of persons occasionally resort, and the opportunity has been embraced of effecting a wide circulation through the persons assembled; and these distributions, Dr. Marshman states, elicit inquiries from year to year, and the desire for the Scriptures is evidently increasing: at Benares, while many who have received the Sacred Volume have concealed within their own bosoms the feelings excited by its perusal, others, and among them several Brahmins, have been so deeply impressed with the truths which they contain, that they have renounced Idolatry, given up caste, and made a public profession of Christianity.

After giving some further interesting statements relative to Bengal, Dr. Marshman writes—"The impression on my own mind is, that there is opening to Britain, in Hindoostan and Eastern Asia, a far wider field for circulating the Sacred Scriptures than is now presented by Europe:" for it would further appear, that the people are not forbidden to read the Scriptures; and that, when once the mind of a Hindoo is awake, there is a strong spirit of inquiry, and that they are familiarized to the general idea of the nature and necessity of a revelation to man.

Various means of knowledge, it must also be remembered, are in active operation. From the same document, while the prospects as it respects China are far from discouraging, it would seem, that, in British India, a field is already opened for very extensive employment of the benevolence of Christians: for, in addition to what has been already stated, the force of their own superstitions is falling rapidly into decay; and there is but little of union among the people, grounded either on the influence of the Brahmins or their idols. The demand, which all these circumstances will create for the Scriptures, is immense.

Dr. Marshman's communication is printed in the Appendix.

CULNA.

CHURCH MISSIONARY SOCIETY.

A VIEW of the Opening Prospects of this Mission was given at pp. 355—357 of our last Number: we now extract from the Journals of the Rev. W. J. Deerr some interesting statements of various

Discussions with the Natives.

Mr. Deerr had been much indisposed; but, toward the end of March, felt himself sufficiently recovered to resume his visits to the Schools. On these and other occasions he had much discussion, particularly with the more learned of the Natives. We quote some occurrences of this nature, in order to shew somewhat of the delusions under which the Great Deceiver holds the Native Mind; and the difficulties against which Missionaries have, on that account, to contend: the more fully our Readers become acquainted with these things, the more will they be disposed to sympathize with the faithful Labourer, under wearisome toil often apparently fruitless, and hopes eagerly cherished but frequently disappointed.

March 30, 1827—I went to Dhatregrum, where I found in the School 130 boys. The First and Second Classes read in the Gospel, and were satisfactorily acquainted with it: they knew it better than any of the other Schools. This good success, however, is not so much the consequence of my exertions in Culna, as of my former labours in Burdwan: the Sircar of this School was brought up in our Schools there, and is consequently better capable of teaching them than other Native Sircars.

While I examined the boys, the compound of the Idol Temple was crowded with people. I examined the boys in the Tenth Chapter of St. Matthew's Gospel, and had opportunities of making suitable applications to the people around. I found on this occasion, as is generally the case, that we have great difficulties to contend with among a people who are possessed of wrong notions of spiritual things. They asked me (although the question did not arise out of the subject on which I was speaking, but was put merely to shew their fancied superiority over Christians) what I called Good Works: after I had pointed out to them a conduct according to truth, justice, love, and mercy, they replied with levity—"Ah! truth is truth: but, before we touch or eat a thing, we always give first to the Brahmins and to our Gods; but the Sahibs eat what they have, without caring for any one:" upon which a slight laughter followed. "The Sahibs," they continued, "kill animals, which are possessed of the Great Spirit as well as man, merely for the sake of gratifying their appetites: we kill them in the presence of our Gods, to please them." In answering these pretensions, I thought it best to meet them on their own ground, by replying—"Truth and justice you set aside, in matters of religion; and, therefore, we call your good works false: for what can you expect from your dearest friend, if he is void of truth and justice? Those of you who have service, getting per month 50 and 60 rupees, well know that Baboos keep palanquins, and have a number of people to maintain, and yet spend sometimes 1500 or 2000 rupees in one poojah; and that these are the men whom you chiefly admire for such good works. Where do they get the money? First, they cheat, and steal the money, and then spend it in poojahs and in giving to the poor: this is what you call your good works!" Upon this they looked at one another with a smile, which implied their assent to the truth of this statement. On the other hand, I thought that they should not be ignorant of the many benevolent Institutions which are maintained by the Christian Community—the Hospital, Orphan Asylum, Societies for supporting the Poor, instructing the Ignorant, disseminating the Holy Scriptures, &c. "all actions," I said, "of true benevolence, for which you have even no name! As to what you mentioned of animals, that they are possessed of the same Great Spirit as men, let me ask you then, Why are not cows engaged in offices of Government? And, when you say that you kill them to please your Gods, if the killing of them affords your Gods pleasure, why do you blame us for eating them?" They said to one another, "The Sahibs are shrewd in reasoning." I replied, "What God has appointed for our sustenance to enjoy, to it our Scripture attaches no religious merit nor demerit; neither should there be any stress laid on these things. But one thing, my Dear Friends, is indispensably necessary—that our minds be renewed, and our hearts turned to God." I enlarged on the necessity of repentance, till they complained of want of time, their mealtime having arrived.

April 1: *Sunday*—I went into the Market to see a Merchant; but, before I arrived, I was surrounded by a great number of people who were evidently desirous to hear what the Sahib would say: I read and explained to them the Lord's Prayer; to which all listened with the greatest attention; and the only reply that they made was, that it is "true and good." Thence I went to the Merchant's house, where the greater part of them followed: I read to them our Lord's Discourse with Nicodemus. In speaking of the necessity of regeneration, some Brahmins present brought forth the usual blasphemous objection, that it is God who made us so—"He makes us to do both the good and the evil." I replied—"Such a charge against our gracious Creator is both unfounded, and a dishonour to Him: for if you say, that, for the

sake of punishing the sins committed in a former birth, He makes us commit the sins which we do now, in order to punish us for the former sins, I ask, 'What were then the reasons on account of which you committed those sins in the former birth?' Your answer to this is, 'The sins committed in a birth before that:' thus the questions and answers would be endless. The fact is this: before man was created, he could not have committed any sin, for the punishment of which God could have caused him to commit sin: therefore, the doctrine of the Copal (fate written in the forehead) is groundless." The Brahmin then replied, "God created sin." I answered, "You agree, that God is pure and holy; how then could He be the Creator of sin?" He then entered on a metaphysical explanation of the nature of God, mentioning the births which took place in the Great Spirit, till Brahma, the Creator, was produced, who gave birth to a male and female, who are the form of sin. I replied, "Your notion of sin being born from God is still more contradictory to the purity of His nature." One of my School-boys, standing by, said to the Brahmin, "Sir, the Vedas and all the other Scriptures say that God is pure; how can He be at the same time impure?" The old Brahmin, highly enraged, said to the Youth, "Ignorant Fellow! whether God is pure or impure, what is that to you?"—and then walked away: but the people smiled.

I am happy to say, I have always observed, that this injurious doctrine is detested by those Youths who are brought up in the Schools.

I took up the subject again, by saying, "Whatever our differences of opinion may be, this one thing is certain—that men are sinners; and if you, Baboos, remain as you are, you will never obtain salvation: in such a state, the truth of the positive declaration of our Saviour—*Except a man be born again, he cannot see the kingdom of God*—must be evident to you." I find it usually the case, that, after objectors are silenced, the address comes home to the feelings of the people. When taking leave of them, the Merchant asked me to come another time, earlier.

April 7, 1827—I went to Lepala School, where several of the respectable people came to hear the boys examined. I had not been there long, before information was given that a certain Turca Punchannu (five-faced in logic) was approaching, with his Disciples. I was astonished when I observed how agitated the other respectable people were at his arrival: when he came near, several of them fell upon their faces. He was at the head of about 16 of his Disciples; all full-grown men, from 20 to 30 years of age. He is allowed to be the first Logician in the place, and consequently the conversation began on that topic. I avowed my admiration of this System of theirs, on account of its excelling so much, in point of reasoning, the Pooranic and Vedantic Systems, formed, respectively, on the Poorans and the Vedas: they added, that, in point of reasoning, the others could never stand with them; and ascribed their own superiority to the excellent logic and the close arguments which were made use of in their Shasters. "But," I said, "I cannot forbear to make one remark on these points, that, although you excel the others so much in reasoning, yet in practice you act as they do. For example: according to your logic, you must be aware that the system of Idol Worship leads to false conclusions on the nature of God. By ascertaining the nature of the external creation, you draw conclusions as to the character of the Creator: now it must be evident to you, that any conclusions drawn from Idols must fall infinitely short of that majesty of the Great Creator which is manifest in this visible world. Besides, your Shasters declare that images are intended for the ignorant, and not for the learned and wise; alluding to a verse in which Idol Worship is reproved. Pundit: "Here it is only meant, that those are the ignorant, who think the wood, iron, stone, &c. of which the images are made, TO BE God." I replied, that the words of the Shaster were such as to include among the ignorant those who think God to be IN wood, or stone, or iron. Pundit: "We have not yet the proper knowledge of the True God; and, therefore, we must allow ourselves to be among the ignorant." I added, "I wonder at this, after having heard that the fame of your learning has spread over the country: and, in answer to your statement, it is evident that the knowledge which you call the knowledge of God cannot be the real knowledge of Him, because your Shasters say that those who have obtained it are of no more use than the udder of a he-goat." I could not repeat the verse readily, but they did it immediately. "Now," I added, "the knowledge of God cannot be such a vain, or rather injurious thing, that it should put a person altogether out of usefulness." They all assented to this. I then pointed around to the Soodras; saying to the Pundits, "You should not leave these people thus in ignorance, when you see that they worship sinful objects as God, by which they must be fatally misguided." This remark produced a smile on the countenances of all the Soodras. Pundit: "It does not follow that God is impure, when those are called God who have done actions which we call sinful: for, as the sun will never contract impurity, although his rays come into connection with impure objects; thus God, though He has revealed himself in these various forms, yet remains pure, although the actions committed in these bodies would be sinful to us." I replied, "Your illustration from the sun is not correct: the sun, it is true, still remains pure, though its rays come into contact with impure matter; but you do not say that the Sun produced the impurity, or that it is impure itself; but those images which you worship represent sinful persons, who committed wickedness themselves, and these you worship as God." Pundit: "Our Shasters prove the matter in this way—that, in the breast of every living creature possessed of a body, as the Debtas have been, there are two birds: the one bird is the superior spirit, and the other bird the Jibatma [the spirit involved in "maya," or delusion]: the Jibatma is impure, and commits the sinful actions,

"Were we not sensible that you are living in the darkness of ignorance, without God in this world, and void of the knowledge of Him, which is the real cause of the misery in which you are sunk, there would be no occasion of giving ourselves trouble on your account." He assumed immediately another air: but I soon shewed him that my statement of them was true; and he acknowledged his ignorance before all, by saying, "Sir, you are a Pundit: I am an unlearned man: how can it be expected that I should be able to keep up an argument against you?" However, far from being humbled, he continued his quibbling objections; and brought forward one of the most plausible arguments which the Boistubs have—"If you say that God is righteous, true, and merciful, why do you destroy life?" "Tell me any thing in which you eat, wherein there is no life: the water which you drink, is full of living creatures." The Boistub: "The proper Boistubs strain the water." I knew this to be a palpable falsehood; for no one does it: however, to bring him to the proper point, I asked, "Where are you commanded to do so? Our Scriptures inform us, that whatever God has appointed for our sustenance it is lawful to eat. You are not the judges of what we should eat: it depends on the command of the Creator. This your pretension is an invention of your own; for the Vedas and all your Scriptures allow he-goats, sheep, deer, &c. to be eaten. Ask any Brahmin. Where have you, Boistubs, got the right of prescribing new laws?" "Who are the Brahmins? they cannot stand before us; and those parts in the Vedas which allow the eating of animals are non-essential."—"Then you acknowledge the Vedas to be false." "I do not exactly say false; but it is only intended to form some attraction in worship;" adding, "By deception (maya, delusion) God keeps up the system of the world; for if all men had the true knowledge of God, the world would cease: all men would run to the jungles." To which I answered, "If you hold the doctrine which makes God a deceiver like yourself, then I have done with you." I wish merely to mention here, that the idea that God keeps up the system of the world by deception, is general: I have heard it frequently from Brahmins, who are no Boistubs. The man left me and the Assembly in a rage, saying, "I do not desire your favour nor your help: my children shall not go to your school." No body followed him, and he went away as one who had made himself disagreeable to all: I then addressed the people —"You beg of me to come and instruct you, and now you have seen the conduct of one of your neighbours: instead of his accepting instruction, I have had to bear his anger." They excused themselves, by saying, that bad people are everywhere to be met with, and they themselves had taken no share in his ill conduct. They added, "His anger was kindled when you mentioned, of Krishna, that he took away the clothes of females and hid them in trees, killed a washerman, &c." I replied, "To become angry with me when I merely mention what his Shasters say, is, in fact, to get angry against his Shasters; for I have not written these Shasters. If you cannot bear to hear the contents of them, you would do well to cast them aside." I had then a quiet audience, who listened with the utmost attention to the Message of the Gospel.

June 30, 1827—I went into the School in the Bazaar, and examined the boys in the Thirteenth Chapter of St. Matthew. It being a rainy day, only few adults came, among whom was an Astronomer; who, when I explained the hidden treasure in the field and the pearl of great price, expressed his surprise at the deep and excellent knowledge which these pages contain; adding—"It leads to the very thing which our Scriptures assign to be the height of perfection; for then a man will forsake every thing, and go into the woods: and, to arrive at this point, the means appointed for us are, the worship of the Debtas. Alluding to the process by which sugar is produced from the sugar-cane, I replied, "Thus you see our Scriptures offer, at the commencement, what you expect after a long toil from youth to old age; and after all you gain it not. If you wish to obtain sugar, you must come to our market." He coolly replied, "If I wish to mount a high place, it can only be done gradually." I agreed to this; but added, "Your staircase leads downward, instead of upward: for knowledge can only be obtained gradually; but the small degree of knowledge with which we begin must be the knowledge of truth: just as in the morning, first small particles of light appear, and increase till the sun is in its meridian; but the small particles of light in the morning, and the full effulgence in the meridian, are in essence one and the same. Not so are your means of acquiring divine knowledge by worshipping idols; for your Shasters say, that, in order to assist worshippers, forms of the Eternal have been invented. Thus you set out with fiction and error, instead of truth." No answer was given. The Pundit seemed to be a deep-thinking man. I explained the subject further, from the consequences which they ascribe to their supposed perfection. The children usually listen with as much attention as if their whole frame were ear.

July 1: *Sunday*—I went to preach, and stopped at Juggernaut's Rut: people gradually collected; but no man of learning was among them. I endeavoured to speak as simply as possible; but it was still above their comprehension: one of my School Sircars was among them, who used sometimes his features and fingers to make them understand I shewed them that our Saviour is the Light of the World, and explained the way which he has appointed for our redemption. Ignorant as they were, I was nevertheless much pleased with the sensible remark of one of them, who said—"Sir, how can we ever think of repenting, and renewing our minds? I never heard such instructions; never knew that I was so much in the wrong, and walking in an evil way, as I now hear from you. When the iron is in the fire it can be worked. Now I am in the fire—my mind is willing to choose that which is good: but perhaps I shall neither see nor hear you any more; and thus

when I come home, I shall become cold and remain as I was before." They acknowledged the kindness bestowed on them in giving them instruction. I could not help pitying them; for truly they are like sheep without a shepherd.

I passed on, and went into the market-place, where the Merchants live whom I formerly visited. The population being immense, I was in a few minutes surrounded by a numerous audience. It may be that curiosity attracted them: it was, however, a great happiness to me to make known the love of God and the way of salvation to a crowd of people who listened with so much eagerness. Not a single objection was heard; but, on the contrary, when I explained the love of our Heavenly Father, which He revealed in giving His Son as a ransom for sinners, exclamations of joy were heard from the mouths of several—"Oh! how excellent!" On my leaving, they said, "Sir, we should like to be taught by you."

Thence I passed on to the stone market. A greater number than I wished for surrounded me: the noise was too great, neither was I able to manage them. Some ignorant, but very prattling Brahmins, were among them: their noisy objections are scarcely worth mentioning: the more sensible reproved them, so that a warm dispute arose among themselves. I was sorry to see the greater part of the assembly treat in a jocular manner the things which belong to their spiritual welfare: but their priests, the Brahmins, herein led the way; for one of them, when I spoke of the necessity of repentance, said, laughing, "There is no possibility of being altered for the better; for, as we are, thus we proceeded out from God's body." This idea cannot be ascribed to the ignorance of these men: it is founded on their Shasters: their very word for Creation implies this idea. The learned among them are accustomed to explain it thus—"The whole universe proceeded in small imperceptible particles from God, and gradually increased to the bulk in which it now exists." In another passage it is thus illustrated — "As a spider gives out his web and takes it in at leisure, thus God created and takes back the universe." I left them with this remark — "I have done my duty in informing you of what belongs to your peace." Some of them seemed more seriously impressed than the rest, and had kept silently listening through the whole proceeding.

This is the general state of the Heathen world around us: yet I think that there is sufficient reason to entertain the hope of better days. As the Lord has blessed us thus far, in calling us to do the work and to sow the seed of eternal life, we may conclude that He will, in due time, give the increase also, it being the work of His own hands. While we do our duty, we have reason to rejoice: for the consequences, we have no reason to be anxious.

Baptism of Four Native Men.

Mr. Deerr has had the happiness to admit four professed converts to Baptism. On returning from a visit to Culna, he writes, on the 9th of February last, from Burdwan —

Two men followed from Culna, for the sake of being baptized. I would have admitted them at Culna, but time did not allow me to stay longer; neither was there a suitable place nor any arrangements to perform the ceremony decently. One of these men, named Juggernaut, is of respectable caste, the head of a family, and a pretty-well-informed man: he has read the Poorans, which are translated into Bengalee. The other man who accompanied him is the son of a Fisherman: he has been brought up in one of the Culna Schools: his age is about 23. They remained here for some time; and returned home, after their baptism, rejoicing.

Of Sunday, the 24th of February, he writes, from the same place —

Two cousins of the above-mentioned Juggernaut were baptized. Being acquainted with the superstitious notions which the Natives here entertain of the Baptismal Service — for instance, they confessed to me that our former Ameen Pundit spread the report, that when a person is made a Christian, the Padre makes him first eat a slice of beef and drink some liquor, and then throws water upon him, by which he is made a Christian — I thought it best to perform the Service publicly, before a number of the people employed in our Schools. I took the text, *Go ye into all the world &c.* and explained particularly the nature of Baptism: 19 of these Heathens attended the Service.

Before the Service began, they were informed that the Baptism would take place; and I was astonished, when I entered our Mission Chapel, to see all the Heathens standing in a corner, like a herd of sheep when put to fright, each one endeavouring to stand behind the other. They resolutely refused to sit upon the mat, where the Christians and the persons to be baptized were sitting: they feared, I suppose, that I might mistake the one for the other, or that some of the water might come upon them. What I wondered at most was, that those Pundits who made strong professions for being baptized were most afraid. After Service was over, they said that they were glad that they had witnessed the ceremony; the wrong notions they entertained having now been done away: and I have the pleasure to say, that the performance of the Baptismal Service of

the Church, which is so well calculated to give the ceremony its due reverence, made a good impression upon them. May the example of the people at Culna stimulate and *provoke to jealousy* the double-minded Natives in Burdwan!

Another cousin of Juggernaut is also a Candidate for Baptism: he is with me here in Burdwan: they have asked me to baptize their household also, when I go over to Culna again.

I ought not to omit to mention, that the said people are inhabitants of a place, where the people had agreed together, in order to conciliate me—"With the mouth we will say to every thing which the Sahib says, 'Yes, yes! Well said!' But, in the heart, we will say, 'Kalee! Doorga!'"—which are names of their Idols, the mere utterance of which is considered as an act of worship: these men were not, however, of the number of those who suggested these devices. In this case, however, we find, that, when our gracious Lord is pleased, He can rejoice our hearts and grant us His blessing, at a place and time where we least expect it. We, Christians, believe the promises of God; and, in that hope, we go on in our work, *hoping against hope:* for, humanly speaking, I do not think that the discouraging remarks which have been often made concerning the conversion of the Heathen in this country are much overrated; but our hope of success we place not in any confidence of our own. His promises will not fail.

The means, by which the above-mentioned persons have been brought to the knowledge of the truth, were not so much the preaching, as our School in their place. Juggernaut went for several months to the School, borrowing the Gospels from the boys. The utility of Schools in this respect did not formerly strike me so much as I now see it to be the case. For, in Schools where the Scriptures are read, there they are, as it were, daily held out to every one: whenever a person has leisure or feels an inclination, he can quietly read and inquire into them; and, if he cannot read, he can hear them read and explained. They are, if I may use the expression, a Public Mart of Truth: any one may buy, without being suspected or prevented.

The Culna Christians joined heartily and cheerfully with the Christians here on the premises. They all seem to be steady Young Men, from 19 to 28 years *of age.* We were glad to observe in *them that contentment,* which is so rare among the Natives: they asked for nothing at all; and would have gone away so, had I not offered them something for their journey. I shall now visit Culna with rejoicing, because I meet there with Christian love.

Spanish-American States.

CHURCH MISSIONARY SOCIETY.

Some Account of a Tribe of Heathen Indians.

THE Rev. John Armstrong refers, in the following communication to the Society, to the Swedish Gentleman whom he mentions in the Letters quoted at p. 358.

With a view to draw the attention of the Committee toward those parts, and in the hope that ultimately you will be induced to make some Missionary Attempts in this country, I forward to you an Extract of a Letter which I have lately received from a friend, who is traversing these countries for Scientific and Commercial Purposes; to which he adds another object of still greater importance—that of availing himself of his opportunities of doing good wherever he can. He is a Medical Man—a Swede—and one that fears God. He writes, as follows, from Mendoza, the capital of one of the United Provinces of Rio de la Plata—

Nothing remarkable occurred during the course of 23 days' journey, except some few stoppages to give assistance to sick people. I now left the Tropa (a Troop of carts) in order that I might visit that peaceable Tribe of Indians which traffics with the inhabitants of the Provinces of Cordova and Punto San Luis. A Portuguese Apothecary, who has for some years traded with them, gave me some description of their customs. When I fell in with them, they were on their journey toward the Pampas, on account of the drought, seeking pasture for their horses. Their tents are of hides; and their clothes consist of pouches (a kind of mantle), and a girdle round the waist: their arms are lances, leaden-balls, and lassos—long ropes made of hides, which they throw most dexterously, and, by a noose at the end, catch either their cattle, or men whom they may wish to secure. Many of them speak Spanish, and are industrious and fond of commerce; but have very dark and confused ideas about religion, even worse than my Tapoys in Brazil [another tribe which he visited, and resided among for some months, two or three years ago]. They live principally on the flesh of mares, colts, deers, and armadillos; but like bread, when they can exchange their own produce for it. They are, moreover, thoughtful and inquisitive: so that it would be very easy for a man living among them to introduce arts; and, with arts, civilization and religion. Mr.

Martinez, the Apothecary, has an Estancia (a landed property) among them, and lives in perfect good understanding with their Chiefs. Any person understanding different trades would be very useful among them; and, without doubt, would succeed in civilizing them.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Death of Shunghee.

THIS celebrated Chief is no more! And we regret to say, that, though he appears to have benefited in various ways by the friendly intercourse which he had long maintained with the Servants of Christ, yet he gave but little testimony to the last that their great object in visiting his country was attained with respect to HIM. Mr. George Clarke, of Kiddeekiddee, thus speaks of his death and character—

Shunghee died on the 5th of March 1828, after a protracted illness of nearly fifteen months, occasioned by a gun-shot wound which he received at the taking of Whangaroa, in January 1827. His character as a warrior is celebrated throughout the two or three great Islands known by the name of New Zealand, and has reached the shores of Great Britain. His constant attention to Europeans made him generally respected among them: nothing could ever provoke him to take the life of an European; although the treatment which he sometimes received on board the ships would have roused an Englishman possessing his influence to take signal vengeance. His general conduct toward us was kind; and his last moments were employed in requesting his survivors to treat us well, and on no account to cause us to leave the Island. Respecting his state of mind and views of Eternity, all was midnight darkness, though he was sensible that his departure was near at hand: He had often heard of the glorious Gospel of Peace; but it always interfered with his plans: he consequently rejected the offers of mercy held out to him to the very last, and neglected the *one thing needful*. His family, which consists of five children, two sons and three daughters, are bereaved of one of the most affectionate parents that could possibly exist. The whole of this part of the Island acknowledge, that, through him, they have enjoyed superiority over their enemies in the southern part, as well as prosperity, for 20 years. He seems not to have attained to the age of 60; and, before he received his fatal wound, was very active, and bid fair to live to be an old man.

It is customary to sacrifice some at least of the Slaves of a Chief in the event of his death, but Shunghee's were spared at his particular desire. His decease was kept as close as possible for some days by his friends, that they might be better prepared to defend themselves from plundering parties. His remains were deposited in the family burying-place, secretly, by four Chiefs, lest his bones should be stolen by his enemies; it being thought the greatest misfortune which could befal a Tribe, to have the relics of their Chief taken away.

No ill Consequences to the Missionaries from the Death of Shunghee.

The demise of Shunghee had been long anticipated by the Missionaries with some apprehension—by those, in particular, resident at Kiddeekiddee, as that Settlement was in his territory, and the customs of the country expose the property of a deceased Chief to general plunder; and it was well known, that not a few of the Natives would be ready to avail themselves of such an opportunity to get possession of the Society's property: but it will be seen, from the following extracts of the Missionaries' communications, that God has been gracious to them:—

After a little conversation with the person who brought the news of Shunghee's death, we read the Forty-sixth Psalm, and committed ourselves to the kind care of our Heavenly Father; not doubting but this circumstance will be made to work for good. We are thankful for the peace of mind which we enjoy in the prospect of trouble.

[*Mr. G. Clarke*: *Mar.* 2.

We have heard nothing further respecting Shunghee; nor do we see from what quarter danger is to be apprehended. There are many points respecting this man which call for thankfulness. Had he died at the time when he was wounded at Whangaroa, there is not a doubt in the mind of any here, but that

the Natives would have proceeded to very great lengths against the Missionaries: that event, however, was delayed; and the man lived so long at Whangaroa, that his connection with those who reside at Kiddeekiddee has been in a great measure diminished: and now that his death has taken place, the only party from whom mischief could be apprehended is absent on the Western Coast! [*Rev. W. Williams; Mar.* 11.

Shunghee's death, and the little effect which it is likely to have on the Mission, contrasted with the apprehensions which were justly entertained last year, will not fail to strike you. This circumstance indicates a great change in the general feeling of the Natives toward us. [*The same: Mar.* 12.

The conduct of the Natives on the death of Shunghee has given us great encouragement. It is customary in this benighted land, for the friends or relations of a departed Chief to kill a number of Slaves as a satisfaction to his manes: the Missionaries have frequently remonstrated with them on the folly and wickedness of this unmeaning and barbarous custom. It was fully expected, that when Shunghee died a great number of Slaves would instantly be murdered: so remarkable, however, is the change in the conduct and superstition of the Natives, that not an individual has been slain! The lives of ALL have been spared; and the earth was not permitted to gorge itself with the blood of human sacrifices! We cannot help hoping that the example thus laid down, for the first time, on the death of this great man, will be universally followed: but if it should not, even this one instance of visible good is sufficient to stimulate our friends in England, as well as ourselves, to persevere in their work of faith and labour of love. [*Rev. W. Yate; Mar.* 17.

How astonishingly is the hand of Divine Providence displayed in this event, in overruling the minds of the Natives at the time when we expected them to be most unkind and unfavourable toward us! How true it is, that the hearts of all men are in the hands of the Lord, and that He can and does turn them "as it seemeth best to His godly wisdom!" May this circumstance lead us to trust alone in Him who *doeth all things well!* and may our faith be strengthened in the promises of His blessed Word, who hath promised to be *a present help in time of trouble*, and that *as our day is, so shall our strength be!* [*Mr. James Kemp; Mar.* 23.

Prevention of War through the Mediation of the Missionaries.

Very shortly after the death of Shunghee, an event took place which threatened general confusion. A Chief of the Bay of Islands having been shot in a quarrel at the Shukeangha, a party set off from the Bay to investigate the affair: at the very time when they seemed on the point of an amicable arrangement, a misunderstanding arose, which led to a general battle, and the loss of a Chief and of several other lives. The Natives rose in all quarters, and the Missionaries were under the dread of a bloody and desolating war: but it pleased God to dispose to peace the Chiefs themselves who were most nearly interested. The principal of them came and stated to the Missionaries, that they did not wish to fight with the other tribes, as they were one people and nearly related: they were aware that much evil would befal them if they did fight, and yet their laws required them to revenge the death of their Chief: they could not make peace of themselves; but proposed that the Missionaries should accompany them to the scene of action, in order to close up this breach. Mr. W. Williams remarks—

Such a request as this proceeding from the Natives is a new thing. It is quite contrary to native principles, when any Chief of consequence has been killed, to make peace until a person of equal rank has been slain as a satisfaction: on this principle, many say that peace will not be made until a number have been killed. Still, however, though there is but a bare possibility of success, an opening is made which it is our duty to follow: and while we pray to our Heavenly Father, as the God who has the hearts of Kings in His rule and governance, we may look to Him to dispose these Natives to break through their native abominations in this instance. One thing is certain, that the Great Enemy will seek to prevent peace; and should the Natives agree to it, a more apparent inroad will be made in his kingdom than we have yet seen.

In compliance with this invitation, the Rev. Henry Williams, with Messrs. Kemp, Clarke, and Richard Davis, accompanied the Chiefs; and had the pleasure to effect, under the blessing of God, a complete reconciliation of the hostile parties. The negociations were opened on Saturday; and both parties being equally desirous of peace, agreed to effect it on the following day. To this the Missionaries, fearful lest any thing should occur to thwart the accomplishment of the object which they so much desired, offered no objection; but, on stating that it was the Sacred Day, the Chiefs readily agreed to postpone the business till Monday, and arrangements were accordingly made for that purpose. The manner in which the Sunday was spent in the camp is thus stated —

Tohitapu and some other Chiefs caused the people to sit down all around, leaving us a place to stand in, in the middle. We began by singing a hymn, and prayer; and, after having addressed them, we concluded with prayer: they were very attentive, and behaved remarkably well: our Congregation consisted of at least 500 people. After Divine Service was over, we walked through the camp, and spoke to the people in their huts. In the afternoon, we again went round the camp and conversed with the people. In this way we spent our Sabbath in the midst of an army of savages, without the least fear or apprehension. The Lord has certainly given us great influence among these people. We have not received the least insult; but, on the contrary, every attention has been paid to us. Surely these are new days indeed! Little did I think to have been so much respected in a savage army!

The scene which followed was very striking. We shall next month give the description of it as sent home by the Missionaries.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc. — Mr. Coffin (see p. 299) is arrived from Paris; and is in communication with Government on the object of his Mission (see p. 63) from the Ras of Tigré. Mr. Coffin's Son is under the Society's care. — Mr. C. Davis, with the eldest son of Mr. King, arrived from New Zealand, in the "Ann" Whaler, Captain Gray, on the 30th of July, having embarked on the 5th of April. — The Rev. James Baker Morewood and the Rev. Alfred Nesbitt Brown (see pp. 181, 301 of our last Volume) were admitted by the Lord Bishop of London, on Trinity Sunday, to Priests' Orders, and Mr. P. John Murrell to those of Deacon.

"*Intemperance in England*" — Under this title, an American Publication quotes the following fearful results of a comparison between the years 1824 and 1826—

From Returns submitted to the British Parliament, it appears that the quantity of liquors distilled in Great Britain and Ireland in 1826, amounted to 20,000,000 gallons; while, in 1824, it was only 15,000,000. Of this increase, about 500,000 gallons be.ong to England, 2,000,000 to Scotland, and 2,500,000 to Ireland: the quantity imported from Scotland into England in 1824, was about 1,000,000 gallons; in 1826, nearly 3,500,000: quantity imported into England from Ireland in 1824, about 500,000 gallons; in 1826, about 750,000. The importations of rum into England in 1824, amounted to 2,552,289; in 1826, to 4,305,519. Gin and brandy imported into England, in 1824, amounted to 1,317,641; in 1826, to 1,540,842. Distilled in England, and imported from Scotland and Ireland, in 1824, about 4,000,000; in 1826, about 7,000,000 gallons.

WESTERN AFRICA.

Colonel Denham is appointed Governor of Sierra Leone and its Dependencies: he took the oaths and entered on the Government on the 5th of May.

Church Miss. Soc. — The Rev. T. Davey writes on the 28th of May, that Mrs. Heighway and Mrs. Davey had both suffered severely by fever; but that both were sufficiently recovered to resume their labours. Mrs. Taylor was then ill, but not of fever.

German Miss. Soc. — The Missionaries Handt, Hegele, Kissing, and Wulff (see p. 299) embarked at Sierra Leone for Liberia on the 28th of April, in a Schooner hired for the purpose, and arrived there on the 3d of May. They found their associate, Mr. Sessing, recovering from a fever which had greatly reduced him. Mr. Ashmun, who had been in charge of the Colony, had proceeded to America for the recovery of his health. The Missionaries were lodging in the Government House till they could procure one for themselves.

SOUTH AFRICA.

United Brethren. — Br. Bonatz, of Elim, departed this life in peace on the 16th of December. As medical assistance could not be had at Elim, he was taken to Gnadenthal at the beginning of that month, and a skilful Physician sent for from Stellenbosch. Br. Hallbeck writes—

His last days here below were most edifying, both to ourselves and our Hottentots; many of whom have known him long, and will not forget his faithful and blessed service of twenty-one years in this Mission. His widow, with her three children, will remain for the present at Gnadenthal; where we should be most happy to retain her, and enjoy the benefit of her excellent qualifications for the Missionary Labour.

MEDITERRANEAN.

Malta — A Proclamation was issued, on

the 10th of April, by His Excellency the Governor, Major-General the Honourable Frederick Cavendish Ponsonby, enacting two Laws highly conducive to the well-being of the inhabitants. By the first of these Laws, while the decision of Spiritual Causes is reserved to the Ecclesiastical Courts, all classes of His Majesty's subjects are made amenable, in Temporal Matters, to His Majesty's Lay Tribunals. By the second Law, the right of Sanctuary in Criminal Cases is abolished.

Church Miss. Soc. — The Missionaries in Egypt were all well in the latter part of June, but embarrassed in their proceedings by the unsettled state of public affairs.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Under date of the 28th of February, Archdeacon Corrie states that the Rev. John Adlington was seriously ill, and that the Rev. W. Bowley continued in an infirm state of health; and adds—

Agra requires a Missionary; and I have informed you of the exertions which the European residents are making there to prepare premises for School operations. Benares requires a Missionary, as I wrote you last year. Burdwan and Culna require aid!

The name and labours of the Rev. F. C. G. Schroeter, formerly a Church Missionary at Titalya in Nepaul, are familiar to our readers. If they will turn to the Memoir of that excellent Missionary given at pp. 329—336 of our Volume for 1824, they will be much amused with the following Notice of him and his labours in the "Nouveau Journal Asiatique." The jealousy of the Editors for his reputation would probably have been unknown, if they had been aware, as they ought to have been, that he was a thorough Protestant, and not one of the Jesuit "Fathers."

Father Schroeter, a German Missionary, who long resided in Thibet, has left a complete Dictionary as well as a Grammar of the language of that country, commonly called "Bhot-yid," or the Language of Bhote. He composed these two works from the compilations of preceding Missionaries in that country, and from his own observations: hence they are partly in Latin, partly in Italian, and partly in German. The Manuscript of F. Schroeter has been purchased by the English of Calcutta; and it was placed in the hands of Dr. W. Carey, in 1823, in order to be translated and prepared for the press. The work is about to appear, in one quarto volume, well printed. We hope to find that M. Carey has happily overcome the difficulties attending the publication of a work relating to a dialect of which he is ignorant (qu'on ne connaît pas soi-même.) We have also reason to hope that the name of the real author will not be omitted in the title-page of the work, as has happened to several other productions of the same kind in India.

Indo-Britons—The Government of Madras issued the following Order on the 30th of November—

It having been represented to the Governor in Council, that the class of persons designated "Country-born" in the General Order of the 13th of March last, prefer the designation of "Indo-Briton," the Governor in Council is pleased to direct that they shall in future be distinguished by that term, in all public documents in which there may be occasion to mention them.

Death of Mr. Dacre—The cause of Christianity in India has sustained a serious loss in the death of Joseph Dacre, Esq. one of the Judges at Chittore, who departed this life on the 22d of February. Mr. Dacre was a warm friend to Missions; and promoted their object, both by his personal aid and by liberal contributions.

"Claims of British India"— Under this title, the Rev. James Peggs has addressed an "Appeal to the Society of Friends, for their Co-operation in promoting Christianity in India." We noticed his pamphlet, entitled "Pilgrim Tax in India," at p. 75 of the Survey: a second edition, considerably enlarged, of his "Suttees' Cry to Britain," noticed at pp. 245, 246 of our last Volume, has just appeared. The present pamphlet originated in a request made to him by one of the Friends for information on several important points connected with the diffusion of Christian Knowledge among the idolatrous inhabitants of India. The points chiefly dwelt upon are, the circulation of the Scriptures and Religious Tracts, and the establishment of Native Schools. Mr. Peggs says to the inquirer —

Your Queries I consider very interesting, and, with other circumstances, (particularly the Address of Mr. H. Townley to your Society, and the appearance of an "Address to the Society of Friends on the Employment of Means for disseminating Christian Knowledge among the Heathen, by a Member of the Society,") indicative that the efficient aid of your people will be, ere long, to be distinctly and thankfully acknowledged by the friends of India. My object, in thus publicly replying to them, is, to shew the nature, necessity, and importance of increased exertions for the temporal and spiritual welfare of India; and the propriety of your Friends assisting in the great work of diffusing Christianity among its numerous tribes and people.

NEW ZEALAND.

Church Miss. Soc.—The Rev. W. Yate and Mr. and Mrs. Baker arrived at Hobart Town on the 18th of November; not in the early part of December, as stated at p. 214. Mr. Yate embarked at Port Jackson, in the Society's Schooner, the "Herald;" and reached New Zealand on the 19th of January, where he is stationed at Kiddeekiddee. Mr. and Mrs. Baker remain, for the present, in New South Wales.

UNITED STATES.

Board of Missions— The Rev. Jonas King (see p. 300) has proceeded to the Mediterranean. It is stated in the "Missionary Herald" of the Board—

Having been invited, by a number of friends, to proceed to Greece in one of the vessels which was to carry out supplies to the afflicted inhabitants of that country, Mr. King accepted the invitation, and embarked at New York. He is to remain in Greece as long as he thinks proper, to explore its condition and wants, distribute the Scriptures and Tracts, promote the establishment of Schools, and preach the Gospel. Mr. King thinks it not improbable, that he shall eventually take up his residence in France. He is supported, for the present, by the friends at whose particular invitation he has gone to the East.

Bible Society—The Society has authorised Mr. King to distribute the Scriptures, chiefly in Modern Greek, to be obtained from the Malta Bible Society, to the amount of 1500 dollars—The New-York Observer of the 7th of June reports, that the number of persons who were to be without delay supplied with the Scriptures had increased (see p. 256) to 5,657,106. It was stated, in a Letter of the 20th of May, by the Rev. Dr. Milnor of New York, the Secretary of the Society—

A most uncommon animation prevails throughout our country in the distribution of the Word of life. Pledges have been already given, by our Auxiliaries, for the entire supply of more than one-half of the destitute population of the United States; and we are actively engaged in making permanent arrangements for the very large drafts that are constantly making on our Depository.

The Editor of the New-York Observer remarks on this subject—

There are harvest-times in the moral world, as well as in the natural. To neglect the proffered boon, is folly and madness which finds no comparison in leaving the fruits of the earth to perish, when they might be gathered in. The present is peculiarly a harvest-time in respect to the Bible. The Nation is, in some good measure, awake to its importance. The power of example is exerting its full force. Wherever a Resolution is formed, in Divine strength, to put the Bible into the hands of the destitute, every effort is crowned with success. Who are those that would suffer the golden opportunity to pass unimproved? Let them know that a winter is approaching, which will put an end to all their efforts, whether to bless mankind or to hoard up sordid treasures. When its storms beat over their graves, it will be too late!

The Society has followed the example of the British and Foreign Bible Society in respect of the *Apocrypha;* the Board of Managers having adopted, on the 3d of April, the following Resolutions:

— That the principles on which the American Bible Society is founded, which limit its operations to the circulation of the Holy Scriptures without note or comment, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

— That the Standing Committee be instructed to have the stereotype plates of the Spanish Bible (being the only Bible ever printed by this Society to which the Apocrypha has been attached) altered, so as to exclude from the same all the Apocryphal Books.

— That the Spanish Scriptures now on hand be retained in the Depository, until the Aprocryphal Books be removed therefrom.

Miscellanies.

FACTS RESPECTING SLAVERY IN THE UNITED STATES OF AMERICA.

From the Religious Intelligencer, published at New Haven, we extract the following passage:—

In the United States, in 1820, there were 1,528,452 Slaves. Their number is doubled in less than twenty years. We have now about 2,000,000; in 1840, they will amount to 3,000,000; in 1860, to 6,000,000; and, in 1880, to 12,000,000.

They are FAST CONCENTRATING AT THE EXTREME SOUTH. In 1800, the number of Slaves in Maryland was 107,707; and, in 1820, it was 107,398: in Georgia, in 1800, there were 59,699; and, in 1820, there were 149,656: in Mississippi, in 1800, there were 3489; and, in 1820, they had increased to 32,841; Georgia having almost three times as many, and Mississippi nine times as many, in 1820 as in 1800. Will not that part of the country come under the complete controul of the Blacks? They are fast gaining upon the Whites; and, unless some powerful means are speedily taken to prevent it, we shall have a Nation of Blacks nearer than St. Domingo.

Slavery is RUINING THE DOMESTIC INDUSTRY OF THE SOUTHERN STATES. Slave Labour, under no circumstances, can be brought into competition with Free Labour. Free Labour can be hired in the Free States for the interest of the money posted in prices, at the high price which they have borne for the cultivation of cotton and sugar, including the cost of taking care of them. Millions of acres of land in the Slave-holding States have been left as irreclaimably barren. The more prosperous Counties, in every respect, in Maryland and Virginia, are those which have the fewest Slaves: the Slave Population either checks or drives out the Free White. The White Population of Maryland and Virginia, for thirty years past, increased at the rate of 30 per cent.; but in the United States generally, including those States, at more than 150 per cent. In 1790, Maryland and Virginia had more than one-fifth of the whole Free Population of the Republic; but, in 1820, only one-ninth.

The SLAVE STATES ARE FAST LOSING THEIR COMPARTIVE POWER AND RESOURCES. The valuation of the Houses and Lands of New-York and Pennsylvania, under the United-States Assessments (the principle of valuation being the same in all), was more than 600,000,000 dollars; whereas the aggregate of the Houses and Lands, and more than 1,000,000 of Slaves added thereto, of Maryland, Virginia, North and South Carolina, Georgia, Tennessee, and Kentucky, with a much larger area of land, and more than double the number of inhabitants, was less than 520,000 dollars, or nearly one-sixth less than those two States.

Does it not become the Southern States, and the Nation, to look at these FACTS —and to look at them steadily? The SOUTHERN STATES ARE FAST LOSING THEIR COMPARATIVE POWERS AND RESOURCES, and is not SLAVERY the ONE, the ONLY cause?

In addition to these facts, it is stated in the Vermont Chronicle—

There are now Six States in which there are no Slaves—Maine, New-Hampshire, Vermont, Massachussets, New-York, and Ohio. In 1820, there were in Rhode-Island 48 Slaves; in Connecticut, 98 in Pennsylvania, 211; in Indiana, 190; and, in Illinois, 917: in some of these States, there may be no Slaves NOW; and, in all of them, and in several others, provision has been made by Law for the Termination of Slavery. In 1820, New-York had 10,088 Slaves; New-Jersey, 7557; and Delaware, 4509.

CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS, *From June 21, to July 21, 1828.*

ASSOCIATIONS.	*Present.* L.	s.	d.	*Total.* L.	s.	d.
Barnsley	39	5	0	137	9	0
Birmingham	50	0	0	8732	12	3
Birstal and Batley, *Yorkshire*	50	0	0	492	19	6
Bradford, *Ditto*	68	16	0	1961	7	6
Brill, *Oxfordshire*	2	0	8	6	3	8
Bucks, South	15	10	0	4215	0	10
Bushey, *Herts*	29	8	3	90	10	3
Calverley, *Yorkshire*	6	0	0	6	0	0
Camberwell, Peckham, Dulwich, and Brixton	70	0	0	350	19	3
Derbyshire	343	9	2	11802	9	1
Devon and Exeter	75	5	6	8315	6	4
Edmonton	16	0	0	1326	4	10
Emberton, *Bucks*	4	4	0	60	5	0
Faringdon	10	0	0	645	12	6
Glasbury, *Brecon*	70	0	0	1616	18	0
Glentworth	4	9	7	145	12	4
Gloucestershire	100	0	0	10123	2	0
Hampshire, South	21	17	6	3098	6	6
Henley-on-Thames	9	3	6	630	18	4
Hibernian Auxiliary	25	0	0	20759	4	0
High-Harrogate	32	12	4	125	4	8
Huddersfield	100	0	0	4358	12	8
Islington	100	0	0	1085	5	1
Kent	12	10	5	7570	14	8
Launceston	24	3	6	51	3	6
Leicestershire	50	0	0	10442	8	0
Lincoln	101	0	0	1661	12	5
Liverpool and West-Lancashire,	5	0	0	10098	6	4
Lock Chapel	67	15	0	1235	18	2
Lyme and Vicinity	5	11	7	122	5	0
Manchester & East-Lancashire,	290	0	0	9018	10	0
Mordon, *Surrey*	5	14	8	304	5	10
Nottingham	94	13	2	2836	17	2
Penzance	59	17	11	891	12	8
Percy Chapel	25	15	7	4690	4	2
Plymouth and Stonehouse	3	0	0	372	0	0
Poplar	16	6	0	148	5	10
Pontefract	6	6	7	657	12	7
Ripon	100	0	0	100	0	0
Rotherham	28	7	6	813	9	4
Salisbury and South-Wilts	15	19	0	162	15	8
Sheffield	122	3	6	4148	6	5
Staffordshire, North	100	0	0	5834	17	0
Suffolk	50	0	0	7568	19	0
Tuxford, *Notts*	11	11	6	26	7	5
Walthamstow	221	1	7	1066	12	5
Worcester	20	13	6	2690	0	5
Yardley	26	18	6	51	15	11
York	200	0	0	10727	12	8
COLLECTIONS.						
Carter, Mr. R., Albion Buildings,	1	6	0	1	6	0
Head, Miss, Stratford	0	14	6	1	7	0
Willement's, Miss, School	1	0	0	1	0	0

From July 21, to Aug. 20, 1828.

ASSOCIATIONS.	*Present.* L.	s.	d.	*Total.* L.	s.	d.
Aylesbury	4	8	6	24	2	2
Bedfordshire	14	15	0	1954	1	4
Berkshire	6	3	6	6136	5	4
Birmingham	37	10	0	8770	3	3
Burton-on-Trent	31	10	9	354	16	6
Camborne	12	5	7	90	15	10
Cambridge, Town, County, and University	5	0	0	8650	0	11
Carshalton and Croydon	109	18	6	1638	2	1
Clapham	11	7	0	4591	3	0
Clerkenwell	20	17	6	2514	7	0
Colchester and East-Essex	230	0	0	6130	16	7
Cornwall	152	14	5	152	14	5
Darlington	30	0	0	473	7	3
Devon and Exeter	57	11	1	8372	17	5
Devonport	30	0	0	1703	3	4
Durham	25	0	0	254	3	6
Fowey	5	13	0	71	16	3
Greenock	9	13	3	9	13	3
Guernsey	190	0	0	4378	5	3
Hampshire, South	83	0	0	3181	6	6
Heiston	4	10	6	905	3	3
Hereford, Town and County	50	0	0	4828	1	1
Hertfordshire	14	12	3	1256	11	3
Huddersfield	40	0	0	4398	12	8
Islington	5	0	0	1090	5	1
Kent	230	4	1	7900	18	9
Kirkby-Lonsdale	20	0	0	1186	3	10
Knaresborough	34	2	0	1778	14	6
Liverpool and West Lancashire,	750	0	0	10548	8	4
Lostwithiel	5	8	8	117	1	7
Lyme-Regis and Charmouth	62	16	0	185	1	0
Manchester & East-Lancashire	100	0	0	9118	10	0
Northamptonshire	401	13	1	6500	9	0
Nottingham	34	0	0	3850	17	3
Oxfordshire, North	85	8	10	498	10	10
Padstow	3	0	6	127	10	11
Paisley	10	14	3	10	14	3
Penryn	15	9	9	402	3	10
Plymouth and Stonehouse	71	4	0	443	4	0
Preston	100	0	0	1940	11	9
Queen-Square-Chapel	10	0	0	1143	10	0
Redruth	20	0	0	284	18	2
Roche	9	4	8	148	0	1
Rothesay	9	2	3	9	2	3
St. Austle	8	1	10	150	8	4
St. Barnabas Chapel	26	15	0	26	15	0
St. Catherine Cree	11	5	0	281	16	5
St. John's Chapel, Bedford Row,	60	0	0	5256	0	3
St. Neots	37	14	0	283	4	0
St. Stephen's, Coleman Street	18	0	0	269	13	0
St. Swithin's, Cannon Street	19	5	4	95	2	2
Seaton, *Rutlandshire*	77	2	6	367	12	4
Scriby and Vicinity, *Notts*	12	5	0	701	19	6
Shepperton	41	2	6	89	7	5
Staines and Icinity	78	1	0	1220	14	0
Stratford-on-Avon	6	10	6	291	11	4
Suffolk	40	0	0	7008	19	0
Sunderland, Bp. Wearmouth, &c.	67	0	0	1784	19	0
Taunton and West-Somerset	50	0	0	790	0	0
Tydd, St. Mary	11	1	8	93	17	8
Wareham	18	1	9	89	16	6
Wellington, *Somersetshire*	42	0	0	1144	5	5
Wells	90	0	0	408	2	0
COLLECTIONS.						
Davis, Miss Jane, King-Swinford,	10	0	0	15	0	0
Ezar, Mr. Upwell	0	7	0	2	15	0
J. H. H.	4	0	0	66	8	0
Ladies at How	0	17	0	2	11	0

Missionary Register.

SEPTEMBER, 1828.

Biography.

NOTICES OF SIX MISSIONARIES LATELY DECEASED.

THE Six Missionaries, of whom Biographical and Obituary Notices are here given, all died last year, or in the early part of the present: the particulars are taken from documents published by the respective Societies to which the Missionaries belonged.

REV. DOMINGO D'CRUZ.

Mr. D'Cruz's death, soon after midnight of the 4th of March 1827, was noticed at p. 77. He was of the Baptist Missions in India. The following details are extracted from the "Friend of India."

He was of Portuguese extraction, and educated in the Roman-Catholic faith. By the grace of God, he was converted from the errors of his faith and of his life, and joined the Baptist Church, meeting in the Lall Bazar, Calcutta, by the ministry of whose Pastors he had been brought to the knowledge of the truth. He remained, for some years, a private member of the Church, adorning his profession by a walk and conversation becoming the Gospel: but his conduct and talents alike pointing him out as suitable for the high trust, he was at length called to the Ministry; and was sent to Midnapore, on the borders of Orissa, in 1819, to occupy that Station as a Missionary, in connection with the Serampore Mission.

He remained at Midnapore till the beginning of 1823. In the course of his stay there, nine persons were baptized, on a profession of faith in Christ; of whom six were Hindoos, one a Mussulman, and two Native Roman-Catholics belonging to a village about 35 miles from Midnapore in which a number of Native Roman-Catholic Families have been settled for many years. By the close of 1822, all these persons were removed from Midnapore, either by death, or to reside in other parts of the country; and Mr. D'Cruz, having met with considerable opposition in his general labours, he earnestly requested to be removed to some more promising sphere of labour. He was therefore recalled to Serampore.

It was intended to place him near Chandernagore, in charge of a Circle of Native Schools, and as a Preacher of the Gospel to the Heathen: but the lamented death of Mr. Ward made it necessary to retain him at Serampore; and, for two years, he laboured abundantly in preaching to the Native Members of the Church, conducting Prayer-Meetings among them, and co-operating with them in making known the Gospel in the neighbourhood, while at the same time he was usefully employed as a Bengalee Translator in the Office. Throughout this period, he continued to grow in our esteem and affection.

In the commencement of 1825, his labours being no longer required at Serampore, and Mr. Leonard very anxiously desiring a colleague to assist him in the superintendence of his Native Schools and in his general Missionary Labours, Mr. D'Cruz readily accepted of the invitation to proceed to Dacca, to take that office. Of his conduct and labours since he removed to that city, and of their unexpected close, we have received the following narrative from Mr. Leonard, which reflects great honour both upon the writer and his departed friend.

Our dear Brother joined me in this city on the 8th of Feb. 1825; and I rejoice to acknowledge, that, from the first day's conversation which I had with him, I anticipated a degree of usefulness from his warm zeal, activity, and more than ordinary proficiency in the native languages, which was far exceeded. He could preach fluently in Hindee and Bengalee, and converse intelligibly with Mussulmans in Persian, when to gain a point they resorted to that language; and indeed it would be no easy task to find a man who possessed, from his extensive reading and general experience of the native manners, a more happy facility in confounding and exposing the sophisms of Pundits and Molwees—

a qualification which rendered him peculiarly useful in a city, like this, purely native. Nor did he hide his light or bury his talent, but was ever upon the alert, ready for every good word and work; as numbers, both Christians and Natives, now testify, under a deep sense of the valuable treasure which they have lost in him.

His stated labours were as follows. He preached every Sabbath, to a large Congregation of Hindoos and Mussulmans who assembled in the Christian School-room, among whom the Persian Moonshee and his Pupils, with all the Bengalee Teachers, united; and, four times during the month, the same party met to read the Scriptures, and put questions relative to difficult passages: he also once a week addressed a select party, in Hindee, at the house of a Christian Friend. The remainder of his time was occupied in visiting the Native Schools; which invariably presented an ample field for exertion; as there is scarcely a visit that we make to examine the children, but crowds of Natives assemble and hear the Word with attention.

He frequently made excursions by water to distant parts, where thousands assemble annually to bathe; and, without molestation, he communicated the glad tidings of Salvation to multitudes, that, perhaps for the first time, heard the ever blessed name of Jesus pronounced; and he generally distributed some hundreds of Gospels and Tracts, which were received with evident gratitude.

I cannot avoid remarking, that our Brother's benevolence was not confined to the spiritual claims of his fellow-men, but also extended, as far as his limited means would admit, to their bodily afflictions: for which purpose he endeavoured to qualify himself, by procuring some of the best practical medical works, and repeated supplies of European and Country medicines; and I have no doubt but there are numbers now in the city, who bless his memory, through whose kind exertions, under a gracious Providence, they were snatched from the jaws of death, especially during that awful period when something like the midnight cry in Egypt resounded from house to house, through the fearful ravages of the cholera which swept hundreds daily into eternity.

I ever found in him an experienced counsellor, when I have had occasion to adopt any new plan in our humble labours; nor can I say, however we may have seen cause to differ at times, that a single unpleasant remark passed his lips: indeed so far did he evince the spirit of humility and disinterestedness in the work, that, however opposite a plan appeared to his ideas of utility, he lent heart and hand to promote the ulterior object, and rejoiced if it succeeded.

His social intercourse, as well as his public preaching, invariably evidenced that the Spirit of Christ governed the inner man: the Blessed Jesus was to him *the chief among ten thousand and altogether lovely*, absorbing every other consideration in his soul; and, happy am I to add, that his growth in grace and the knowledge of our Lord and Saviour Jesus Christ appeared evident to the last pang of his suffering sinking nature.

Our Brother filled up his hours of relaxation from public engagements in the study of divine truths, and of medical and other scientific works; and took no small pains to acquire a competent proficiency in the Persian Language.

He attended English Worship on Sabbath Evening the 25th February; and, although he appeared more than usually thoughtful, and rather dull, he made no complaint of bodily indisposition when retiring: but, about one o'clock on the following morning, he was taken with a fit of shivering, which was succeeded by a burning fever, and quickly terminated in an inflammation of the lungs: this was attended by an incessant cough and great difficulty of respiration, which increased until the longing spirit was set at large, to fly to His embrace for whose immediate presence and full enjoyment, it long and earnestly panted, even as the thirsty hart after the water-brook.

It became too evident, on Saturday Night the 3d of March, that his warfare was nearly at a close; which, from his lively stedfast faith in the atoning blood of the Lamb, I found no difficulty in disclosing to him: and so far was the intimation from damping his spirits, that it acted as a reviving cordial, diffusing a cheerful glow through his whole soul, which found vent in the following aspirations—"*Come, Lord Jesus, come quickly!*—This blessed hour I have long looked for—*Whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee*—Thou gracious Redeemer didst find me, some sixteen years since, in my sins and in my blood; a base, yet willing slave to Satan and my own vile lusts and passions; running headlong to eternal destruction: and didst pluck me as a brand from the burning, giving me a new heart, and bringing me into Thy chosen fold. *Now, Lord, lettest thou thy* poor unworthy *servant depart in peace, according to thy word; for mine eyes have seen thy salvation—What shall I render unto the Lord for all his goodness towards me!*—I experience no fear of death; for *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day*—Grace, grace, free and sovereign grace, through the blood and righteousness of the Redeemer, are all my plea: nor am I disappointed. I now find my soul supported beyond my most sanguine hopes; for *though my outward man perish, yet the inward man is renewed day by day. O death, where is thy sting! O grave, where is thy victory!*"

Our dear Brother, although at times nearly suffocated, and his whole sinking frame painfully agitated, sat upright for nearly three-quarters of an hour, to bear his dying testimony of his love to the Saviour, and to recommend Him to all present; among whom his medical attendant stood in solemn silence, with tears starting from his eye—also a number of Natives who had experienced the effects of his Christian Benevolence both in

a spiritual and temporal point of view—his weeping Widow, and eight helpless Children.

After having sung an appropriate Hymn, read a Psalm, and prayed with him for the last time, in which, feeble as he was, he joined heart and tongue, I put a few questions to him with regard to the disposal of his family and other worldly concerns: to which he replied, "Sell whatever property I possess, to satisfy my creditors; and, should there be any surplus, give it to my beloved partner, who, with her orphans, I freely and confidently commit to HIS care who engages to be a Father to the fatherless and a Husband to the desolate widow; and, under Him, to the Servants of the Lord at Serampore, being those to whom Divine Guidance first led me, to remove the scales from my eyes, when my bewildered soul was enveloped in Popish Darkness, in a Sermon preached by that venerable messenger of peace, Dr. Carey, who I thought, from the tenor of his Discourse, had been made acquainted with, not only my outward sinful courses, but even the very bent of my heart."

I left him about half-past-eleven on Sabbath Night, after a long and interesting conversation; and was sent for by Sister D'Cruz about one o'clock on Monday Morning, to examine the state of our brother, who I perceived had just ended his warfare; those that felt with him being spared the pain of witnessing the last struggles of conflicting nature. He had received a narcotic from his medical attendant, which brought on an uneasy slumber, during which the spirit took her last farewell of transitory things; and evidently without a pang, as the body was not altered in any respect from the position in which I had left it two hours previously. *Mark the perfect man, and behold the upright: for the end of that man is peace!*

It was suggested by some of our friends, that an appeal should be made to the humane at Dacca, in order to procure immediate relief for the Widow and Orphans; a labour of love which the Station Chaplain, the Rev. W. Parish, kindly undertook: and in the space of a day or two he succeeded in raising a contribution to the amount of Sicca Rupees 875; which, with some other sums that will be hereafter accounted for, will exceed 1000. This, added to the monthly stipend fixed by the Mission, will effectually dispel the gloom which hung over the mind of our bereaved Sister, relative to her pecuniary embarrassments, with such a weighty charge of helpless orphans.

REV. WILLIAM RATCLIFFE.

The death of Mr. Ratcliffe, of the Wesleyan Mission in Jamaica, was mentioned at p. 568 of our last Volume. The following account of his dying hours is given by a friend who witnessed his triumphant end.

After I arrived at his house, he called Mrs. Ratcliffe from the other room, and requested me to pray without delay, as his sand was descending fast: he appeared, afterward, more composed and easy. He gave the most animating account of the state of his mind; and exhibited a noble example of the infinite value and excellence of the Gospel—of the solid peace, the firm hope, the joy unspeakable and full of glory, which it inspires. I asked him if there was any thing which I could do for him: his answer was, that, having already made arrangements of his temporal and spiritual affairs, he had nothing to do but to wait patiently the hour of his departure. His memory and sight now began to fail him; yet the Lord was evidently supporting and consoling his servant with abundant vouchsafements of divine grace. Never before did I witness such composure, resignation, fortitude, and heavenly-mindedness, as were manifested during the burning rage of the fever which terminated in the death of this Man of God. He declared, that the light affliction which he was then enduring, was working out for him a far more exceeding and eternal weight of glory, and that death had lost its sting. He exhorted all the bystanders to be also ready; and maintained, in the agonies of death, the truth of that Gospel, which he had faithfully propagated in his life.

When he felt the king of terrors rapidly undermining his tenement of clay, he exclaimed, with uncommon energy, that death had laid hold on the vitals—life was drawing to a close—the world receding, and eternity bursting on his view; "but," continued he, "I feel under me a glorious foundation—not any thing that I have done—all boasting on my part is for ever excluded in shame. Oh the blood, the blood of His Son Jesus Christ! it cleanseth from all iniquity!" He was now sinking fast; but, recovering a little, he broke out once more, as in a foretaste of the world to come, and exclaimed with growing confidence of soul, "*I know that my Redeemer liveth.*"

It was now twelve o'clock, and he spoke no more: but, making signs for me to come near, he laid hold of my hand and pressed it very cordially; and never loosened it but with life itself. At two o'clock, A.M., August 16, 1827, he fell asleep in Jesus, in full possession of the peace of God which passeth all understanding.

REV. JOSEPH PARKIN.

Mr. Parkin was also of the Wesleyan Mission in Jamaica; and soon followed his fellow-labourer Mr. Ratcliffe to the grave—closing his own public services with preaching the Funeral Sermon of his friend. Mr. Langslow, another of the Labourers in that Mission, gives the following account of Mr. Parkin's death:—

He had for some months complained of a weakness in his knees; and said that he had not been so well on this island as he had been on others: he was, nevertheless, enabled to attend to most of his duties on the Circuit.

Having to attend a Special District-Meeting in Kingston, I accompanied him; and was truly sorry to see him suffer so much from debility and fever. He returned home the next evening, and appeared much better; and continued so till Sunday, Sept. 9th. That morning, while at breakfast, he remarked that he had not been so well for some time as he was then: at ten o'clock, he read prayers and preached to a large and very attentive Congregation with great freedom; and announced his intention to preach Br. Ratcliffe's Funeral Sermon in the evening: when he entered the pulpit he was very ill: he, however, sang and prayed; and gave out these words, forgetting to mention where they were recorded—*I know that my Redeemer liveth*: he stated that he was unwell; and that nothing could have induced him to preach that evening but the death of his much-respected Brother, whose decease he would endeavour to improve to their profit: he spoke a few minutes from the text; and then added, "Perhaps this is the last time that we shall meet here below," and read a Letter which he had received, stating the particulars of the death of Br. Ratcliffe: he soon concluded, and returned home. Having taken some medicine, he appeared to be better that night and next morning.

On Wednesday we had but little hope of his recovery. At this time I took him by the hand, and inquired how his soul was, in reference to eternity. He said, "Bless God! there is not a cloud upon my mind that can give the least cause for any doubt of my acceptance into His eternal glory." Sr. Parkin said, "Fear not, My Dear! God has brought us through many troubles and dangers, and He will not forsake us now, in this trying hour." "No," he added, "bless God! He will never leave nor disappoint us if we trust in Him, but will bring us through all in safety." He then expressed his unshaken confidence in the blood of Jesus Christ—his present, complete, and eternal Saviour; and, with a strong voice repeatedly said, "*I know that my Redeemer liveth*, and that I shall be happy with him for ever and ever!"

He continued in much the same state till six o'clock on Saturday Evening, the 15th of September, 1827; when his spirit left the Church below, to be joined to the Church above, and to be crowned with unfading glory.

REV. ELNATHAN GRIDLEY.

The death of Mr. Gridley, who was labouring in the Mediterranean under the American Board of Missions, was stated at p. 214 of the present Volume. The Rev. Josiah Brewer, Mr. Gridley's fellow-labourer, writes to the Board from Smyrna, on the 8th of December—

To Egypt, and Syria, and Malta, Asia Minor must now be added, as the last resting-place of your Mediterranean Missionaries. Peace be to the widely separated ashes of the departed; and may the mantle of their virtues and piety rest on those who survive!

Of Mr. Gridley's history, during the short time that he was on Missionary Ground, his frequent communications have kept you advised.

After our separation at this place, and my departure for Constantinople, in January of the present year, my dear Brother, who had just then begun the study of Modern Greek, continued to give such undivided and vigorous attention, that, before the summer had arrived, he had begun to address an audience in that language: for this purpose, he was very obligingly accommodated with the Chapel of Mr. Van Lennep, the Dutch Consul, from whom and his deceased brothers so much kindness has been experienced by previous Missionaries. Besides this, Mr. Gridley had almost constantly maintained Public Worship on board of our Vessels of War and American and English Merchantmen, lying in the harbour. He had also examined into the state of the Greek Schools in Smyrna; supplying them with

Tracts, and projecting measures for their improvement. In short, during the few months of his residence among them, he seems to have produced a very considerable and favourable impression on the minds of the Greek Population. His medical skill, which, though there are hospitals in Smyrna, he was beginning to employ for the benefit of the poor, must have still further recommended him to their affections.

Nor, during his hours of relaxation, had he neglected the antiquities and other objects of literary and scientific interest, in Smyrna and its vicinity: several Gentlemen speak of him as having pushed his researches beyond most of the long-established residents of the place.

As the spring advanced, he made a short visit to Sardis, Magnesia, and some of the neighbouring villages. Afterward, when his Greek Master, who was likewise a good Turkish Scholar, was wishing to revisit his native village, near Caisaria, the capital of the ancient Cappadocia, Mr. Gridley determined to accompany him. Besides improving so favourable an opportunity for learning something of the state of society in Asia Minor, and recruiting his health which had suffered from too close application to his studies, he wished likewise to acquire the Turkish Language: the importance of the Turkish will be sufficiently obvious, when it is considered, that, with few exceptions, it is the exclusive language of Greeks and Armenians in Western Asia. Accordingly, after making such a beginning with the grammar as would enable him to profit by his travelling, he left Smyrna, about the first of June. Immediately on his arrival at the place of his destination, he thus wrote, under date of Endurouk, June 25th —

This is a Greek Village, six miles from Caisaria, where the parents of our common friend Abraham reside. I arrived here last evening. We were met three miles out of the village, by a hundred or more Greeks, who were joyful at meeting their old friend from Smyrna.

We were twenty days on our journey—slept usually in the open air — had cold nights, heavy dews, and not sufficient clothing. Snow was almost constantly in sight. June, in the interior of Asia Minor, is as cold as May in New England: several days I have had to wear a full winter dress: but I have taken very little cold, and never was in better health.

Speaking of his travelling firmân, for which he had written to me at Constantinople, and without which he had ventured on his journey, he says —

Should I fail of obtaining it, I shall feel that I have not neglected the proper means, and hope to cast myself on the Providence of God for protection. The present Pacha of Caisaria has the reputation of being a very bad man. Should any thing happen, I would flee, if possible, to the Armenian Convent, three hours distant: there I should, no doubt, enjoy good protection; for, to use Abraham's expression, "They are a little powerful."

A month later, he writes —

There is now a little of the Plague in the city; but I feel no apprehensions of danger from it. It is very healthy in this village. I find it a pleasant summer residence: the snows of Argeus keep the air constantly cool: the heat as yet (July 25th) has been no day oppressive. My health has most of the time been good: I lost, however, three days, last week, by a pain in the head; but I am now perfectly well. I propose to pass most of my time in the house of our friend Abraham, till about the middle of October; and think we shall visit Sebor, Tokat, and Ansora, on our return. I hope some time in November to be at Constantinople.

The last communication which I received from him was dated August 7th; and was merely a Note, enclosing Letters for me from America: in this he says —

My health is tolerably good, though I have for the last three weeks lost one third of my time by head-ache, induced by too close application. I have not been three miles from the village since my first arrival. I think to-morrow to visit the Armenian Monastery, four hours distant.

Before leaving Constantinople, I wrote, advising him, in consequence of the gathering political storm, to hasten from the interior; and I went down to Greece with the hope of enjoying his society there for the winter. But such was not the will of Providence.

All that we yet know of his subsequent history, is contained in a Letter from his Teacher to Mr. Langdon: by him, and his relatives and countrymen, Mr. Gridley appears to have been treated with the utmost attention and kindness.

On the 27th of September, our dear friend ended his short course of Missionary Labours. A few days more than a year had elapsed, from the time of his leaving his native land. That, which he has accomplished in these few months, could have been performed only by a man of most unwonted energy. This leading trait in his character, united as it was with no ordinary attainments in piety, held out the promise of great usefulness in the important sphere wherein Providence had placed him. To the holy and wise, though painful dispensation, which

has thus removed him in the morning of his labours, it becomes us to bow with humble submission: at the same time, we may rejoice, that passing events are so obviously preparing the way for the extensive prevalence of the Gospel in the East, that a good man cannot even forsake his country and friends to come out and DIE here, IN VAIN.

The Board give the following notices of Mr. Gridley previous to his arrival at Smyrna—

Mr. Gridley was a native of Farmington, in Connecticut—was graduated at Yale College, in the year 1820—and received his theological education in the Seminary at Andover, Massachusetts. He afterward performed an active and successful agency for the Board in his native State, the greater part of which he organized into Associations and Auxiliaries. After completing this service, he entered, with characteristic ardour, on the study of Medicine, intending thereby to enlarge his usefulness as a Missionary: in this science he made a considerable proficiency.

Mr. Gridley's offer of service to the Board was made in August 1823, near the close of his preparatory studies in Theology. He was ordained as a Missionary on the 25th of August, 1825, in Boston—embarked from the same place, in company with Mr. Brewer, on the 16th of September, 1826—and, after two months, arrived at Malta, from whence he proceeded with little delay to Smyrna.

On his prospects of usefulness Mr. Gridley writes to Mr. Temple, on the 7th of August, from Caisaria—

Asia Minor furnishes a boundless opening for Tracts; with an easy access, by Greek and Armenian Merchants, to every part. I doubt whether there is a Greek or an Armenian Village in the country, which has not one or more of its natives residing as merchants in Smyrna or Constantinople, and these visit their families in their native villages every two or three years.

Here is a great population, almost all of whom can read and write; as they are much more generally educated in the interior, than in the sea-ports: and all this population are destitute, almost entirely, of books, in a language which they understand. Cappadocia has 30,000 Greeks and 35,000 Armenians: they all speak Turkish. Turkish Tracts, in Greek and Armenian type, MUST, with all possible despatch, be furnished. I have all the evidence I could ask, except that of experiment, that such Tracts would be gladly received, and well used.

In reference to the circumstances of his death, the Board subjoin—

Mr. Brewer has forwarded an exact transcript of the Letter of Abraham, the teacher, describing the circumstances of Mr. Gridley's illness and death; but the description is too minute, and the English too imperfect, to admit of its publication. Abraham attributes his fever to the fatigue of ascending the lofty, snow-covered Mount Argeus, near Caisaria; and to the confidence reposed by Mr. Gridley in his excellent constitution, which prevented a seasonable resort to remedies against approaching disease. It is evident, however, from Mr. Gridley's correspondence from Caisaria, that his system had become predisposed to the fever of the climate and of the season. He ascended the mountain on the 12th of September; and died fifteen days afterward, at half past eleven in the forenoon.

Abraham's account of the treatment received by Mr. Gridley, during the progress of his fatal disorder, shews that every attention was rendered, which the medical skill of the country and the most respectful kindness could bestow.

Between three and four hundred people, and the Greek Priests in the vicinity, attended at his funeral, to do him honour; at which time Religious Services were performed after the manner of the Greek Church. On the stone which covers his grave, his name, country, and profession are engraved in the Greek and Turkish Languages.

It would be specially interesting to know the views and feelings of this departed Missionary, during those fifteen days of illness: but if they were in any measure known to Abraham, as they must have been, HE cannot be supposed to have regarded them as very important: at any rate, his remarks are confined wholly to the disease and treatment of the body; and we are left to infer the state of the soul at that time, from the tenor of the life in the days of health.

Mr. Temple thus speaks of his deceased co-adjutor in the Mission—

The early removal of Mr. Gridley is a serious loss to the Cause of Missions.

His progress in the Greek and Turkish Languages had been very rapid; and, in all the duties of a Christian Missionary, he had been indefatigable in no ordinary degree. He was diligently preparing Tracts in Turkish, with Greek Characters; and had several in considerable forwardness, which it was his intention to forward to Malta to be printed. Though many of his purposes have been thus broken off, there is no reason to doubt that the best purpose of his heart is now fully accomplished.

REV. JOHN GORDON.

The feeble state of Mr. Gordon's health was noticed at p. 115 of the Survey, under the head of Vizagapatam, where he had laboured many years under the London Missionary Society; and his death was stated at p. 360: the following particulars of his death are extracted from a Letter of the Rev. Edmund Crisp, dated Madras, Jan. 17, 1828.

It devolves on me to communicate the mournful intelligence of the decease of my highly-esteemed friend and brother, Mr. Gordon, of Vizagapatam. Yesterday, the 16th instant, at about two o'clock in the morning, he entered into rest; and such it must indeed have been to him, after the course of protracted suffering through which he had passed. In the early part of December, his health had experienced such a decline, that his medical attendant deemed it essentially necessary for him to leave Vizagapatam, and to proceed to the Nilghery Hills; the bracing climate of which, it was thought, was the only thing that could give him relief. With the intention of going thither, our departed friend, with Mrs. Gordon and his son James, arrived at Madras, on the 26th of December; and, on the next day, took up their abode with us.

Mr. Gordon's health was then so bad, that it was deemed utterly impracticable for him to undertake so long a journey by land, till he should, in some measure, regain his strength. Medical aid was called in, but symptoms became more unfavourable; and the weakness of the sufferer gradually increased, till, at last, he sunk under the influence of what appeared to be, not so much any particular and local disorder, as a general derangement of the system—the consequence of the various severe attacks of illness, which he has had at different periods of his residence in India.

The state of his body seemed to affect, in a very painful manner, the frame of his mind; and a dark cloud for a long time hung over his soul. Occasional expressions which dropped from him indicated a severe and trying conflict with the Great Enemy of Souls; whose malice so far prevailed, as to lead our suffering friend to doubt his own sincerity, and to question altogether his interest in the Gospel of Christ. An exceedingly deep view of the depravity of human nature seems to have been made use of by the Tempter to drive our excellent friend to the conclusion, that he knew nothing experimentally of the grace of Christ; and the Law, instead of proving *a schoolmaster to lead him to Christ, that he might be justified by faith*, appeared to load him with shame, sorrow, and despondency. He was often prayed and conversed with; and several Christian Friends visited him for the same purpose: from these means he gained some relief; and divine light, in some measure, broke in upon his mind. He was not latterly so disconsolate as he had been, and was able to realize more of the grace of God as his Father in Christ Jesus: and, as this became evident, the extreme unwillingness to die, which he had before manifested, gave way to *a desire to depart and be with Christ*. On Monday Morning (the 14th) he said he felt disappointed in not having been released from the body, as he and we had expected: and "Come quickly!" "Cut short thy work in righteousness!" "Oh set me free!" with other similar expressions, frequently used by him, shewed that he was now desirous of flying away, that he might be at rest.

I am persuaded, that a desire to finish the Translation which he had in hand, contributed, in the earlier part of his illness, to make him so desirous of life. He expressed a wish that his Papers should be given over to the Madras Bible Society; and he pointed out what books he considered to be in a state fit for publication: these were, in the Old Testament, Genesis, and Exodus to chap. 20, and from Isaiah to Malachi: the New Testament also, in fair copy, is in such a state, that Mr. Gordon said that it might be published, after being once looked over by any competent person. He has left, besides these, a rough Translation of the remainder of the Old Testament; and this, with the valuable

Manuscripts left by the Rev. E. Pritchett, form a treasure by which it is hoped some future labourer may be so enriched, as to be able to present to the public the Teloogoo Scriptures complete, with very little difficulty.

His bereaved Widow and Sons feel deeply the heavy loss which they have sustained; but Mrs. Gordon is supported by the consolations of the Gospel, and by the firm persuasion, that, low as was the opinion which Mr. Gordon had of himself, he is now enjoying a crown of righteousness, which the Lord the righteous Judge has given him.

REV. ARD HOYT.

Of the Rev. Ard Hoyt, a Missionary of the American Board among the Cherokee Indians, whose death was briefly noticed at p. 256, the following account is given in the Missionary Herald of the Board.

Though not educated originally for the Ministry, but engaged in a secular employment, he applied himself, in the prime of life, to the work of preaching the Gospel. In the prosecution of this work, he was settled as a Pastor, at Wilkesbarre, in Pennsylvania. Soon after the Mission to the Cherokees, sent forth by the American Board, was established at Brainerd, Mr. Hoyt and his family cheerfully offered their services to aid in the design of civilizing and evangelizing the American Indians: in this offer they were sustained by the cordial and unanimous recommendation of the Clergy, who were associated with him in the same Presbytery.

In November 1817, Mr. Hoyt and his family set out for the place of their future labours; and joined Mr. Kingsbury at Brainerd, early in the following January. Here they resided till May 1824; when they took up their residence at Willstown, in accordance with a new assignment of duties and labours. Though the settlement in Wills Valley is called a "town," yet the inhabitants do not form a compact population in any part of it.

The preaching of the Gospel here has had a great effect, in improving the morals of the people, and in bringing some to the exhibition of a consistent Christian character. Mr. Hoyt was regarded by his Cherokee neighbours as a father and a friend; especially by those of them who were members of the Church, and had enjoyed his paternal instructions and counsels.

Mr. Hoyt possessed a good understanding, and was a man of more than ordinary judgment and sagacity. He felt a great solicitude for the Indians, and rejoiced to see any of them brought to the knowledge of the truth: in this respect, his benevolent desires were gratified, at each of the Stations where he resided; not, indeed, to the full extent of his wishes, but to such an extent as excited continual thanksgiving to God.

On Sabbath, February 17, 1828, he preached from these words—*Let the same mind be in you, which was also in Christ Jesus.* On the day of his death he read the Twelfth Chapter of Luke, and spoke of the precious promises. He retired to rest in usual health, after invoking the blessing of God upon himself, his family, the Church, and the world. At half-past-ten, he rose suddenly, dressed himself, and raised the window for fresh air: he could only say, "I want breath." Attempts to relieve him were unavailing. His youngest son thus describes the closing scene, which followed almost immediately—

He raised his eyes to heaven, and exclaimed with rapture, "I'm going." Again, with a countenance expressive of immortal triumph, he said, "Yes, I'm going"—and, with a sweet smile, bowed his head; and, without a struggle or a groan, fell asleep in Jesus.

The funeral took place on the 20th, and was attended by the Natives and others with much solemnity and affection. The Church Members, especially, manifested great feeling. Those of them, who were called upon to pray in the Cherokee Language, could hardly give utterance to words.

Not long before his death, in a conversation on his departure from the world, he said that his thoughts were not much on death, but rather on what is beyond it. The Christian's progress appeared to him like one continued course; and though the step from earth to heaven was greater than any other step, yet to the faithful it would be easy.

In another conversation, he spoke with deep interest of the advancement of the Redeemer's Kingdom in the Western Wilderness; and expressed fears, lest the half-enlightened Heathens should be left by the Religious Public to return to their long night of darkness.

Mr. Hoyt had been in feeble health for several years; but there were no in-

dications of so sudden a removal. He had not completed his 58th year.

It is remarkable, that there has been no death of an Adult Missionary at any Station, under the care of the American Board, among the Cherokees; though the Mission was commenced more than eleven years ago. Mrs. Dean, however, died of a disease which had been contracted on Mission Ground. The Choctaw Mission, which was commenced at a later period, has lost six of its members; and two are now dangerously ill. Death has repeatedly invaded the Missions beyond the Mississippi.

The journals of Mr. Hoyt, written in the early years of his Missionary Life, were read with great avidity by the Christian Public: he presented the character and condition of the Natives in very striking and interesting points of view. He habitually cherished a strong attachment to the Cherokees; and we have reason for the confidence, that he is gone to join Catharine Brown, her Father, her Brother, and several other deceased Cherokees, who were hopefully converted by the labours of himself and his brethren.

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

TWENTY-FOURTH REPORT.

Issues of the Scriptures.

THE work of the Society has been prospering no less at home than abroad; and it is with gratitude recorded, that the issues have amounted to 336,270 copies, being an excess of 42,264 over those of last year. The demand from Sunday Schools, in consequence of the reduction in price of books designed solely for school stock, has been very considerable.

The following numbers appear in the Appendix—

Issued in this country, during the Twenty-fourth Year, Bibles, 137,162; Testaments, 199,108 — purchased and issued for the Society in Foreign Parts, during the same period, Bibles, 212,024; Testaments, 818,834 — Total issued on account of the Society from its establishment, Bibles, 2,248,182; Testaments, 3,422,341—Grand Total, 5,670,523.

In addition to the above, the Society has granted about 53,800*l.* for distributing, by Societies and Confidential Agents, in various parts of the Continent, Bibles and Testaments, in the French, German, Swedish, and Danish Languages.

Editions of the Scriptures printed for the Society.

	Bibles.	*Testaments.*
English, various editions,	1,867,922	1,854,553
Do. Psalms	6,138	—
Do. Gospels and Acts	—	5,198
Welsh	100,598	158,755
Welsh and English	—	1,986
Gaelic	47,542	49,700
Irish	5,000	44,098
Do. Genesis	5,000	—
Do. St. Matthew	—	10,000
Do. in Irish Character	5,000	—
Manks	5,000	2,250
French	79,500	328,060
French and English	—	5,000
Do. Ps. Prov. Eccl. & Isa.	10,000	—
Do. Gospels and Acts	—	25,000
Basque, St. Matthew	—	1,000
Breton	—	1,000
Flemish	—	2,656
Spanish	40,750	131,100
Do. and Latin	1,000	—
Do. Ps. Prov. Eccl. & Isa.	23,480	—
Do. St. Luke and Acts	—	6,100
Portuguese	10,000	50,000
Do. Ps. Prov. Eccl. & Isa.	5,000	—
Do. St. Luke and Acts.	—	1,000
Italian	12,600	32,000
Do. Ps. Prov. Eccl. & Isa.	5,000	—
Do. and Latin Psalter	2,000	—
Dutch	10,000	15,000
Danish	800	25,092
Hebrew	13,050	5,882
Do. Psalter	6,000	—
Swedish	—	5,560
German	28,989	78,320
Do. in Hebrew Charac.	—	1,600
Polish in Heb. Charac.	—	300
Greek, Ancient & Mod.	—	23,060
Do. Anc. & Mod. Psalms	2,020	—
Do. Anc. & Mod. Gospels	—	2,030
Do. Modern	—	26,050
Do. Modern Gospels	—	1,010
Armenian, Anc. & Mod.	—	1,000
Do. Ancient	—	6,000
Ditto Anc. Acts & Epist.	—	1,000
Arabic	4,450	16,000
Do. Psalter	5,000	—
Do. Gospels and Acts	—	10,000
Coptic and Arab. Psalter	2,014	—
Spanish and English	—	100
Indo-Portug. Gen. & Ps.	1,000	—
Indo-Portuguese	—	2,000
Syriac	4,000	14,026
Syriac and Carshun	—	2,000
Carshun	—	4,000
Esquimaux	—	1,000

	Bibles.	Testaments.
Mohawk, St. John's Gos.	——	2,000
Ethiopic Gospels	——	2,036
Do. Psalter	2,100	——
Malay, in Roman Charac.	10,000	11,000
Malay, in Arabic Charac.	——	10,000
Turkish	5,000	7,000
Do. in Greek Character	——	3,000
Do. in do. Acts & Epist.	——	1,000
Do. in do. Psalter	3,000	——
Hindoostanee	——	5,000
Greenlandish	——	1,000
Amharic Gospels	——	2,000
Persian, Genesis	1,020	——
Do. Psalms	2,000	——
Do. Testaments	——	5,080
Bohemian	——	10,000
Latin Bible	1,000	——
Albanian & Mod. Greek	——	2,000

Summary of Languages and Dialects,

In which the distribution, printing, or translation of the Scriptures in whole or in part has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints	42
Re-translations	5
Languages and Dialects, in which the Scriptures had never been printed before the institution of the Society	58
New Translations commenced or completed	38
Total	143

In the Twenty-third Report, the New Translations were stated to be 43: the following note explains the reason for reducing the number to 38—

It having been ascertained that Translations of the Scriptures into the Wogulian, Tungusian, Siberian-Tartar, Ostiak, and Tschapojirian Languages were never made, although the Russian Bible Society at one time anticipated their completion, it has been thought proper to omit these languages in the foregoing table.

New Auxiliaries and Associations.

Fifty new Societies have been added to those previously existing.

The Newcastle Society has not increased the number of its Associations, which were mentioned in last year's Report: but those previously formed have continued in active operation; and the conviction of the necessity and importance of such exertions will lead their promoters, in the course of the ensuing year, to follow up in other parts of the country the plan so happily commenced.

The Cumberland Auxiliary is engaged, with much success, in pursuing the plan of the Society at Newcastle; and intelligence has just been received, that the Committee of this Society have formed Seven Village Associations, and that they have entered into an engagement among themselves to form two Associations per week, till they shall have completed their work.

Bible Societies throughout the World.

We collect the following summary—

In Great Britain and Ireland, connected with the British and Foreign Bible Society, 262 Auxiliaries, 350 Branches, and 1493 Associations—in Ireland, connected with the Hibernian Bible Society, 70 Auxiliaries, 267 Branches, and 254 Associations—in the Colonies, 37 Auxiliaries, 38 Branches, and 18 Associations—on the European Continent and in the Ionian Islands, 854 Societies—in Asia, 13—in Africa, 4—in America, 549. Total, 4209.

The Total of the Twenty-third Year was stated, at p. 405 of our last Volume, at 3905; but, as the number of Societies in Great Britain was 2066, instead of 2006 as copied by us from p. 171 of the Appendix to the Twenty-third Report, the actual Total of that year was 3965; which gives an excess, in the Twenty-fourth Year, of 244 Societies: this excess arises chiefly from the increase of Societies in Ireland. In this Total there are included 125 in Scotland in connection with the Society: how many there may be in Scotland, not in connection with it we have not ascertained. The number of Auxiliaries &c. in connection with five of the Continental Societies and with the Philadelphia Society is not stated; so that the actual Total is considerably higher, in all probability, than that above given. The Continental Societies include 289 connected with the Russian Society previous to its restriction by an Imperial Ukase, as they seem to be yet in action; the circulation of the Scriptures being still allowed by the Ukase.

Grants of Money and Books.

	£	s.	d.
Domestic	12,633	11	6
Europe	15,433	19	7
Missionary Societies	1786	4	6
Africa	215	3	8
Asia	4563	13	8
Australasia	212	16	7
America and West-Indies	3824	15	2
Total £.	38,700	4	8

Of the Domestic Grants, not less a portion than 10,205*l.* 14*s.* 9*d.* was assigned to Ireland.

Great Want of the Scriptures at Home.

Some notices on the subject with reference to Birmingham occur at pp. 453, 454, of our last Volume: the following passages of the Report will more fully discover the great want of the Scriptures which yet remains.

The Ladies' Association at Birmingham had been only four months in operation, when the following important results were presented:—

Families visited this year, about 18,326—Free Contributors now subscribing, 1923—Total of Free Contributors since establishment, 1977—Bible Subscribers not yet supplied, 4836—Persons supplied with Loan Bibles and Testaments this year, 75—Districts, 309—Ladies now on the Committee, 443—Families destitute of the Holy Scriptures, about 1833.

Your Committee have reason to know, that the painful fact discovered at Birmingham is only a specimen of what is the actual state of things in other parts of the country. Very recently, indeed, an inquiry has been commenced in eighteen villages out of sixty, within ten miles of a market-town in Wiltshire; and more than 500 families have been found destitute of the Scriptures: in another part of the kingdom, in one large and populous village, in the principal street, consisting of forty-one houses, no fewer than twenty were found totally destitute of the Sacred Volume: and in another Association, the Collectors of one district, including eighty families, found seventy without either Bible or Testament. Many other facts might be mentioned, but these may suffice. And with such facts before them, your Committee have felt fully justified in adopting another Agent to carry into effect the system of Associations. The favourable results of this system are attested, in the ample supply of the Scriptures which have been furnished, on the most advantageous terms, to the poor, and in the increase of the Society's resources. As an example, the following simple facts may be stated—

The district thus included comprises about thirty-six villages and hamlets, and a population, almost exclusively agricultural, of 13,800: of these, only thirteen persons were subscribers to the Bible Society previous to the year 1825, and the aggregate amount of their contributions never exceeded ten guineas. The Branch Society and its Six Associations have now existed two years: the total number of subscribers obtained exceeds 2400, of whom more than 800 are free contributors; and the amount collected exceeds 860*l.*, of which 334*l.* have been remitted as free contributions in aid of the Parent Society. More than 1200 Bibles and Testaments have been distributed; and in no instance has it been found necessary to deliver a copy before the cost price was paid. The proportion of subscribers to the whole population is as one to six. The Reports read at the respective Meetings were peculiarly calculated to demonstrate the beneficial effects of Bible Associations, and to subdue prejudice by the simple force of experience and fact.

Still-increasing Demand for the Scriptures in Ireland.

In reference to the Hibernian Bible Society, it is stated—

The issues of the Scriptures, the number of new Societies formed, and the total receipts, during the last year, have been greater than during any former year of the Society's operations; and, in all its departments, the Society is in a prosperous condition: nevertheless, the funds raised in Ireland are not sufficient, without foreign aid, to enable the Society to carry on its operations with vigour and effect.

In the early part of the year, a communication was sent from the Society, requesting 23,150 copies of the Scriptures; which have been granted. The extending prosperity of that Institution is a matter of unfeigned rejoicing; and it cannot but be deemed a privilege to have aided materially in promoting that prosperity.

In reference to the London Hibernian Society connected with Ireland, the Report states—

The Committee of the Hibernian Society have also preferred a request for 25,000 Bibles and Testaments. The following are extracts from the Letter in which this request was conveyed—

The demand for Bibles and Testaments of various kinds, but more especially for Bibles, has recently been so great, that, although 1000

Bibles and 13,139 Testaments had been received at the London Hibernian Society's Depository in Dublin since the commencement of April last, there did not remain in the Depository in the beginning of August a single Bible; and the stock of Testaments is reduced so low, that, without a fresh supply, it will very soon be entirely exhausted.

This increasing demand for Bibles is not merely a natural consequence of the progress of Scriptural Education, and the result of the active and beneficial labours of the Scripture Readers employed by this and other Societies; but has, more especially, been excited by the recent discussions on religious subjects which have taken place in Ireland. The frequent reference made by the disputants to the Old Testament as well as the New, has stimulated multitudes to inquire for the whole Word of God; and the Society is informed, that, on occasion of the late discussion in the North of Ireland, the scholars in some of the schools were in the habit of borrowing, night after night, every Bible in the school, in order that the children, their parents, and friends, might compare one passage of Scripture with another. Such Bibles were invariably returned on the following morning.

To other Societies connected with Ireland, grants have been made of 7200 Bibles and 20,500 Testaments, The Irish Bible, in the vernacular character, has been completed.

Conclusion.

In closing the review of the labours of the past year, your Committee cannot refrain from adverting to a few out of the multitude of encouraging thoughts which that review suggests. The abundance of those labours in which they have been called to engage, the unanimity prevailing among such as have continued in connexion with the Society, the cheerfulness with which the means of carrying on the work have been supplied, the readiness with which the Scriptures have been received, and the instances of good actually done that have come under their notice, are all in themselves fruitful subjects of devout thanksgivings to the only Author of all good.

In those cases where the Society is called to act by itself, your Committee trust that the Report now presented will bear witness that they have not been deficient in the discharge of the trust confided to them; while, at the same time, they would ever remember the words of their Divine Master — *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.* But a slight inspection of the Report will suffice to shew how closely, how inseparably, the labours of the Society are connected with those of other Societies: and the position which it thus occupies gives your Committee an opportunity, which they cannot but embrace, of making a few general observations; which, it is trusted, will not be deemed irrelevant, inasmuch as their whole tendency is calculated to urge every friend of the Bible Society to go forward in its immediate object, the distribution of the Sacred Volume.

When, then, they see Christians of every name formed into Societies for the extension of the Kingdom of Christ; when they see this spectacle, not merely at home, but abroad; when they see these Societies continuing from year to year steadfast and unmoved, and abounding in the work of the Lord; when they see them, in various quarters, receiving a fresh impulse, and making increased exertions; when they further behold in them a determination to be undismayed by difficulty, and to depend more simply on the arm of the Lord — they cannot but be reminded of that period in the history of the ancient people of God, of which it is written — *I am with you, saith the Lord: and the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came and did work in the House of the Lord of Hosts their God.*

The variety of objects embraced by these Institutions will also afford matter of serious, and yet encouraging reflection. The descendants of the ancient Israel of God are earnestly cared for — Christians, with little but the name of Christ, excite an anxious solicitude — the Heathen, involved in their awful superstitions, effectually call forth lively sympathy and exertion—the uninstructed at home, the destitute, the afflicted, all prefer their respective claims—and those claims are heard. The sons of bondage, whether that bondage be mental or corporeal, lift a supplicating voice, and say, "Are we not men and brethren?"—and that voice is listened to: in short, human misery, in its many forms, presents itself at the door of Christian Benevolence, and its tale is unfolded, and its wants are relieved. The importance of consistency in these labours of love is recognised; and zeal for the distant objects of our compassion is not suffered to compensate for the neglect of those lying at our own door.

But what, it may be asked, connects all these—not with the British and Foreign Bible Society merely, but with the Bible Societies of the world? What, but the concurrent testimony—a testimony given not in words, but in deeds, by the conductors of all these Institutions—that the prime instrument to be employed in doing good is THE BIBLE: this, they all feel with one consent, it is indispensable to put into the hands of those who form the respective objects of their solicitude.

Thus does the Universal Church of Christ, now happily and busily employed in doing good, bear a solemn and affecting testimony to the truth and infinite importance of the Sacred Volume: and is it too much to say, that, in this testimony, we hear the voice of the Author of the Scriptures himself? Is it too much to say, that Christ is speaking by His Church to the world—that Wisdom itself is crying without—that she is uttering her voice in the streets?

Your Committee are well assured, that the Conductors of the Benevolent Institutions to which allusion has been made are prepared to join with themselves, in deploring the infirmities which may accompany the administration of our respective affairs; but yet they cannot but trust that their God is with them—that He has accepted their services—and that He will yet prosper the work of their hands upon them. The thought of this shall fill them both with reverence and with confidence; and, animated by this hope, future Committees will pursue their way with cheerful alacrity, accounting it their privilege thus to minister to their God and Saviour.

BAPTIST MISSIONARY SOCIETY.

ANNUAL REPORT FOR 1827-28.

Reference to the Separation between the Society and the Serampore Missionaries.

IN presenting their usual Report of Proceedings for the past Year, the Committee did not intend to allude to the recent separation between the Society and the Brethren at Serampore. After having stated, as clearly and dispassionately as they were able, the causes which led to that event, and the reasons on which their own conduct was founded, it was hoped that each party would pursue, without any unkind or rival feeling, the great object to which the attention of both is professedly directed. This hope, however, has not been fully realized. A pamphlet has lately appeared, containing such representations of the proceedings of the Committee, as render it necessary for them, in justice to themselves and their coadjutors, to furnish their constituents with the means of judging how far these statements are correct. The pamphlet in question was published too recently to allow of the preparation of a Reply previous to the Annual Meeting; but it will be put to press without any avoidable delay. In the mean while, the Committee desire to bear in mind themselves, and entreat their friends at large to remember, that *the wrath of man worketh not the righteousness of God*; and that if, in this state of imperfection, the harmony of Christian Brethren must sometimes be interrupted, it becomes them still most anxiously to guard against the indulgence of any dispositions at variance with the Gospel of peace and love.

The pamphlet referred to in the preceding extract appeared under the title of "A Statement relative to Serampore; by Joshua Marshman, D.D., with Introductory Observations by John Foster:" the Reply has since been published, in "A Letter to John Broadley Wilson, Esq., Treasurer of the Baptist Missionary Society, &c. By John Dyer, Secretary to the Society." Other pamphlets have appeared on this painful subject.

Want of Missionaries for the East.

In reviewing the whole field of the Society's operations during the year now closed, we discern especial cause for thankfulness, in the fact that death has not been permitted, either in the East or in the West, to make any diminution in the number of our Missionary Band. The Committee would have felt still greater satisfaction, had it been in their power to announce a considerable augmentation to its strength; but they have not been able to send forth any other additional Labourer than Mr. Joseph Burton, who has proceeded to Jamaica. Mr. Yates, whose visit to this country has had a very beneficial influence on his health, hopes shortly to return to the sphere of his labours at Calcutta; and the Committee are very anxious to reinforce their Stations in the East, as well as to occupy those so urgently pressed upon them in the West. The applications from Can-

didates for Missionary Service have, of late, been uniformly directed toward the latter portion of the great field; but it would gratify the Committee to hear of some well-qualified Brethren disposed to bend their footsteps toward India also: the prospect, it is true, may not, on all accounts, be so immediately inviting; but the final result of our efforts, under the Divine Blessing, is equally certain and glorious: and when it is considered that the city of Calcutta, and its environs, alone contain a far greater number of Heathen than the whole associated population of all our West-India Islands, it is exceedingly desirable that attempts for their conversion should be made on a much more extensive scale than has yet been adopted.

Receipts of the Year.

	£.	s.	d.
For the Missions	10,475	10	3
For the Translations	440	8	6
For Native Schools	115	8	4
For Female Education	389	15	9
For Female School at Kingston	314	2	3
For West-India Fund	58	5	6
For Widows' & Orphans' Fund	27	12	6
Total £.	11 821	3	1

Payments of the Year.

	£.	s.	d.
Serampore	612	16	2
Continental India	3329	2	4
Ceylon	621	14	0
Sumatra	1100	12	6
Java	475	16	0
Jamaica	3319	9	7
Honduras	100	1	6
Students and Books	266	13	0
Widows and Orphans	332	14	10
Returned Missionaries	172	6	6
Printing and Stationery	423	18	11
Interest	66	8	3
Rent, Taxes, Salaries, Freight, Carriage, Postage, Journeys, and Incidentals	1463	5	4
Total £	12,284	18	11

Remarks on the Funds.

Though the extraordinary demands which have occurred in the past year have obliged the Committee to have recourse to a loan to meet them, there has been no defalcation in the ordinary receipts of the Society: on the contrary, the amount received for the general fund of the Mission exceeds by more than 1000*l.* that of the year preceding; although the amount of legacies, always most uncertain, has been less than before.

Among the more considerable donations by which the Society has been aided, we have gratefully to specify a renewed contribution of 200*l.* from the Netherlands Missionary Society; and the sum of 300*l.* toward the expenses of several of our Jamaica Stations, paid, on the spot, by the kind directions of the Gentlemen who manage the concerns of the New-England Society. In the class of individual donors, we have again to insert the names of our generous and persevering Benefactors, Thomas Key, Esq. of Water Fulford, and Mr. Deakin, of Birmingham; the former of whom, besides his customary benefaction of 200*l.*, has presented 50*l.* to the West-India Fund. More recently, the Secretary has been directed to insert the names of J. B. Wilson, Esq our munificent Treasurer, and John Mortlock, Esq. as Contributors to the same fund, of 200*l.* each —donations which have been made in the confidence, that the example will be promptly and generally followed, so that the Society may be relieved from the incumbrance under which it now labours.

The widely-extended visits of our much-respected friend Mr. Carey have been eminently useful, in exciting a Missionary Spirit and quickening the impulse of Christian Liberality.

Conclusion.

The Committee derive grateful satisfaction from the thought, that proofs of the Divine acceptance of their humble labours were never more evident than at the present moment. Never had we to report, from year to year, such numbers of immortal souls, rescued from the power of sin and Satan, by the agency of the Society: never was it so evident, that upon India, the fortress and citadel of Idolatry, the lever has begun to operate, which, pressed by more than mortal hand, shall upturn from the very foundation its infernal system of guilt and delusion.

But, while the heart thrills at the prospect of an emancipation so glorious and sublime, let us remember, that every effort which the Prince of Darkness can employ will be put into full requisition, in order, if possible, to impede our progress and defeat our hopes. From without, he will rouse the spirit of bitter and and malignant opposition — within, he will labour to enkindle the unhallowed fires of strife and contention; and, by alienating from one another the hearts of Christian Brethren, to paralyze their exertions in the Cause for which their common Saviour bled and died. But shall he succeed? Your hearts, beloved Christian Friends, unitedly respond, God forbid! Nor will he, if the trials through which our Society is called to pass, be-

come the means of increasing our humility, purifying our motives, recalling us from an undue reliance on human instruments, and fixing our devout and cheerful expectations more entirely on His faithfulness, who cannot lie—on His power, who is able to subdue all things to Himself. To Him be glory and honour, for ever and ever!

LONDON MISSIONARY SOCIETY.

THIRTY-FOURTH REPORT.

State of the Funds.

It was the painful duty of the Directors to announce, at the last Anniversary Meeting, the very serious deficiency which had taken place in the funds of the Society. It is now their pleasing duty to report, that this communication produced such an effect on the friends of the Society, in many places, among which Manchester is entititled to distinguished notice, that a large proportion of this deficiency has been made up; while the ordinary income of the Society has not only been unaffected, but considerably increased.

The Receipts were stated at p. 231, with the general amount of the Payments: the particulars of the Payments here follow—

	£.	s.	d.
Missions	29,958	12	11
Mission College	1746	8	3
Missionaries and Candidates	174	7	2
Missionary Families	2938	15	1
Publications	1417	1	7
Salaries, Poundage, Rent, Taxes, Travelling Expenses, Stationery, Postage, Carriage, and Incidentals	3199	15	6
Total	£. 39,435	0	6

The Payments on account of the respective Missions were as follows:

	£.	s.	d.
Continent of Europe	213	19	0
South Africa	4756	7	8
Mauritius	203	17	1
Madagascar	2480	18	4
Malta and Greek Islands	765	1	1
Siberia	780	15	10
China and Malacca	1689	16	11
Singapore	472	0	10
Pinang	817	0	0
India within the Ganges	14373	7	6
Java	881	9	1
Australasia	499	10	3
Polynesia	1549	0	0
West-Indies	475	9	4
Total.	£. 29,958	12	11

Deaths of Missionary Labourers.

In the field of Demerara, another loss has been sustained, in the Rev. John Davies, whose useful labours in that important Colony were continued for the considerable period of eighteen years: nor can they advert to Demerara, when speaking of death, without recording, with melancholy recollections, the decease of Mrs. Smith, the Widow of their late lamented Missionary in that quarter; whose constitution never recovered the blow, which the climate and the treatment of her husband inflicted. In Calcutta, a most painful stroke has been experienced in the removal of Mr. Trawin; whose excellent spirit and indefatigable labours, during a period of eight years, afforded the highest satisfaction to all who knew him, and have left an impression behind which will not soon be forgotten. Africa has been deprived of one of her most useful and active Missionaries, in Mr. Evan Evans, who died in this country; to which he had shortly before returned, in hopes of recruiting his debilitated constitution, but which proved to have been worne out in the service of his Master. Within these few days they have also received the melancholy tidings of the death of their valuable Missionary, Mr. Gordon, of Vizagapatam, which took place at Madras, on the 17th of January last: he had laboured in India with much diligence and fidelity for nineteen years; and, in the last Report received from the Deputation, a most honourable testimony is borne to his activity as a Missionary, and his abilities as a translator of the Holy Scriptures into Telougoo. The Directors have also the painful duty to report the death of Mrs. Humphreys, at Malacca; of Mrs. Yuille, at Selenginsk; of Mrs. Salmon, at Surat; of Mrs. Paine, at Bellary; and of Mr. Hovenden, the Printer, at Madagascar. In these cases, while the Directors tenderly sympathise with the sufferers who remain, it is high satisfaction that they sorrow not, respecting the deceased, as those who have no hope. They died in the faith in which they had lived, having given every reasonable ground for confidence that they have departed to be with Christ.

Various Changes among the Society's Missionaries.

In connexion with notices of removals by death, the Directors deem it necessary to report certain other changes which have occurred among the Society's Agents. Mr. Lillie, who had been sent to Belgaum in 1826, in consequence of being

violently attacked by disease, within a few months after his arrival in the country, by the advice of the Brethren of the Madras District and of the Society's Deputation, returned home, and has ceased to be in connexion with the Society. Mr. Bourne, the Society's Missionary and Printer, in the Leeward Islands, has retired, for the present, on account of the ill-health of his wife, to New South-Wales. Messrs. Laidler and Massie, who laboured at Bangalore, having, without the concurrence of their Brethren in the District or of the Deputation, or waiting to obtain the sanction of the Directors, left India, and returned, with their families, to England; the Directors, for these and other important reasons, have judged it expedient to dissolve their connexion with the Society. Mr. Ellis is still detained in this country, by the continued illness of his wife; and Dr. Philip, from not having yet been able to accomplish all the objects for which he returned from Africa: both these Gentlemen, however, have been actively and efficiently employed, during the year, in the service of the Society at home: Dr. Philip has just published a Work of great importance, in relation to the Society's Mission in South Africa, which the Directors consider it their duty to recommend to the attention of the members of the Society.

The Directors are persuaded that the Society will receive, with deep regret, the information, that the Rev. Henry Townley and the Rev. John Edmonds, on account of the health of their families, have been under the necessity of retiring, most reluctantly, from the service of the Society abroad: both these respected Brethren will, however, continue, in various ways, to render essential service to the Society at home; whilst its best wishes will follow them for success in those pastoral labours in which they are now engaged.

Missionaries sent out during the Year.

The Directors have sent out only two Missionaries in the course of the year: the Rev. John Smith, formerly Pastor of a Christian Church at Hulme, near Manchester, and who has relinquished the work at home, from love to the Heathen, has been sent to Madras: Mr. John Adam, whose studies had been completed at the Universities of St. Andrew and Glasgow, and at Homerton College, has been sent to strengthen the Mission at Calcutta, in the room of Mr. Trawin.

Want of Missionaries.

The state of many of the Missions would have required a larger supply; but the funds of the Society, and also the state of the Mission College, have deprived the Directors of the pleasure of despatching greater reinforcements. They deem it necessary to express their disappointment that they have not received, during the year, a greater number of applications from devoted and well-qualified individuals. It is their anxious desire to raise the tone of Missionary Feeling and the standard of Missionary Qualification; and never were there more powerful inducements held forth to men of apostolic piety and zeal and of cultivated minds, to engage in the great work of evangelizing all nations, than are now presented in some of the most interesting parts of the world. When the Directors consider the numbers who are educated for the Ministry at home — the nature and extent of the religious profession which is made in this country — the difficulty which is frequently experienced, in finding suitable stations of public usefulness — and the self-denial which must be practised in a large majority of instances by Christian Ministers, even in their native land, they cannot but express their solemn conviction, that both the Ministers and the Churches of Christ still owe a long arrear of debt to the world at large, which can only be prevented from accumulating, by sending forth a greater number of Foreign Labourers; and that, until this is done, the fulness of the Divine Blessing cannot be expected, either at home or abroad.

Missionary College.

The Committee appointed to examine the Students at present in the College, who are in number only thirteen, report as follows —

The Examination, which fully occupied five hours, was extended to the entire course of the last year's study, both Literary and Theological; and your Committee have the happiness to report, that the result was exceedingly satisfactory. The progress made by the Students is such as to justify the confident hope, that a continuance of the diligent application, which they have evinced, during the past year, to the termination of their course, will, with the Divine Blessing, qualify them for the successful discharge of the high and important office for which they are preparing, and confer upon their beloved and respected Tutors the most substantial reward which they can receive for their enlightened, persevering, and most useful labours.

It will afford the Directors great pleasure to have a considerable accession made to the number of Missionary Candidates during the ensuing year.

Deputation of the Society.

Messrs. Tyerman and Bennet, the Society's Deputation, who were confidently expected to return some time ago, are still, through unavoidable causes, detained abroad: the Directors, however, have expressed their anxious desire for their return; and trust that, ere long, they will have the pleasure of welcoming their arrival. Since the date of the last Report, they have visited most of the Stations of the Society in Peninsular India; and been present at the formation of the Madras District Committee, and assisted it in some most important deliberations. They have also addressed a Farewell Letter to all the Missionaries in the East, from the Isle of France, where they safely arrived November 24, 1827: here information reached them, respecting Madagascar, which seemed to render their going thither exceedingly desirable: on accomplishing this object, should they decide to visit Madagascar, they will proceed to England without delay.

Summary View of the Society.

The operations of the Society have now been carried to such an extent, and embrace so many points which demand the exercise of much wisdom and the special blessing of the Most High, that the Directors feel more than ever called upon to request, in the most urgent manner, the prayers and continued support of all the Members of the Society: the necessity of this will at once appear, by the slightest attention to the following Summary Statement. The Society now occupies, in the different quarters of the world—

65 Principal Stations, where European Missionaries labour; exclusive of the dependencies of those Stations.

There are at present engaged in the work

82 European Missionaries, and

416 Assistants, Missionary Artisans, Native Teachers, Catechists, and Schoolmasters.

These, including the Wives of the Missionaries, make a Total of upward of

600 Persons, beside Children; who are all, more or less, dependent on the support of the Society.

There are

360 Schools, including, at an average,

16,400 Children.

To carry on such a work with energy, wisdom, and success requires, on the part of all concerned, a large measure of heavenly influence, which the Directors, for themselves and for their Brethren, most earnestly implore.

Conclusion.

In concluding their account of the transactions of the year, the Directors cannot review them with any other feelings than those of general satisfaction and gratitude. In every part of the wide field occupied by the Society, there are not indeed the same indications or promise of fruitfulness; and, in regard to some events, they have felt considerable pain.

Where so many persons are employed, who are subject to the common passions of humanity and liable to all its temptations, it cannot occasion surprise, that now and then evil and failure should occur: it is matter of devout thankfulness, however, that, in so few cases, has the Society been seriously disappointed in its Missionaries, or the cause injured by their conduct. And now, looking at the great number of its Missionaries who are labouring in the various parts of the world, the Directors would do injustice to their own feelings, and to what is due to their Brethren abroad, if they were to suppress their testimony, that they are, as a body, worthy of the confidence, the esteem, and the support of the Society, as men of laborious diligence, persevering zeal, and disinterested devotedness to the Cause of God.

Under the labours of these excellent men, and those of a similar spirit sent out by kindred Societies, the Work of God among the Heathen is steadily advancing toward the accomplishment of its grand design. The little stone, hewn out of the mountain without hands, is silently smiting the images of the world's idolatry—gradually diminishing their number or reducing their bulk—and is destined, we trust, ere long, to grind them to powder, and disperse them like the chaff of the summer threshing-floor. The seed, which is sowing, *in weakness and in fear and in much trembling*, on many a cold and inhospitable soil, is taking root; and, through the influence of the Divine Spirit, springing up, and will soon, we trust, shake with fruit like Lebanon. The Priests of Superstition, the Demons of Darkness, and the Thrones of Idolatry are beginning to tremble before the Ark of the Covenant of the

Lord: *Bel boweth down—Nebo stoopeth:* their idols will soon be upon the beasts of burthen, and the ruins of their temples become the material of temples for the Living God. The Empire of Satan is attacked and environed on all sides; and by weapons, though of various structure, and wielded with more or less of skill and efficiency, mostly of etherial temper. It is impossible that it can long resist the onset. Fall it must, finally, before the armies of the Cross, led on by their conquering Leader. His voice has summoned the nations of the Saved to go forth to battle. That summons is becoming, every year, louder and louder, and is responded to by a still-increasing number of devoted warriors.

In England, in Scotland and Ireland, on the Continent of Europe, in America, the Cause of Missions is more generally than ever identified with the Cause of God. The period of novelty and of excitement is passing away; but not the influence of those principles, which, a generation since, roused the Church from the slumber of ages to do its duty to the World. The progress of Knowledge, the increase of Discovery, the spirit of Enterprise, have all tended, with the growth of genuine Religion, to promote the increase of exertion and the spirit of sacrifice for the Cause of Christianity.

Let PERSEVERANCE be the word now circulated through all the ranks of the Christian Army. Occupying the high 'vantage ground which we enjoy, let us beware of a spirit of security and repose, which would be scarcely less fatal than a cowardly retreat. Let all our resources be brought into the field to meet the enemy—the resources of property, talent, and influence, which are still in reserve — the resources of faith and prayer, which have not yet been fully employed—the resources of heroism and self-denial yet in store; and let us, in the Name of Christ, go forth to the high places of the field, and meet the enemy in his strongest holds. The Directors of this Society say to their successors, Persevere. Let the voice of this Meeting carry it into every Auxiliary, Family, and Congregation in the kingdom: let it be wafted across the ocean, and adopted by every Missionary: let it be inscribed on the banners of every Society; and, in due time, that same voice which has called us to battle, and which has sounded in our ears "PERSEVERE!" will be heard, saying, *Allelujah, for the Lord God Omnipotent reigneth!* Amen! Allelujah!

SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1827-28

THE state of the Society's Missions in the Russian Empire, and in the East and West Indies, will be noticed hereafter.

Under the Home Proceedings it is remarked in reference to the Funds—

As the publication of this Report has already been considerably delayed, it is now published without the General Statement of the Accounts to save further delay, but an Abstract of them will be afterward published.

Want of Missionaries.

While the aspect of their Missions abroad is as favourable as could reasonably be expected, it is painful to the Directors to have to repeat the same complaint which they have made for the last two or three years — the want of a larger supply of well-qualified Missionaries, to extend the sphere of their operations; either in the countries where they have already established Missions, or to establish New Missions in other countries. They have, indeed, had a number of offers of service; but the most of these they have judged it proper to decline. Persuaded that the standard of all our Missionary Societies has been far too low, in regard to the intellectual and moral qualifications of Missionaries, the Committee are anxious to raise that standard; and, while they have felt it to be their duty to decline so many of the proposals which were made to them, nothing will afford them higher pleasure, than to receive offers from individuals who have made considerable progress in their education, or who have already entered on the great work of preaching the Everlasting Gospel, and who possess the talents, piety, zeal, disinterestedness, devotedness, and other qualifications which are necessary for so important and so arduous a service.

"*Address to the Friends of Missions.*"

With the view of calling forth the services of such individuals, they have lately printed "An Address to the Friends of Missions, particularly to MINISTERS, PREACHERS, and STUDENTS IN DIVINITY," on the duty of personally devoting themselves to the Apostolic Work of evangelizing the nations. Part

of this Address was published last year in the Missionary Register and in the Theological Magazine; but it has now been greatly extended, and an admirable Letter has been appended to it, drawn up from the "Letters on Missions," by the Rev. Melville Horne, which were originally published in 1794, and which were one means of kindling the Missionary Spirit which was then excited in the Christian World.

Want, in Scotland, of the Full Missionary Spirit.

It is now upward of thirty years, as has just been stated, since the Missionary Spirit was first kindled among us: but, though some material advancement has, in various respects, been made since that period, still it cannot yet be said that the Spirit of Missions has gone forth through the breadth and the length of our land; and still less, that, where it does exist, it burns with that pure, that ardent, that holy flame with which it must burn before *the kingdoms of this world become the kingdom of our God and of His Christ.*

When the Directors look to the friendly disposition with which not a few of the Ministers of the Gospel view their labours, and the readiness which they manifest to promote the Cause of Missions in their respective Congregations; and when they look to the liberal contributions which they receive from private individuals, and from the Missionary Associations which are established throughout the country; they would be chargeable with ingratitude, did they not feel deeply sensible of the generous support which has been afforded them by their Christian Brethren: but, while Pecuniary Contributions are absolutely necessary for carrying on Missionary Operations, there are TWO circumstances, by which the degree in which a Missionary Spirit prevails in any country is much more to be estimated, than by the mere amount of pecuniary contribution — the measure in which a Spirit of Prayer has gone forth in behalf of the Heathen; and the Number of well-qualified Missionaries who are ready to go forth to preach to them *the words of eternal life.* Now, if we estimate the degree in which a Missionary Spirit is in operation in this country by these circumstances, and not by the mere amount of pecuniary contribution, it is to be feared, that, much as the Missionary Spirit of the present age has been extolled, yet, when weighed in the balances of the sanctuary, there will be found inscribed upon it "TEKEL"—*Thou art weighed in the balances, and art found wanting.*

Missionary Zeal in the United States a Stimulus to Britain.

When we look across the Atlantic — when we turn our eyes to the United States of America, we there behold a very different spirit. Upward of a century ago, a distinguished American Divine (Dr. Cotton Mather), in the Introduction to an excellent little work, which he entitled, "Essays to do good," thus eulogized our native country —

North Britain will be distinguished (pardon me if I use the term, Goshenized,) by irradiations from heaven upon it of such a tendency. There will be found a set of excellent men in that reformed and renowned Church of Scotland, with whom the most refined and extensive "Essays to do good" will become so natural, that the whole world will fare the better of them. To them, this book is humbly presented, by a great admirer of the good things daily doing among them; as knowing, that, if nowhere else, yet, among them, it will find some reception: they will *not be forgetful to entertain such a stranger.*

Such was the high strain in which our beloved country was eulogized upward of a century ago, by an American Divine; but now America is rapidly out-stripping us in the grand career of Christian Benevolence. To Israel of old, it was said, *I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you.* Far be it from us to apply these words to our much-respected Brethren in America; but we would stimulate the zeal and call forth the sleeping energies of the Parent State, by the consideration of the bright example which her Children are now exhibiting to her.

Scarcely was the Missionary Spirit excited in this country, when it was also kindled in America; but, for many years, it seemed only like a feeble spark: upward of fifteen years ago, however, five young men, who had lately finished their theological studies, Messrs. Judson, Hall, Newell, Nott, and Rice, proceeded as Missionaries to the Eastern World; and, from that time, the feeble spark began to be blown into a flame, and now the whole of the more Christian parts of the country appear to be animated in an extraordinary degree by the Spirit of Missions. It is not confined merely, nor even chiefly, to Pecuniary Contributions: there, Ministers — Preachers — and Students appear to have caught the sacred

flame: no where, perhaps, does it burn more intensely than in their Colleges; and, from them, numbers go forth *to preach among the Gentiles the unsearchable riches of Christ*. There, the Spirit of Prayer in behalf of Missions appears to be poured forth, both on Ministers and People, in no common measure: numerous are the "Concerts for Prayer," as they call such Meetings, which are established throughout the country. But what is peculiarly delightful, the Spirit of Christian Zeal appears vastly on the increase among them: in a Letter lately received from the "Princeton Society of Inquiry on Missions and the State of Religion," by the "Edinburgh Association of Theological Students in aid of the Diffusion of Christian Knowledge," we have the following important and interesting statement—

The cause of Bible Circulation has received, during the last year, a powerful impulse. A new era in Bible Operations, we may confidently say, has commenced — the beginning of better things and mightier efforts. An apathy, a sort of uncertainty and indecision, has too long characterized OUR NATION—we may say THE WORLD—on this subject. Every creature ought to have the Bible; and every creature might have it, and might have it soon, if proper efforts were made. Much has been done; but nothing like what might, and ought to have been done. We trust that the day of lethargy is gone by. The way is open — the plan is feasible. Let not the Christian World stop, till the whole world is supplied.

In the month of August last, a Resolution was adopted by the Nassau-Hall Bible Society, (composed of members of this Institution and of the College of this place,) "that in reliance on Divine Aid, and in co-operation with other Societies in the State of New Jersey, every destitute family in the State shall be supplied with the Bible in the course of the year." The State of Jersey contains about half-a-million of inhabitants; the destitute families being about 10,000: that Resolution, within four months after its adoption, has been very nearly accomplished: with very few exceptions, we may say, that every family in the State has a Bible; and funds much beyond the amount necessary for defraying the whole expense are collected. This itself is mighty; but mightier still in its consequences. The Resolution is proved to be practicable: the possibility of supplying a destitute State is demonstrated: other States have adopted similar Resolutions, from the example of New Jersey: besides individual Counties in many States, we may state it as a fact, that, AS STATES, five or six have been brought under a similar Resolution, extending to a population of upward of FOUR MILLIONS, which is a third part of our whole population. Another year, we trust, will see the whole of our population under the operation of such a Resolution. We hope, for the sake of the example to the world, for the sake of millions in every land perishing without the Bible, we may very soon present a spectacle hitherto unwitnessed on our globe — a country, all whose inhabitants have the Bible; and then turn, with ten-fold power, the Stream of Life to other regions of our world.

In recounting the moral influence which is in operation on our own country, we would by no means pass by the efforts of the Board of Foreign Missions, which is the organ of our influence on other countries. Every Missionary sent to Heathen Lands exerts a most powerful influence on the interests of religion at home. The standard of piety in individuals, and the tone of sentiment in communities, are highest where most is done for the Heathen. The New-England States have thus far taken the lead in this glorious work; but it is diffusing rapidly southward. The last Anniversary of this Society was in the city of New York: an unusual, we may say an unparalleled, feeling of interest in the Cause of Missions was manifested at that Meeting: it was a Meeting, long to be remembered by those permitted to witness it, and long to be felt in its influence: we speak not so much of the liberality displayed, though this was unprecedented, as of the spirit of genuine Christian Feeling and earnest Prayer which characterized this Meeting. Anniversaries, generally, are desecrated by the mode of their management: little of the peculiarity of Meetings for the most awfully-interesting purpose pervades them: the pomp and circumstance often ill befit the object and the end. This Meeting will, we trust, change the nature of these Anniversaries: a spirit of prayer and a fervent business-like action, rather than eloquent display or refined speculations, will be the future features of our Anniversaries. That an eloquent speech should be postponed, to give vent to the feelings of an assembled Meeting, in strong Prayer to God, is A NEW THING. Yet this was the case. The claims of perishing millions excited the prayers—the agonizing prayers—as well as the liberal contributions of the people of God. When this becomes the universal feeling, in this country and yours, at such Meetings, the great work will be promoted. We need prayer—a spirit of apostolic prayer and faith—and the world will be moved; for we link Omnipotence to our efforts, and claim Eternal Truth for the fulfilment of glorious Prophecy. At this Meeting, a Resolution to raise 100,000 dollars for the Cause of Missions for five successive years was discussed: the tide of feeling produced, we may confidently say, was unequalled in the History of Benevolent Institutions: the grandeur of the plan, the lofty tone of energy expressed in the Resolution, met corresponding sentiments: upward of 100,000 dollars were subscribed on the occasion, and the example has been nobly followed by other towns. This augurs also a new era in the Contributions to this most interesting cause, so directly concerned in removing the vail that covers the nations. This sum, when collected, will employ many of our young Ministers, who are preparing for the

vineyard of the Lord. By the blessing of Heaven on these and similar efforts, we hope to elevate our country in morality and religion, to be the hope of a dark world: THAT WORLD looks to us. Great Britain and America must be the fountains of moral influence: we watch every effort of either country with anxious interest: every movement is fraught with interest and destiny to millions. What can we expect from France, fettered by Catholicism—Germany, steeped in Infidelity—Italy, Spain, and Russia, hopelessly broken in moral strength by peculiarities of national character and religious faith—and, in short, to speak of continents instead of countries, from Asia and Africa—for the renovation of the world? Our position to a fallen world is interesting and responsible. Let our zeal be measured by our responsibility.

Such is the interesting attitude of America at the present moment. And shall SCOTLAND behold all this with an unmoved eye? Shall her slumbering energies never be called forth in behalf of the perishing Heathen—of a *world that lieth in wickedness?* We complain not of the want of pecuniary contributions, for we are persuaded that our country is not only able but willing to support vastly-extended Missionary Efforts: but we will not cease to complain, while so few of her Ministers, Preachers, and Students are ready to go forth in the spirit of Apostles and of Martyrs *to the help of the Lord, to the help of the Lord against the mighty;* and while her Christian Population, in general, seem so little disposed to adopt the resolution of the Prophet, *For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.* Even from Scotland, we trust that there shall yet go forth many a Herald of Mercy, burning with seraphic zeal to *proclaim the acceptable year of the Lord, and the day of salvation of our God.* From her hills and from her valleys, from her cities and from her villages, and even from the most distant of her rocky isles, *prayer also shall be made for Him continually, and daily shall He be praised.*

It will have been seen, from p. 414 of our last Number, that the Bible Cause in the United States has rapidly advanced since the date of the communication above quoted. The Missionary Proceedings at New York, mentioned in this extract, are detailed at pp. 3—7 of the Introductory Remarks to the Survey for the present year.

Two of the Resolutions at the Annual Meeting, held in Edinburgh on the 3d of June, will shew the feelings of the Society on the topics to which the preceding extracts chiefly refer:—

— That the example of zeal for the extension of the Redeemer's Kingdom exhibited by our Christian Brethren in the United States of America, is matter of high gratulation; and is well calculated to stimulate the zeal, and to call forth the fervent prayers, and the energetic exertions of Christians in this country, in behalf of the same glorious object.

— That though it is matter of deep regret, that, while the harvest is so great, the number of well-qualified Labourers is so few, yet it is consolatory to think that the work is GOD's—that His glory is involved in its prosperity, and that His promise is pledged for its ultimate triumph; and that, consequently, Infinite Wisdom and Infinite Power will not fail to carry it on, to that glorious consummation when *the kingdoms of this world shall become the kingdom of our Lord, and of His Christ.*

UNITED BRETHREN.

Daily Words and Doctrinal Texts, for the Year 1829.

JANUARY.		
Day.	*Daily Words.*	*Doct. Texts.*
1	Amos 3. 1, 2.	1 Pet. 5. 14.
2	Gen. 9. 6.	Gal. 5. 25.
3	Job 5. 19.	Rom. 6. 16.
iv	Ps. 89. 16.	1 Tim. 4. 16.
5	1 Sam. 11. 13.	1 Cor. 10. 13.
6	Is. 30. 20.	Gal. 3. 28.
7	Sol. Song 3. 4.	Rom. 8. 35, 37.
8	Is. 49. 5.	Phil. 3. 8, 9.
9	Deut. 11. 7.	2 Cor. 3. 17.
10	Is. 63. 4.	1 John 3. 17.
xi	Gen. 6. 8.	Heb. 12. 11.
12	Exod. 23. 20.	Col. 2. 18.
13	Is. 52. 13.	1 Pet. 2. 3, 4, 5
14	Ps. 9. 14.	Eph. 5. 20.
15	Ezek. 36. 26.	Rom. 6. 2.
16	Ps. 2. 12.	1 John 2. 6.
17	Jer. 30. 11.	Rom. 14. 9.
xviii	Deut. 7. 9.	1 Thess. 5. 5.
19	Ps. 57. 3.	Eph. 3. 4, 5, 6.
20	Prov. 17. 3.	1 John 1. 6.
21	Ps. 97. 9.	Rom. 8. 32.
22	Ps. 23. 3.	1 Tim. 3. 8, 9.
23	Ps. 77. 10.	1 Cor. 6. 17.
24	Lam. 3. 41.	1 Cor. 10. 17.
xxv	Judg. 6. 17.	1 John 3, 8.
26	Ruth 2. 12.	Gal. 2. 20.
27	Ps. 73. 24.	James 1. 5, 6.
28	Is. 8. 10.	Phil. 2. 12.
29	Ps. 95. 9, 10.	Rom. 6. 22.
30	Is. 8. 18.	1 John 4. 16.
31	Is. 60. 3.	1 Tim. 6. 6.

FEBRUARY.		
Day.	*Daily Words.*	*Doct. Texts.*
1	Hos. 2. 23.	Heb. 2. 18.
2	Is. 27. 5.	Rom. 14. 7. 8.
3	Ezek. 36. 25.	1 Pet. 2. 2.
4	Gen. 49. 22.	Gal. 5 13.
5	Ps. 63. 3.	1 Cor. 1. 26.
6	Ps. 20. 1.	Jude 21.
7	Ps. 94. 11.	1 Thess 5. 16.
viii	Deut. 4. 37.	Rom. 4. 5.
9	Is. 63. 1.	Eph. 4. 13.
10	Is. 53. 8.	1 Tim. 1. 5.
11	Jer. 33. 6.	1 John 1. 5.
12	Ps. 104. 24.	2 Cor. 1. 21, 22.
13	Is. 50. 2.	Phil. 2. 5.
14	Dan. 7. 10.	Rom. 2. 12.
xv	Dan. 4. 34, 35.	2 Tim. 1. 7.

Day.	Daily Words.	Doct. Texts.
16	Sol. Song 7. 10.	1 Cor. 14. 40.
17	Ps. 77. 5.	Col. 2. 13, 14.
18	Micah 4. 2.	Rom. 2. 6. 7.
19	Mal. 1. 11.	Heb. 10. 35.
20	Ps. 31. 15.	Gal. 3. 26.
21	Is. 66. 13, 14.	1 Cor. 5. 7.
xxii	Ps. 34. 4.	1 Pet. 2. 21.
23	Ps. 89. 11.	Eph. 5. 19.
24	Is. 63. 9.	2 Cor. 5. 17.
25	Jer. 23. 24.	2 Tim. 1. 13, 14.
26	2 Kings 11. 17.	Rom. 5. 19.
27	Eccl. 12. 13.	1 John 2. 23.
28	Job 14. 4.	Gal. 3. 3.

MARCH.

1	Job 5. 11.	Eph. 2. 20, 21.
2	Ps. 105. 40.	Rom. 12. 3.
3	Hos. 6. 3.	1 Tim. 6. 20.
4	Ps. 133. 1. 3.	1 Cor. 13. 4—8.
5	1 Sam. 1. 27.	1 John 2. 4.
6	Hos. 1. 7.	Phil. 1. 27.
7	Ps. 89. 27.	1 Cor. 1. 25.
viii	Jer. 14. 21.	1 Pet. 2. 24.
9	Ps. 103. 11.	Gal. 3. 27.
10	Jer. 32. 42.	Rom. 7. 4.
11	Ezek 22. 30.	Heb. 10. 23.
12	Is. 25. 1.	Col. 2. 8.
13	Is. 30. 29.	2 Cor. 4. 7.
14	Ezek. 39. 29.	Eph. 1. 4.
xv	Ps. 147. 12, 13.	Heb. 5. 8.
16	Jer. 31. 28.	1 Tim. 5. 22.
17	Nehem. 1. 5, 6.	1 John 1. 7.
18	Gen. 50. 20.	Gal. 1. 8.
19	Joel 2. 28.	Eph. 2. 22.
20	Ezek. 37. 5.	1 Pet. 2. 19.
21	Is. 26. 4.	Rom. 3. 25.
xxii	Ps. 119. 176.	1 Pet. 2. 24.
23	Ps. 43. 4.	Col. 2. 6.
24	Is. 65. 17.	1 John 5. 14.
25	Ps. 130. 4.	Phil. 2. 6, 7.
26	Ezek. 20. 12.	2 Tim. 2. 11, 12.
27	Is. 65. 19.	Rom. 11. 33—35.
28	Deut. 10. 21.	Heb. 2. 10.
xxix	Is. 53. 3.	Col. 1. 19. 20.
30	Ps. 5. 1, 2.	Rom. 3. 26.
31	Ps. 57. 7.	1 John 4. 17.

APRIL.

1	2 Chron. 36. 23.	Eph. 2. 18.
2	Is. 50. 8, 9.	1 Thess. 1. 10.
3	Ps. 135. 3.	Rom. 13. 10.
4	Nehem. 8. 10.	2 Pet. 1. 19.
v	1 Kings 22. 14.	Heb. 9. 12.
6	Ps. 102. 13, 14.	1 Tim. 6. 17. 18.
7	Is. 53. 2.	2 Cor. 2. 15.
8	Ps. 119. 102.	James 1. 22.
9	Is. 41. 10.	Rom. 3. 23, 24.
10	Ps. 86. 1.	Rom. 1. 17.
11	Ps. 86. 7.	Heb. 7. 26, 27.
xii	Sol. Song 1. 4.	2 Cor. 5. 15.
13	Dan. 2. 21.	Rom. 6. 11.
14	Micah 7. 11.	1 Pet. 1. 15.
15	1 Kings 17. 16.	1 Cor. 6. 11.
16	2 Chron. 34. 27.	Heb. 5. 7.
17	Is. 66. 22.	1 John 3. 16.
18	1 Sam. 18. 14.	1 Cor. 15. 53.
xix	Ps. 45. 10, 11.	1 Cor. 15. 22.
20	Ps. 127. 1.	Rom. 8. 11.
21	Nehem. 4. 17.	Col. 3. 1, 2.
22	Ps. 107. 2, 3, 8.	Heb. 6. 12.
23	Ps. 91. 14.	1 Pet. 3. 12.
24	Ps. 92. 14.	Gal. 3. 13.
25	Is. 55. 8, 9.	2 Cor. 5. 10.
xxvi	Gen. 45. 5.	1 Tim. 6. 11.
27	Nehem. 2. 20.	Rom. 6. 19.
28	Is. 1. 8.	Eph. 3. 19.
29	2 Chron. 25. 8.	1 Tim. 1. 13.
30	Is. 25. 8.	2 Cor. 1 7.

MAY.

1	Ps. 9. 1.	Phil. 2. 11.
2	Is. 49. 25.	Rom. 5. 20, 21.
iii	2 Sam. 7. 11.	1 John 1. 8.
4	*Is. 56. 7.*	*1 Cor. 3. 17.*
5	*Ps. 84. 1.*	*Col. 2. 7.*
6	Prov. 2. 8.	Heb. 1. 2.
7	Ps. 96. 3.	1 Thess. 5. 10.
8	Is. 44. 23.	James 1. 12.
9	Zech. 8. 6.	Eph. 4. 14.
x	Ezek. 34. 30.	1 Cor. 10. 12.
11	Jer. 23. 29.	Rom. 2. 29.
12	Nehem. 4. 15.	Eph. 1. 22, 23.
13	Ps. 69. 20.	Heb. 10. 36.
14	2 Sam. 7. 23.	2 Tim. 2. 8.
15	Ezek. 34. 25.	Rom. 8. 36, 39.
16	Is. 53. 3.	Eph. 1. 7.
xvii	Is. 33. 22.	1 John 4. 18.
18	Ps. 33. 21.	Phil. 2. 1, 2.
19	Is. 52. 15.	Heb. 12. 3.
20	Ps. 138. 8.	Gal. 1. 4.
21	Is. 53. 6.	1 Pet. 3. 13.
22	Jer. 50. 5.	Rom. 8. 29.
23	Hagg. 2. 6, 7.	James 4. 17.
xxiv	2 Chron. 31. 21.	Heb. 13. 9.
25	Is. 51. 6.	2 Cor. 8. 21.
26	Judg. 15. 18.	1 Tim. 6. 12.
27	Ps. 55. 22.	1 Cor. 12. 27.
28	Ps. 43. 3.	Heb. 8. 1, 2.
29	Ps. 36. 8.	1 Thess. 4. 17, 18.
30	2 Kings 13. 23.	1 Pet. 2. 9.
xxxi	Num. 14. 9.	Rom. 8. 14.

JUNE.

1	Hos. 13. 9.	1 Tim. 4. 10.
2	Is. 49. 8.	1 Cor. 1. 27.
3	Jer. 9. 23, 24.	Gal. 6. 4.
4	Ps. 139. 14.	Rom. 12. 1.
5	Is. 57. 18.	2 Pet. 3. 14.
6	Exod. 15. 2.	Rom. 8. 26.
vii	2 Sam. 7. 22.	Rom. 8. 15.
8	Gen. 24. 31.	Heb. 10. 24.
9	1 Sam. 7. 12.	Gal. 5. 16.
10	Ps. 51. 10.	1 John 2. 3.
11	Ps. 23. 4.	Eph. 2. 3.
12	Is. 41. 10.	Rom. 6. 10.
13	Exod 34. 9.	Heb. 10. 19. 22.
xiv	Is. 60. 6.	2 Cor. 13. 14.
15	Gen. 18. 25.	1 Pet. 2. 11.
16	Ps. 100. 3.	Rom. 6. 18.
17	Ps. 24. 10.	Col. 1. 18.
18	Ps. 69. 32.	James 4. 11.
19	Ps. 119. 73.	2 Cor. 5. 14.
20	Gen. 50. 24.	1 John 2. 15.
xxi	Is. 33. 17.	2 Tim. 1, 12.
22	Ps. 80. 1.	Rom. 6. 23.
23	Is. 25. 1.	1 Thess. 5. 9.
24	Gen. 39. 20, 21.	2 Pet. 3. 18.
25	Joel 3. 16.	1 Pet. 1. 25.
26	Ps. 96. 1, 2.	1 Cor. 4. 5.
27	Deut. 4. 9.	Rom. 5. 10.
xxviii	1 Chron. 22. 16.	Heb. 10. 14.
29	Ps. 13. 6.	Rom. 5. 12.
30	Is. 8. 14, 15.	1 Thess. 5. 18.

JULY.

1	2 Kings 19. 34.	2 Cor. 5. 19.
2	Josh. 13. 1.	2 John 5. 3.
3	Ps. 31. 23.	Phil. 3. 7.
4	Is. 5. 20, 21.	James 4. 8.
v	Ps. 129. 2.	Tit. 3. 5—8.
6	1 Chron. 28. 20.	2 Tim. 2. 5.
7	Ps. 29. 7.	Rom. 2. 4.
8	Ps. 32. 10.	1 Pet. 1. 18, 19.
9	Deut. 33. 29.	Phil. 1. 6.
10	Is. 48. 17.	2 Tim. 2. 1.
11	Mal. 2. 5.	Heb. 12. 1, 2.
xii	Is. 57. 16.	1 John 3. 18.
13	Is. 33. 5.	Col. 3. 12, 13.
14	Ps. 22. 30.	Gal. 1. 10.
15	Gen. 19. 21.	Rom. 15. 5. 6.
16	Micah 4. 7.	Eph. 5. 1.
17	Gen. 18. 14.	1 Cor. 7. 23.
18	Ps. 22. 11.	1 Thess. 2. 12.
xix	Is. 40. 10.	2 Pet. 1. 3.
20	Ps. 115. 1.	2 Cor. 1. 20.
21	Jer. 29. 13, 14.	Rom. 5. 1.
22	Lam. 3. 19, 20.	Gal. 2. 20.
23	Is. 45. 9.	1 Thess. 5. 21.
24	Ps. 42. 2.	2 Cor. 5. 1.
25	Is. 44. 8.	Phil. 4. 19.
xxvi	Jer. 14. 22.	1 Pet. 1. 22.
27	Ps. 25. 2.	Col. 3. 14.
28	Lam. 4. 22.	Rom. 5. 20, 21.
29	Ezek. 37. 27.	Jude 20.
30	Is. 54. 13.	Rom. 8. 33.
31	2 Chron. 6. 41.	Eph. 4. 29.

AUGUST.

1	Exod. 18. 10.	Rom. 16. 20.
ii	Ps. 119. 58.	1 Cor. 13. 1.
3	Jer. 30. 19.	Rom. 5 2.
4	Dan. 2. 22.	2 Tim. 1. 9.
5	Ps. 97. 10.	Heb. 1. 1, 2.
6	Ps. 110. 4.	Col. 1. 28.
7	Dan. 7. 27.	1 John 2. 25.
8	Ps. 99. 2, 3.	Rom. 1. 7.
ix	Jer. 1. 18.	Eph. 3. 14, 16—18.
10	Ps. 51. 11.	1 Cor. 12. 26.
11	Deut. 27. 9, 10.	1 Pet. 5. 5.
12	1 Kings 8. 57, 58.	Rom. 12. 15.
13	Ps. 111. 4.	1 Thess. 4. 9.
14	Deut. 28. 10.	1 John 2. 17.
15	Is. 61. 11.	Gal. 3. 24, 25.
xvi	Hos. 14. 7.	1 John 2. 1, 2.
17	Deut. 33. 28.	1 John 4. 19.
18	Gen. 39. 9.	Eph. 3. 19.
19	Is. 51. 12.	Rom. 5. 6.
20	Gen. 2. 16, 17.	Heb. 3. 1.
21	Is. 59. 19.	Rom 1. 5.
22	Deut. 32. 36.	2 Tim. 2. 9.
xxiii	Ps. 33. 12.	1 Cor. 1. 23, 24.
24	Zech. 4. 6.	Rom. 12. 14.
25	Ps. 94. 19.	1 Pet. 1. 5.
26	Ps. 16. 11.	Phil. 1. 26.
27	Exod. 4. 12.	1 John 5. 15.
28	Ps. 139. 1, 2.	1 John 1. 9.
29	Zeph. 3. 14, 15.	Col. 1. 10.
xxx	Josh. 23. 11.	2 Cor. 6. 14.
31	Ps. 48. 9.	Heb. 6. 18, 19.

SEPTEMBER.

1	Prov. 17. 5.	Gal. 1. 15, 16.
2	Ps. 147. 11.	1 Tim. 5. 22.
3	Deut. 30. 11. 14.	Rom. 8. 31.
4	Ps. 31. 24.	1 John 4. 21.
5	Is. 62. 2, 3.	1 Cor 5. 13.
vi	Zeph. 3. 15.	Heb. 3. 12.
7	Is. 42. 6, 7.	Eph. 5. 23.
8	Is. 52. 6.	Eph. 5. 30.
9	Ps. 103. 20.	Rom. 11. 29.
10	Ps. 115. 14.	2 Cor. 10. 5.
11	Ps. 5. 3.	1 John 4. 7, 8.
12	Ps. 32. 11.	Eph. 4. 1, 2.
xiii	Prov. 9. 10.	2 Pet. 1. 5—7.
14	Ps. 111. 3.	Heb. 12. 7.
15	Prov. 30. 5.	Phil. 1. 10, 11.
16	Ps. 145. 18.	1 Tim. 1. 18, 19.
17	Jer. 32. 18. 19.	2 Cor. 12. 9, 10.
18	Ps. 72. 6.	Eph. 4. 26.
19	Job 42. 10.	James 4. 4.
xx	Is. 49. 18.	1 Cor. 2. 9, 10.
21	Is. 12. 2.	2 Thess. 2. 13.
22	Gen. 18. 22.	Eph. 4. 27.
23	Gen. 49. 25.	Rom. 7. 18.
24	Ezra 9. 13.	Col. 1. 15.
25	Ps. 36. 9.	Rom. 12. 12.
26	Is. 40. 2.	Gal. 5. 13.
xxvii	Is. 61. 1.	2 Tim. 2. 19.
28	Eccl. 12. 1.	1 Cor. 6. 15.
29	Is. 30. 18.	Heb. 1. 6.
30	Is. 38. 15.	Eph. 6. 4.

OCTOBER.

1	Is. 55. 10, 11.	1 Cor. 1. 3.
2	Is. 9. 6.	1 Thess. 2. 4.
3	Ps. 34. 6.	1 Cor. 11. 23—25.
iv	Jer. 33. 11.	John 2. 25.
5	Jer. 23. 23.	Rom. 5. 2.
6	Ps. 1. 1, 2.	2 Tim. 1. 6.
7	Job 22. 25, 26.	Gal. 6. 10.
8	Is. 9. 6.	Heb. 13, 14.
9	1 Chron. 16. 35.	Eph. 4. 23, 24.
10	Ps. 121. 2.	Rom. 6. 9.
xi	1 Sam. 18. 3.	Phil. 2. 2.
12	Gen. 31. 10.	2 Cor. 5. 20.

Day.	Daily Words.	Doct. Texts.
13	Zeph. 3. 17.	1 Pet. 5. 8, 9.
14	Gen. 3. 10.	Eph. 3. 8, 10.
15	Micah 7. 18.	Rom. 10. 21.
16	Ps. 107. 30–32.	Eph 1. 3.
17	Ps. 69. 4.	Rom. 9 11.
xviii	Hos. 10. 12.	Heb. 5. 9.
19	Ps. 139. 9, 10.	Col. 3. 17.
20	Ps. 65. 5.	1 Pet 2 5.
21	Dan. 10. 19.	Rom. 4. 25.
22	Ps. 68. 26.	Eph. 5 11.
23	1 Kings 8. 23.	Heb. 9 28
24	Deut. 33. 5.	2 Tim. 3. 15
xxv	Zeph. 3. 9.	2 Cor. 6. 2.
26	Is. 62. 11.	1 John 4. 4.
27	Ps. 84. 12.	1 Cor. 11 26
28	Ps. 19. 14.	Rom. 8. 2.
29	Lam. 3. 58	Col. 1. 12. 13
30	Ps. 33. 18.	1 Thess. 4. 7.
31	Ps. 36. 21.	Rom. 3. 22.

NOVEMBER.

1	Hos. 12. 3, 4.	Gal. 4. 26
2	1 Sam. 3. 20.	2 Cor. 4. 16
3	Exod. 33. 18.	1 Thess. 3 12.
4	Ps. 20. 1. 4.	Rom. 12 11.
5	Is. 45. 23, 24.	Eph. 5. 14
6	Ps. 115. 13.	Phil. 1. 23.
7	Ps. 42. 11.	1 John 5 9, 10.
viii	Nehem. 6. 9.	2 Cor. 5. 9.
9	Exod. 15. 17.	Heb. 4 1
10	Ps. 25. 1, 2.	Col. 1. 21, 22.
11	Deut. 15. 7.	2 Cor 3. 18.
12	Is. 37. 20.	Eph. 6. 24.
13	Ps. 118. 6.	Heb. 13. 20, 21.
14	Is. 27. 6.	1 Cor. 6 20.
xv	Lam. 3. 39.	1 Pet 1. 8.
16	Exod. 23. 45.	1 Cor. 1. 9.
17	Ps. 102. 17.	1 John 3. 2.
18	Exod. 20. 19.	Rom. 12 11.
19	Is. 52. 9.	Gal 3. 1
20	Jer. 7. 23.	1 Pet 3. 21
21	Ps. 33. 4.	Eph 5 10.
xxii	Ps. 73. 1.	2 Cor. 7. 1.
23	Ps. 104. 33.	Heb. 1 10.
24	Jer. 17 10.	1 John 3 6.
25	Is. 33. 6.	Rom. 13. 1
26	Ezek. 11. 19.	2 Cor. 5. 8
27	Ps. 32. 8.	2 Cor. 4. 8, 9.
28	Jer. 33. 9.	1 Cor. 11. 26.
xxix	2 Chron. 29. 10.	1 John 2. 8.
30	Zech. 10. 12.	Rom. 13. 8.

DECEMBER.

1	Gen. 39. 2. 3.	Heb. 2. 11.
2	Ps. 89. 28.	1 Tim. 3. 15.
3	Is. 54. 17.	Phil. 1. 29.
4	Ps. 92. 28	1 Tim 4. 4, 5.
5	Ezek. 16. 60.	Col. 3 15.
vi	Judg. 10. 15, 16.	2 Thess. 1. 10.
7	Ps. 119. 165.	Rom. 5. 3
8	Ps. 138. 2.	1 Pet. 3 18.
9	Ps. 85. 9.	Eph. 2. 4, 5.
10	Ps. 62. 8.	Rom. 1. 2.
11	Ps. 27. 1.	Col. 1. 23.
12	Exod. 34. 28.	James 1. 13, 14.
xiii	Ps. 107. 20.	1 John 4. 2.
14	1 Chron. 29. 15.	1 Tim. 1. 15.
15	Num. 11. 23.	Heb. 9. 15.
16	Jer. 6. 21.	1 Cor. 15. 25.
17	Ps. 141. 5.	1 Thess. 4. 4.
18	Ps. 23. 1.	2 Tim. 4. 22.
19	Ps. 94. 14.	Col. 3. 23.
xx	Prov. 18. 12.	Eph. 2. 17.
21	Num. 12. 7.	2 Cor. 5 7.
22	Hos. 1. 10.	1 John 5. 3.
23	1 Kings 8. 39.	1 John 1. 2.
24	Ps. 71. 16.	1 Tim. 3. 16.
25	Job 42. 4.	Heb. 2. 14, 15.
26	Ps. 118. 24.	Heb 2. 17.
xxvii	Exod. 33. 13.	2 Cor 8 9
28	Ps. 89. 14.	1 Tim 1 1.
29	Ps 44. 26.	2 Cor 6 4.
30	Num. 24. 5.	Eph. 1. 9, 10.
31	Is. 40. 31.	Phil. 4. 7.

Continent.

BIBLE SOCIETIES.

Journey of Rev. Dr. Pinkerton and Rev. R. W. Sibthorp.

In our Report of the Addresses delivered at the Anniversaries in May, we quoted, at pp. 262, 263, some important statements by Mr. Sibthorp, in reference to the Journey mentioned in the following extracts from the last Report of the British and Foreign Bible Society—

In reporting the transactions of the past year, the Committee are naturally led to speak, in the first instance, of a Visit paid to various Continental Bible Societies by your Foreign Agent, Dr. Pinkerton; accompanied by the Rev. Richard Waldo Sibthorp, who was invited to undertake the journey, with the impression that it would afford additional satisfaction to the friends of the Society. The object of their visit was, on the one hand, to remove misapprehensions, which it was evident, from the correspondence, existed on the part of the Societies; and, on the other, to ascertain what more could be done, through the medium of individual agency, where Societies might not feel at liberty to accede to the wishes of the British and Foreign Bible Society, on the subject of circulating Bibles unaccompanied by the Apocrypha.

This Journey was prosecuted by way of Paris, Frankfort, Berlin, Dresden, Leipsic, Stutgard, Bâsle, Darmstadt, Cologne, and Brussels: pursuing our usual order in abstracting the Continental Proceedings, we shall interweave, in their proper places, some passages from the Reports of this Journey; but shall, first, extract the general views which the Committee of the British and Foreign Bible Society give of its results—

Several minor, though not unimportant, points received a careful attention on the part of your Deputation. On all who act for the Society, whether receiving remuneration or not, the necessity of rigid adherence to the Rules of the Society was impressed. The Depositories belonging to your Society were examined; and, from such copies as contained any thing contrary to its Rules, a removal of the objectionable matter was ordered: the various booksellers who execute the orders of the Society had the laws fully explained to them: important reductions in the price were in several instances obtained: various editions of Bibles and Testaments were examined; and whole copies or specimen sheets have been brought over to this country, for the guidance of the Committee in future orders.

Mr. Sibthorp, in the reflections which he has drawn up on the journey he has so kindly performed, observes—

I trust that, under the blessing of God, something was effected toward preparing the Continent to receive the Scriptures as every enlightened Protestant would desire to circulate them. Misapprehensions were re-

moved, misunderstandings cleared up, and fears allayed: the principles of our Society were explained, and not a few approved them: some ill-will, I hope, was checked; and the cord of charity, which binds together the members of Christ's family, of all Churches and Nations, strengthened, without any dereliction of principle. A considerable number of copies of the Holy Scriptures, without the Apocrypha, were brought into a medium of circulation. We found the door closed—I may say, in most cases, barred—against the operations of the Society: if we were enabled to be, in any degree, instrumental in some cases in withdrawing the bars, in others to the opening of the door, in others to the actual and present entrance of our Society, to our God and our Saviour be all the glory!

In speaking of the measures to be pursued, he adds—

As I have already said, no obstructions exist to the co-operation and agency of individuals: it may be desirable to increase the number of these; men of zeal, piety, and judgment, who will give themselves (as far as other claims of duty permit) HEARTILY and WISELY to the communicating of the treasure of God's pure Word to all to whom they can extend it. It will be an important and interesting object to find and employ such. But where the Bible Societies themselves will heartily undertake the work, it will be always desirable to prefer their agency; from the confirmation which it will give, in more ways than one, to the measure; and from the greater efficiency with which we may expect it to be conducted by a body than by isolated individuals. Where they only will not oppose it, let them not be maligned or contemned; while regard to the great object requires an active co-operation to be sought. Where there is actual opposition on their part, let the meekness of wisdom characterize the steady zeal with which our Society shall prosecute its blessed object through the medium of individuals—a medium of necessity, however, rather than of choice.

But it appeared to us to be worthy the early and mature consideration of the Committee of the British and Foreign Bible Society, whether the establishment of a Central Agency in Germany, for the direction of its affairs in that part of the Continent, would not be a measure most eligible, if not one of necessity. The mistakes arising from ignorance of the extent of the Laws and Regulations of our Society, through the negligence of printers and subordinate agents; the superior facilities for printing; the great saving of expense which would accrue thence to the Society; the energy which such a central sphere of operation would diffuse over all our exertions on the Continent; the concentration of efforts, and of the sources of supplying the Scriptures—these are some of the reasons to be more minutely detailed, if the plan, to the adoption of which they tend, should come under the consideration of the Society. I would only add on this subject, that Frankfort appeared to us the most eligible station in Germany: being a free city—having extensive commercial intercourse with other parts of the Continent—facilities of communication, both by land and water—and no impediment existing, as it respects its Government, to the establishment of such an agency within it—it seemed preferable to Leipzig or any other place which we visited.

In accordance with this view, your Committee have had the satisfaction of entering into an arrangement with the old and well-tried correspondent of the Society, Mr. Claus, of Frankfort; who will devote himself, in the distribution of the Scriptures, to the service of the Society, in carrying their present Resolutions, particularly in reference to the circulation of Bibles without the Apocrypha, into effect: he will set apart a portion of his house as a Depository, to contain a stock of from six to eight thousand copies, if necessary: he will promote the objects of the Society by correspondence. The engagement is, for the present, only of an experimental nature, and to be continued but one year.

Adverting to those friends and agents of the Society to whom he was introduced, you will be gratified to hear the following statements from Mr. Sibthorp—

I would briefly advert to the agents of our Society on the Continent; under which general term I include those whose co-operation is free and voluntary. I wish to repeat the testimony, already borne in our Letters, to Professor Kieffer of Paris: his agency is highly valuable; discharged with an industry, fidelity, and accuracy, to which it is but justice that I bear record. At Frankfort, Berlin, Dresden, Leipzig, Nuremberg, Bâsle, Cologne, &c. &c., are men who aid in the circulation of the pure Volume of Truth, for the love which they bear to it, for the Truth's sake, and that they might be *fellow-helpers to the Truth*—men who would adorn Christianity in any country and in any church: and the intercourse, which the office I was charged with by the Committee led me to hold with many individuals in various stations, and both among clergy and laity—such as Dr. Heubner, of Wittemberg; Count Einsiedel, of Dresden; Bp. Fabricius, of Herrnhut; Prof. Hahn, of Leipzig; Pastor Heim, of St. Gall; the Rev. Mr. Blumhardt, of Bâsle; Prof. Schwartz, of Heidelberg, and others—has afforded me peculiar satisfaction. So far as I could judge from the personal communication which I had with them, (and this judgment is confirmed by the testimonies of others,) I cannot but conclude, that to whatever extent infidelity, superstition, or error of any kind, may exist on the Continent, there is also a portion of the true salt of the earth—men with whom it is pleasant to have formed an acquaintance; because such acquaintance shall not be restricted to the Church Militant, but be renewed and continued for ever in Heaven.

Of Leander Van Ess I saw but little per-

sonally. From the state of bodily and mental weakness to which it had pleased God to reduce him, my intercourse with him was limited to what was sufficient to convince me of that state, and his consequent inability at the time to enter upon the transaction of business. All that I heard, and everywhere, was to the same purport, to confirm the high opinion which I had every reason to hold of his piety, zeal, and disinterestedness. Of the latter, indeed, we obtained that full proof, from unquestionable sources, which has been already communicated in our Letters — a proof in every respect satisfactory, as shewing that all the emoluments which he has derived from the sale of his Testament have amounted only to 32*l.* or 33*l.* annually.

The Letters here referred to are printed in the Appendix. The Committee proceed—

Your Committee feel bound to add the concluding paragraph—

I cannot close this Report without bearing a testimony to the zeal and ability of your Foreign Agent, and my companion in this journey, Dr. Pinkerton. It would be doing an injustice to him, were I not to state my full belief, that no other individual connected with our Society could have effected so much in removing prejudice—softening angry feelings—and opening the Continent, in some degree, to the reception of the Holy Scriptures, as they are now circulated by us. That blessed object, the effecting of which is the grand design of the British and Foreign Bible Society and the desire and aim of its friends and supporters, appeared ever to engage his thoughts, employ his time, and stimulate his exertions; as it was the frequent prayer of us both, *That the Word of the Lord might have free course, and be glorified.*

Upon the whole, your Committee have felt much encouraged by the result of the visit of Mr. Sibthorp and your Foreign Agent. They have been made fully aware of the difficulties which actually exist; but they are not dismayed. Though the day may be distant, they trust it will come, when those difficulties shall yield.

The benefits which have so evidently accrued from the friendly intercourse that has been held with the principal Continental Societies in France, Germany, and Switzerland, have induced your Committee to enter into arrangements for a similar visit being paid to the Bible Societies in the North of Europe, by your Foreign Agent.

Proceedings of the British-and-Foreign and Continental Bible Societies.

We now proceed to give an abstract of the last Report of the British and Foreign Bible Society, with respect to issues of the Scriptures on the Continent; but first notice the following remark by the Committee—

In stating the issues of Continental Bible Societies, it must be understood that their Bibles, unless otherwise distinguished, are such as they themselves deem complete Bibles. Happy will your Committee be, to welcome the day when no such preliminary remark shall be necessary, and when a perfect oneness shall be restored to the operations of all Bible Societies.

This remark does not, of course, apply to the issues of the Scriptures on the Continent by any persons acting on behalf of the Society, as such circulate the Inspired Scriptures only.

FRANCE.

At a Meeting of the Committee of the *Paris* Bible Society, the Deputation learned that an edition of 3000 copies of the Bible had lately been printed, 500 copies of which were without the Apocrypha; and that, of another edition of 4000 now in the press, 1000 were likewise to be unaccompanied by these writings: so that, as the Society had previously received 1000 Bibles from the British and Foreign Bible Society, further assistance was not required. In acknowledging the grant of these copies, the Secretary writes—

Your grant will not be less valuable to us on account of the absence of the Apocrypha, since it will enable us to supply the wants of several persons, and even some of our Auxiliaries.

Subsequently to their Anniversary, the Committee in Paris wrote—

The result of our proceedings this year, throughout the whole extent of our country, is well calculated to animate our hearts with gratitude to the Author of every perfect gift. Our Society has experienced a very considerable augmentation; and we are already reaping the fruits of that holy seed which we have scattered abroad and watered, and to which the Lord has given the increase.

From the last printed Report it appears, that their distributions had reached to 77,039 copies; and that two new Auxiliaries, with 45 Branch Societies, had been added to those previously existing—together with Associations, of which the number is now so considerable as to render it difficult to speak with accuracy about them. The Report itself abounds with touching examples of the desire, on the part of many, to receive the Scriptures; and of the benefit, which has already been derived, in many instances, from their perusal.

Your Committee having had their at-

tention called to the destitution of the Scriptures prevailing among the Protestants in several parts of France, and the accounts of which have appeared in the Monthly Bulletins, they have tendered to the Committee in Paris a grant of 5000 copies of the New Testament, which has been received with gratitude.

The Anniversary of the present year was held on Wednesday, April 23d. The distributions of the Society have been 14,625; making the total, since its formation, 91,664.

The distributions made under Prof. Kieffer's superintendence amount to above 56,000 copies; being a number exceeding that of last year by more than 10,000: they have consisted of supplies forwarded to individuals or Societies, by order of your Committee.

The printing of the Turkish Bible is completed. At the conclusion of this important work, Prof. Kieffer says—

I am thankful to the Almighty for having given me the necessary strength and perseverance to complete the printing of the Turkish Bible. I have taken the greatest pains to render this work worthy of the Society which has been pleased to charge me with it: and if some faults have crept in, they ought not to be attributed to any negligence on my part, but rather to the imperfection of the works of man, whose means are so weak and circumscribed.

He has carefully corrected the sheets six times as they passed through the press, and has since read them a seventh. Dr. Henderson has also examined the sheets; and informed your Committee, that the objections to this work, formerly entertained by himself and others, are completely removed.

The Breton New-Testament has likewise been completed; and the thousand copies of it which have been printed, are deposited in the Society's warehouse at Paris.

The Syriac-and-Carshun New-Testament, and the Carshun by itself, have left the press; and the Committee desire here to record the obligations of the Society to the learned editor, the Baron Silvestre de Sacy, for the considerable pains which he has gratuitously bestowed on this important work.

NETHERLANDS.

At *Brussels*, the few valued friends of the Society, who have charge of a small depôt in that city, have quietly continued their labours; embracing various opportunities of sending copies in different directions: and their labours *have not been* in vain. In one of their *communications, it was* delightful to hear of the poor saving their small sums weekly to purchase a copy, and of some coming distances of four and eight leagues to buy. Instances of persons learning to read, simply that they might peruse the Scriptures, are recorded; and of whom there is reason to hope, that, in reading the Scriptures, they have derived lasting benefit: speaking of one such, a friend writes—

He is one of the most useful labourers in this part of the country for disseminating the Word of God: fully a third of the Bibles and Testaments which I have disposed of, have passed through his hands.

The Rev. Mr. Colany Née, from Lemé, has recently stated, that, since the year 1815, he has been instrumental in circulating 50,000 copies of the New Testament, chiefly among Catholics, in France; and that he has had the privilege of witnessing the happiest effects from this extensive circulation of the Sacred Volume.

For the use of these friends, the following supplies have been required—

300 French Bibles, De Sacy's Version.
450 Ditto Ditto, Martin's Ditto.
300 Ditto Testaments, Martin's Ditto.
200 Ditto Ditto, De Sacy's Ditto.
200 Ditto Ditto, Ostervald's Ditto.

SWITZERLAND.

At *Schaffhausen*, the Deputation were glad to find the friends of the Society willing to make a trial of 50 Bibles without the Apocrypha. The Committee at *St. Gall* have set an example, not only in accepting the offer made to them, but likewise in the active measures which they are taking to supply the wants of their Canton: they have received 600 Bibles and 300 Testaments. At *Aarau* the Society has undertaken the distribution of 300 Bibles and 400 Testaments. Important discussions were held with the friends of the Society at *Bâsle;* and the following extract from one of the Resolutions passed upon the occasion, will be heard with satisfaction —

They will most gratefully accept the 500 Bibles which have been offered them so generously, and circulate them according to the principles laid down.

In addition to these Bibles, 1000 Testaments of Van Ess's have been granted. This Society has circulated 133,331 Bibles and Testaments.

The Rev. Dr. Blumhardt, in speaking of the results of the visit of your Deputation, remarks—

Your visit has been the means of causing the people on the Continent to take a clearer view of the Apocryphal Question, to examine into the real value of those books, and to sepa-

rate them more distinctly than hitherto from the collection of the Inspired Scriptures. It is true, all the Public Papers and Literary Journals speak more loudly than ever in favour of the Apocrypha being retained. The Socinian Party, which continues still to be very strong, is particularly interested therein; in seeking, by these means, to envelop in obscurity, and to lower the idea attached to Inspiration: while the Evangelical Party, which is on the increase, dare not, on account of the consequences, suffer the Apocrypha to be given up in the Church. However, amidst this mental commotion, the Cause itself can only be benefited; and the Lord will care for it, that it be made instrumental in promoting the true interests of the Kingdom of God.

To Prof. Levade at Lausanne, there have been presented 50 Italian Bibles for distribution among Piedmontese Workmen, who are employed in considerable numbers in that city.

A fresh grant has been made of 300 New Testaments in French, to the Society at *Nyon*; and to that at *Lausanne*, founded entirely on the principles of your own, 300 Testaments and 150 Bibles have been presented.

At *Geneva* it is said—

The Committees of our Ladies' Associations have been increased and formed into suitable sub-divisions; and, during the course of last year, three new Associations have been established for the country.

From *Chur* (or Coire), in the Grisons, your Committee have been informed, that the Society is willing to receive 500 copies of Martini's Italian Bible. The Society say—

We find the principles contained in your Circular consistent; and, in this respect, we have no objection to make to them. We likewise regard the Canonical Books of the Old and New Testament as the only proper portions of the Bible.

GERMANY.

From *Koenigsfeld*, in the GRAND DUCHY OF BADEN, the Society, in returning thanks for a former grant and soliciting a new one, writes—

Oh that you could but be an eye-witness of our distributions! Oh that our respected friends in the Lord could but see the precious seed, which they are thus scattering upon our poor and dark district! Oh that they could themselves hear the blessings, which are invoked upon them from God our Saviour, when, in the name of your benevolent Society, that Book of Books is gratuitously presented to a poor Catholic or Protestant—you would all assuredly exclaim, with one voice, *Let us not be weary in well-doing!*

From a Lady at *Carlsruhe* an application was made for 2000 Testaments: some delay in granting them occurred: in acknowledging their arrival, she writes—

I had carefully kept the many Letters which I had received from Clergymen and Schoolmasters earnestly applying for New Testaments, until I might be able to supply them out of any stock which I should receive; and thus the books were so quickly distributed, that, at present, I have only a very few copies left.

Another 1000 copies were then granted: in acknowledging them, the Lady writes—

I may safely say, that most of these Testaments have been received with gratitude toward God. I would not wish to appear importunate; but if you can extend further aid, I would wish to receive a fresh supply of Van Ess's Testaments.

Another 1000 copies being given, she writes—

Shortly after their arrival the demand was so great, that they have all, within about 200, been disposed of.

On reviewing the correspondence of this Lady, your Committee can only regret that their limits will not allow them to present it entire to the Society, as it has afforded to themselves so much satisfaction. Of 200 Bibles, she writes—

They have all long since been disposed of. The certificates of the Parish Clergy, and the lively inquiries after them, prove that they are wanted.

At *Stutgardt*, the Committee of the WUERTEMBERG Bible Society considered themselves compelled, from a variety of causes, to decline acceding to the views forcibly urged by your Deputation: but 1000 Testaments and 100 Hebrew Bibles were gratefully received. From the general account of the Society it appears, that the total amount of its issues has reached 166,071 copies of Bibles and Testaments. In a Letter received from the President and Committee, after having alluded to their inability to comply with the views of the British and Foreign Bible Society, they observe—

We shall still continue attached to the British and Foreign Bible Society: we shall continue to co-operate with it; and shall rejoice in the great blessings, which the pure and unadulterated Gospel of Christ cannot fail to extend to the nations of the earth.

The SAXON Bible Society, at *Dresden*, has distributed, during the last year, 4170 Bibles and 833 Testaments: the number of its Auxiliaries has been increased, and a stronger interest in favour of the circulation of the Scriptures has been manifested in various quarters. Count Einsiedel, the President, received the Deputation with the greatest kindness; and they met the Committee, who, after considerable discussion, declined receiving Bibles without the Apocrypha: at the same time, the President, in the

name of the Committee, expressed their desire for a continuance of friendly intercourse; and stated that they would gratefully receive a supply of New Testaments, as well as of Hebrew Bibles, to be disposed of in exact conformity to the Regulations of the Society: 2000 New Testaments, 150 Hebrew Bibles, and 50 Ancient and Modern Greek Testaments have, in consequence, been placed at the disposal of the Society; and to them may be added, with peculiar satisfaction, 300 Bibles, which the President himself has undertaken to see distributed according to the Regulations above referred to. A communication has also been very recently received, from an individual, whom your Deputation conversed with when they visited that city, relative to his engaging in the circulation of Bibles for the Society: 200 Bibles and 300 Testaments have been placed at his disposal.

At *Herrnhut*, the Deputation met a hearty welcome from Bishop Fabricius, who carries on the circulation of the Scriptures as a Corespondent of the the British and Foreign Bible Society: two grants had been previously received by him; and the first, consisting of 500 Bibles, they found completely disposed of. There have been presented to the Bishop several important opportunities of extending his circulation of the New Testament; and he has accordingly requested 1000 copies of Van Ess's Testaments, which have been granted. From one of his latest Letters, the following will much gratify the Society—

Bibles without the Apocrypha begin also, by degrees, to be more inquired after. Several have said to me of their own accord, "We only seek after the Word of God, in order to gather edification therefrom: that we possess here, entire in one volume. We, therefore, thank those most sincerely who furnish us with this precious boon." Even Bible Societies, which formerly insisted on the addition of the Apocrypha, begin to apply for your Bibles for the use of their Schools. In order, however, more and more to encourage their applications, we have come to an arrangement, by virtue of which our own Bibles containing the Apocrypha are only to be sold at double the price of yours, which do not contain those books.

In BAVARIA, at *Munich*, a new edition of Mr. Gossner's Testament has been commenced; of which your Committee have engaged to take 3000 copies, as there is a very considerable demand for *this work*.

The Committee of the Central Bible Society at *Nuremberg* assembled to meet your Deputation. Since Dr. Pinkerton's last visit, its Auxiliaries have been increased from 12 to 37: its resources are, however, very inadequate, from the deep poverty prevailing among a large proportion of the people: as a proof, it is mentioned, that, when an application was made for 500 Bibles, they were only able to meet it by a grant of 56 Bibles and 100 Testaments. After some discussion, you will rejoice to hear that the Committee, in the name of the Nuerenberg Society, came to a unanimous decision to receive, as a Society, your Bibles: 1050 Bibles and 2000 Testaments have, in consequence, been most gladly granted.

At *Darmstadt*, the Deputation found Prof. Van Ess slowly recovering from an illness with which he had been previously seized. The result of the inquiries which they made as to the state of the Depository and the accounts was very satisfactory.

From the three Gentlemen, composing the Association at *Frankfort*, your Committee have received several communications, and all of an encouraging character. During the year in which they have acted for the Society, they have distributed 4437 Bibles and Testaments. To enable them to prosecute their benevolent labours, they have requested, in the course of the year, 1200 Lutheran New-Testaments, 3000 Catholic, and 500 Bibles. These supplies have been designed for distribution, first, among the Roman-Catholic Pilgrims who yearly pass through Frankfort, and among whom they have found a great willingness to receive the New Testament: on this subject they write—

Since the year 1820, the number of Testaments distributed among the pilgrims has amounted to 7932 copies: nevertheless, the districts from which they come are so extensive, that, as the poor people themselves assured us, there are several places in which only a few copies are to be met with; and the Schoolmasters, in particular, are greatly in want of them. On this account, we are adopting measures to become acquainted and correspond with the Schoolmasters; and wherever it can be done, with the resident Clergy also.

In the same Letter they further state—

Enabled by the kind assistance of your Committee, we have hitherto also satisfied the most pressing wants of several poor Congregations with Lutheran Testaments and whole Bibles..... The circulation of the Bible without the Apocrypha continues uninterruptedly: not merely private individuals receive Bibles of this description without any

objection; but they are also gladly accepted by such Clergymen as are anxious to lead their parishioners to the fountain of truth, desirous as the latter are, amidst the deepest poverty, to possess the Word of God.

Returning homeward, the Deputation passed through *Wisbaden*, in the DUCHY OF NASSAU, and called on the two principal Pastors of the town; one of whom is not inactive in endeavouring to promote the circulation of the Holy Scriptures, and has lately distributed, within a short period, several hundred Bibles: 200 Testaments have been placed at his disposal.

To the HANOVERIAN Society 500 New Testaments have been presented. From the Report of this Society for 1827, it appears that there have been circulated by it 26,490 Bibles and 3600 New Testaments: these do not include the issues of its Auxiliaries.

At *Dranfeldt*, near Goettingen, a new Bible Society has been formed: and which, while it feels it necessary, in some cases, to distribute Bibles with the Apocrypha, feels itself quite at liberty in others to distribute them without; and has itself applied for 250 Bibles and 50 Testaments.

The visit of Dr. Pinkerton to the *Osnaburgh* Bible Society, in 1825, has produced a beneficial increase of exertion: its Correspondents are more numerous, as well as its Auxiliaries. Dr. Pinkerton encouraged its friends, in case of their needing assistance, to apply to the Committee; and 100 Lutheran Bibles, 300 Testaments, with 300 Van Ess's Version, have been presented during the last year. In the neighbourhood of this place several hundred copies of New Testaments, together with a few Bibles, have been received with peculiar thankfulness. It is said by a Correspondent, that, as soon as it was known that he had the Scriptures to dispose of, his house was so filled and surrounded with applicants, that he was at a loss in what manner to satisfy them, or to induce them to have patience; and he viewed, with peculiar emotions of heart, the poor, the aged, the infirm, the cripples, and even children, coming to him for this spiritual food.

The little Society at *Pyrmont* writes—

Still the want of Bibles among us is very great, and we find it impossible to supply them out of our own funds. Pray assist us kindly with a grant of Bibles.

To the Committee of the *Rostock* Bible Society, 300 Testaments were granted in the early part of the year. In the account received of their distribution, the Secretary writes—

The Committee resolved to offer New Testaments, gratuitously, to sailors, journeymen-mechanics, servants, and prisoners, as a means of rousing and edifying them. This resolution produced a more satisfactory result than we had dared to expect: numberless applications for the bread of life, from persons in the different classes before mentioned, poured in; and we are assuredly not deceived in the persuasion, that, by means of this impulse, a better spirit has penetrated into individuals of those classes. One circumstance alone has caused me regret, that, while hundreds were delighted, and many even wept for joy on receiving the Sacred Volume, several hundreds were also obliged to be sent away in tears unsatisfied, because our small stock was quickly exhausted.

The *Bremen* Society has circulated, during the last year, 860 Bibles and 129 Testaments: thus bringing up the total of its issues to 7617 copies.

In transmitting the last Report of the *Hamburgh-Altona* Society, the late Secretary, Mr. Amsinck, writes—

We have not only, instead of retrograding in our distributions of the Scriptures within our immediate limits, actually made greater progress during the past year, but also, by a considerable sale of Bibles of our own edition, had an opportunity of promoting the dissemination of the Divine Word in distant parts. Its total issues have now reached 34,152 Bibles and 4927 Testaments.

To Dr. F. Bialloblotzky, about to return to Germany, there have been granted 100 Bibles and 200 Testaments.

The *Luebeck* Bible Society, in rendering an account of a former grant, requests 250 Bibles in small octavo; and the Secretary, in his Letter, writes—

I beg to inform you, that our Bible Society proceeds onwards, although its progress is not such as we could wish. Thus much is undeniable, namely, that the veneration for the Word of God is increasing; and that the desire to possess it, and become acquainted with it, is now more general, particularly among the lower classes.

PRUSSIA.

The distributions effected by the PRUSSIAN Bible Society at *Berlin*, and its Auxiliaries, amount now to 358,045 copies. Though it has not acceded as a Society to the wishes of the British and Foreign Bible Society, it says in its Report, when acknowledging a former grant of 5000 Testaments—

We rejoice that a connexion is thus preserved, which is very encouraging to us; whether we consider the assistance itself which we have received, or whether we consider that our participation in those active proceedings is ensured, by which we remain

united with the great chain of Bible Societies spread over the whole earth.

On the subject of circulating Bibles without the Apocrypha, Mr. Elsner, after having given several striking extracts of Letters from his Correspondents, stating both the desire to have the Bible and the inability of the people to purchase them, writes thus—

You see that your precious gifts find both ready hands to circulate and willing hearts to receive them. In almost all the Auxiliary Societies, I am acquainted with one or more individuals, who will zealously attend to the distribution of these Bibles. I really think the Bibles (1000 copies) without the Apocrypha will be all circulated within four weeks after their arrival.

The Deputation met the Committee; and while, on behalf of the Prussian Society, these Gentlemen declined, as a Society, to circulate Bibles without the Apocrypha, the following important Resolution (among others) was passed—

That the Bibles without the Apocrypha, offered by the British and Foreign Bible Society, be entrusted to certain Members of the Committee as a Depositum of the said Society; and, by them, as the Depositaries, the said Bibles be circulated gratis, or at the reduced or full price, to such persons as expressly desire to be furnished with the same.

Your Committee were recommended to place at the disposal of the Depositaries to be appointed, 1000 German Bibles, 3000 German Testaments, and 350 Hebrew Bibles, which has been cheerfully done.

At Berlin, the Deputation met with the Rev. Mr. Gossner, now a Protestant: and, as he was desirous of a supply of Bibles for several parts of Pomerania in which he had been travelling, 300 copies were placed at his disposal. An edition of the Polish Testament for Protestants being very much wanted, 5000 copies have been ordered to be printed, under the superintendence of three Gentlemen at Berlin.

At *Halle*, the Deputation were encouraged by finding the views of Prof. Tholuck nearly congenial with those of the Society. At *Leipzig*, Professors Lindner and Hahn willingly agreed to receive 200 Bibles. At *Wittenberg* they saw Dr. Heubner, who mainly accords in opinion with Prof. Tholuck, and who consented to receive 100 Bibles and 300 Testaments. To the Society at *Buntzlau* there have been presented 600 Testaments; and, to an individual who has engaged to circulate them, 100 Bibles. The *Leignitz* Committee having requested help, have received 500 Testaments.

Though your Committee have not been called upon to aid the *Posen* Society, they cannot withhold the fact, that its Auxiliaries have been increased from 20 to 54. At *Warsaw*, the Rev. Mr. Becker has distributed 2177 copies. In the contemplation of further journeys among the Jews, he has requested 400 Hebrew Bibles, and 50 Hebrew Bibles with the Hebrew Testament, to be forwarded to Riga and Odessa: in acknowledging this grant, he observes—

If the sense of the Word of God is hid from the Jews by the Rabbinical explanations always closely joined with it, it is certainly a twofold benefit to them to give them the Word of God, and to give it without these explanations. As to the readiness of the Jews to receive the Word of God without the commentaries of their Rabbies, this is indeed very great, of which I might give many instances.

From another Missionary, connected with the London Society for promoting Christianity among the Jews, applications have been received for Polish Bibles and Polish Testaments: 200 have been given. In one of his Letters, the Missionary observes—

The Romanists begin to manifest a desire to see the Bible: instances are known of individuals among them coming 40 English miles for a copy, and who have been obliged to return without it. Many Romanists, and even Jews, where I have lately been, have been converted by simply reading the Scriptures.

At *Memel*, the Society has appointed three Gentlemen, who will undertake the distribution of Bibles upon the terms of the Circular; and 300 copies have been confided to them: 250 had been previously voted to three individuals of this city.

The *Dantzig* Society has distributed, during the last year, 534 Bibles and 629 Testaments; making a total, from its formation, of 12,980 copies.

The *Stettin* Society has undertaken to attempt the circulation of 100 Bibles.

The *Weserland* Society having enlarged its exertions, has been aided by a grant of 300 Testaments; and, to the care of an individual, 100 Bibles have been committed.

To a Missionary in *Glatz*, there have been afforded 100 Bibles and 250 Testaments; and to another, in *Detmold*, 100 Bibles and 200 Testaments.

That the Berg Bible Society at *Elberfeld* may meet its numerous demands, it has been presented with 500 Testa-

ments. It has applied likewise for more Bibles: 50 have been granted. In a recent communication, the Committee observe—

The Lord is with our Bible Society. We have had an accession of several Auxiliary Societies during the present year; among which, that of Duesseldorf signalizes itself by its activity.

The *Duesseldorf* Committee have been particularly active in supplying the Barracks within their sphere, and have asked for more aid; which has been most cheerfully afforded, by a grant of 500 Bibles and 500 Testaments.

At *Cologne*, about 40,000 copies have been distributed since the formation of the Society there. They have asked, at various times, for 1450 Testaments and 300 Bibles: through this channel, 100 Bibles have been transmitted to Dr. Nebe, at Wetzlar. The Society seems to continue to be animated by an excellent spirit. In asking for further supplies, it says—

It has been our main object, in the past year, to distribute Bibles in the Barracks: for the coming year, channels seem opening to us in the districts of the Saar and the Moselle. We are not able, by our own strength, to draw the mighty net: come to our assistance . . . . Our intention is fixed, as hitherto, to proceed, working with one hand, while we raise the other in prayer to God, that He may vouchsafe His blessing to our labours.

The Society at *Neuwied* was among the first to accede to the wishes of your Committee. The Committee have experienced no obstacles in the circulation of Bibles without the Apocrypha: the prevalence of the Reformed Religion in this quarter greatly facilitates such circulation. They have a prospect of largely extending the sphere of their exertions in the Duchy of Nassau; and they have commenced active investigations, and obtained such results as to lead to a demand for 1000 Bibles and 500 Testaments: they have expressed their unmoved determination to continue to act upon the principle which they have avowed. Of the results of this Society's operations, your Deputation observe—

It is gratifying to find that every family within the sphere of its operations, which includes 44 Parishes, either is supplied, or is in a course of being supplied, with a copy of the Scriptures.

At Neuwied your Society has lost, in the death of the Rev. Mr. Treschow, a friend who was deeply interested in the prosperity of the Institution; and whose visits to the Auxiliaries, while residing in England, are still remembered with satisfaction by many. The consolations of the Bible seem to have been richly vouchsafed to him during his last illness.

The *Kreutznach* Society have requested, as a beginning, 25 Bibles; which, together with 300 Testaments, they have received. The Society seems to occupy its post with considerable diligence.

DENMARK.

Through the *Sleswig-Holstein* Society there have been distributed, in the Duchies of Sleswig and Holstein alone, during the course of the year 1827, 4324 Bibles and Testaments; and the total number of copies of the Sacred Volume issued by it, in the twelve years of its existence, amounts to 47,946. The total issues of the DANISH Bible Society at *Copenhagen* have been 142,310 copies.

From *Iceland*, a Table has been transmitted, from which it appears, that there have been editions of the Bible printed for Iceland in 1585, 1644, 1728, 1740; and, lastly, at the charge of the British and Foreign Bible Society, in 1813: and, of the New Testament, in 1540, 1609, 1728, 1807, and 1813; the last two at the expense of the British and Foreign Bible Society. Of the Bibles printed by the aid of this Society, there have been 2771 distributed: of the Testaments, 5881: and the Letter, accompanying the Table, states, that there is reason to believe that not a single family is unprovided with a copy of the Sacred Volume. Of the former editions, 1357 Bibles were found in existence, and 2626 Testaments; of the last editions, 875 Bibles and 2609 Testaments yet remain undistributed.

SWEDEN.

The SWEDISH Society, at *Stockholm*, has circulated, during the past year, 3447 Bibles and 17,718 Testaments; and the subscriptions of the year have exceeded those of any preceding year. In the latest communication it is said—

The past year has proved the interests of our Bible Society to be increasing in this country, and this year already has continued the same rejoicing experience: so that we found ourselves obliged to increase printing not only New Testaments, but even Bibles, beyond our expectation.

The Report of the *Gothenburg* Society states, that there had been distributed in the whole 50,876 copies. Bishop Wingard writes—

The want of Bibles in some parishes is nearly supplied, and a worthy use made of the Word.

The Swedish New-Testament, printed in London, has been greatly approved by the Bishop of Lund; and to meet such demands for the Swedish Bible as your Committee anticipate, an edition has been commenced in London, of which the Rev. Mr. Waehlin, Chaplain to the Swedish Embassy, is the editor. For the benefit of Norway, it has been resolved to print in London an edition of 5000 copies of the Danish Bible, from the edition of 1744: this work is now in the press, under the superintendence of the Rev. C. Rahmn.

A grant of 1000 Testaments to the Rev. Baron Carlos Von Buelow was mentioned in the last Report: no sooner had these arrived at Stavanger, than he was most earnestly entreated to spare 500 of them to the Rev. Mr. Lange, to whom numerous and urgent applications had been made. M. Von Buelow writes—

The 300 New Testaments which I brought to the Rev. Mr. Lange, and the 500 which he got from me, and 400 which he got from Christiania, and the 500 that I had, are all sold or distributed: I have orders for more than 350 copies. I have not given away gratuitously above 30: the others have been paid for according to circumstances.

Mr. Lange writes—

A desire to possess and read the Word of God manifestly increases every day among us.

Speaking with reference to a proposed tour, Mr. Von Buelow says—

I entreat the Committee of the British and Foreign Bible Society to give ear to my solicitation, and afford me this most precious means of life to these poor hungry souls. If I could get 2000 New Testaments and 1000 Bibles before the month of April, I hope I should be able to undertake this tour.

The Bible not being ready, your Committee have not been able to do more than grant the 2000 Testaments: to them, indeed, they have added another thousand copies, on the earnest solicitation of the Continental Society. To two other individuals in Norway, both of them natives of that country, 600 Danish Testaments have been confided.

RUSSIA.

The friends of the British and Foreign Bible Society cannot but most sincerely rejoice in the intelligence communicated to your Committee by the Rev. Dr. Paterson, and contained in the following extract of a Letter which he has received from St. Petersburg—

Last night Prince Lieven sent me word that His Imperial Majesty, our beloved Emperor, had confirmed the establishment of a Protestant Bible-Society, for supplying the Protestants in Russia with the Scriptures. Prince Lieven is appointed the President; with liberty to choose and name three Members of Committee, who, together with the Prince, the Lutheran Bishop, and a Clergyman of the Lutheran Church, are to organise the Society immediately. There are 20,000 copies of the Scriptures ready for distribution, and we have 13,000 rubles in the bank.

Dr. Paterson has likewise communicated to your Committee an affecting Letter which he has received from Archbishop Tengstroem; detailing the account of the dreadful fire which has taken place at Abo, and which has consumed nearly 900 of the 1000 houses of which the city is composed. Eleven thousand inhabitants have been left without house or home. The Archbishop writes—

It grieves me to the heart to inform you, that all the Bibles and Testaments, and other property, including the stereotype plates for the Bible, belonging to the Finnish Bible-Society, have become a prey to the flames, to the amount of 7000 rubles; and thus Finland has at once been deprived, and that for many years to come, of all access to that light and comfort which the Bible alone can afford.

The assistance which Dr. Paterson has proposed is a grant of 500 Swedish and 2000 Finnish Testaments: the Swedish have been cheerfully granted; but, in consequence of there being none of the Finnish in the possession of the Society, it has been resolved to print an edition of 5000 copies, and measures are in progress for that purpose.

Your Committee cannot refrain from expressing an earnest hope, that the Comforter may, by His Word, pour into the hearts of these sufferers abundant consolations.

ITALY, SPAIN, AND PORTUGAL.

Such opportunities as have presented themselves for introducing the Scriptures into various parts of Spain, Portugal, and Italy, have been gladly embraced, and your Committee rejoice in saying that these opportunities are upon the increase: former friends have continued their assistance; and, in other places, new ones have appeared; and the communications which have been received, give satisfactory proofs, both of the gratitude with which the copies of the Scriptures have been received, and of the benefits likely to accrue from their circulation.

The unanimous judgment of the Corresponding Committee at *Gibraltar* dif-

fered from that of the Society at home: but they state—

Yet this Committee will circulate for the British and Foreign Bible Society, so far as may be found practicable, the Scriptures, in conformity with the existing Regulations; being fully prepared to rejoice, if, contrary to their fears, the Spaniards shall be found willing to accept the unmixed copies of the Scriptures, when they shall have learned that they can obtain no other.

Applications having been made from the interior from Friars and Clergymen, 100 Spanish Bibles, 50 Italian, 50 Portuguese, and 50 French have been forwarded to these friends: they have remitted 31*l.*; and the Secretary writes—

From those respected individuals who have sold the copies, I learn that various instances have occurred in which inquirers have manifested a very decided eagerness to possess them.

ROMAN CATHOLICS.

Your Committee regret to state, that the valuable Agent of the Society, Dr. Leander Van Ess, though materially recovered, is far from being re-established in his health. The Letters, however, which have been addressed to him from his Correspondents, have been regularly forwarded, and brought under the consideration of the Committee. The application for New Testaments have been numerous, and deeply affecting: they bear satisfactory evidence of a real desire to possess the Sacred Volume, while, at the same time, they depict the deep poverty of many of the applicants. The following are a few specimens.

— I am applied to by so many Catholic Schoolmasters and Clergymen for your New Testaments, and so many peasants who are anxious to possess the Word of Life come to me for them, that you must not take it amiss if I again intrude upon you with the request to send me at least 400 copies, if you possibly can. Great is my joy and consolation, during my visits to the poor people on a Sunday, to find them engaged in reading the Bible! Many are the cheering proofs which I have met with, of the effects of the Word of God on the hearts of those benighted, but docile people. Let me entreat you to send me a supply of New Testaments without loss of time.

— The cases, containing 3500 New Testaments, are at length all safely arrived. Even if other causes were wanting, to which I do not willingly refer, those already specified are fully sufficient to impede the moral and Christian improvement of the inhabitants. The religious state of this district is, in general, lamentable; and I do not exaggerate when I assert, that, with some, the knowledge of religion does not extend beyond the fingering of their beads. It is, therefore, a country which very particularly stands in need of the kind considerations of Christian Friends; and I firmly believe that the circulation of New Testaments will produce glorious fruits in it. Several to whom I have given this Sacred Volume have candidly owned to me, that I could not have made them a more valuable present; and stated that they frequently employ half the night in reading it, and every leisure moment which they have in the day. Others, who, from not knowing how to spend their time usefully, were in the habit of frequenting the taverns on Sundays and Festival Days, have been so impressed by the Word of Life, that they now remain at home and read it in the circle of their families. May God be pleased to continue His blessings to the benevolent Bible Society!

The Royal Catholic Ecclesiastical Council in the Kingdom of Wuertemberg has made a fresh application for 10,000 Catholic Testaments. The following passage from the Letter will shew the class of persons for whose use they are designed.

It is true, the Catholic Schools have twice received a considerable number of New Testaments through your kind interference; but the Royal Catholic Ecclesiastical Council are desirous that this book should be placed in the hands of the scholars frequenting the Sunday Schools, between 14 and 21 years of age, as the best means of grounding them in true religious knowledge; and that it should also be given to a higher class, regularly visiting the school during the week, as a book for instruction and reading. The number of copies already belonging to the schools is not half sufficient to supply every two scholars with a Testament: should you, therefore, be able to intercede with the British and Foreign Bible Society to furnish our Catholic Schools with an additional number of 10,000 New Testaments of Van Ess, it would be conferring on them a great benefit; and the Catholic Ecclesiastical Council would not only gladly undertake the distribution of them, but consider themselves highly indebted both to you and to those who promote the Sacred Cause.

Among the Correspondents of the Professor has been the Countess of Reden, President of the Buchwald Bible Association, who has earnestly entreated 1000 Testaments. She writes—

One of the most encouraging features, which has marked our operations during the latter years, is the anxiety which we have discovered among the Catholics of Silesia to read and to possess the Sacred Scriptures — yes, to possess, individually, that treasure which alone yields solace in life and in death. In particular, the religious sensation, which has been awakened among our brethren in my immediate neighbourhood, who, till now, have been kept in darkness, is strong and powerful; notwithstanding the severe interdict of the Bishop, and the persecution of some of his Clergy, who deserve our sincere pity.

To meet these and many similar demands, your Committee have been called upon to order from the printer at Sulzbach two editions of 20,000 copies each. The whole number of Bibles and Testaments issued from the Depository at Darmstadt within the year has been 37,050; and these have been sent into between sixty and seventy different places: from many of them, returns of the distribution have been received already, together with small sums of money which have been paid for the copies.

Your Committee will close this account of their Agent's proceedings, by expressing their earnest hope that He, to whom belong the issues of life, may be pleased to restore him to health and vigour, that he may still prove, what so eminently he has hitherto been—a blessing to multitudes: for many there still are, who stand in need of the Scriptures; and who at present have none to look to but him, or who rather have none who will diligently care for them, either in exploring their wants, or, on hearing them, in transmitting the knowledge of their existence to the Society.

Western Africa.

Liberia.

AMERICAN COLONIZATION SOCIETY.

MR. ASHMUN, the Society's Agent in Liberia, gives, at the latter end of last year, the following view of the

Internal Improvement of the Colony.

The dry season is but just settled. Four new decked schooners have, however, been already built, fitted for sea, and actually gone abroad under the flag of the Colony: three more of the same description, all new, will follow in a very few weeks; and these exclusive of three more decked vessels and a variety of open coasting craft, before in use. Most of these vessels have been wholly built at Monrovia, of country materials; except iron, copper, pitch, and cordage.

We have, the present year, succeeded in the introducing cows into the Colony from the interior: formerly they were prohibited, and male cattle only suffered to be sent to market. It is but a few months ago, that the Colony had no others, except the produce of a cow brought from Sierra Leone in 1822: we have now, in all, fourteen; and begin to get milk in considerable plenty. Monrovia has a butchering establishment, which slaughters never less than two bullocks weekly; sometimes four, and even more, when beef is in demand. We have a path open, about 120 miles towards the north-east; by which we receive as many bullocks as we choose to order.

There is one team of small but good oxen in use; and several others are now breaking in, and will shortly be serviceable. And we have, at length, succeeded in possessing ourselves of that invaluable animal, the horse: Francis Devany deserves the credit of introducing the first, a vigorous steed, a few weeks since: several others are now ordered: the path from the interior direct to the Colony, by which horses will hereafter be brought into it, is at present too difficult to allow them to pass.

While on this subject, permit me to enumerate the different species of domestic animals and products, rearing; and which, we have reason to expect, will ever hereafter be had in the Colony in the greatest plenty. If not, it is certainly not the fault either of climate, seasons, or soil; but must be wholly chargeable on the indolence of the Settlers.

Of Animals, we have horses, cattle in abundance, sheep, goats in abundance, fowls, ducks, geese, guinea-fowls, swine in plenty: asses are lately introduced. Fish are no where found in greater quantities. Fruits are, plantains, bananas (reges frugum) in endless abundance, limes, lemons, tamarinds, oranges, sour-sop, cashew, mango, twenty varieties of the prune, guava, papaw, pine-apple, grape, tropical peach, and cherry. Vegetable are, sweet-potatoes, easily raised, and the crop abundant—cassada, the chief edible root of the country, grows almost without culture—yams, not so easily raised, but a better vegetable, beginning to be in plenty—cocoa, a root easily grown and nearly equal to the yam—ground-nuts, sowed often in rice-fields, very prolific—arrow-root, easily made, nutritious, but best for sale—egg-plant, grows, once planted, without culture, very prolific—every variety of beans, and most sorts of pease—cucumbers, indigenous—pumpkins, the several varieties succeed well. Grains are—rice, the staple; several crops by way of experiment the past season: it is a sure crop, but requires assiduous care—Indian

Corn does not succeed well: there is something unfriendly in either soil or climate; supposed to be the too great heat of the climate—Millet, and Guinea Corn, easily raised, but little cultivated: their place is supplied by the rice of the country. Coffee, of an excellent quality, and abundantly sufficient for the wants of the Colony. Pepper, of three varieties, of which either is equal to the Cayenne.

The food of labouring people in the Colony consists chiefly of the various preparations of rice, palm-oil, beef, coffee, fowls, goat's meat; cassadas, plantains, and sweet-potatoes. Of all these articles, there are, and we trust will ever hereafter be had, the greatest abundance: but, hitherto, yielding to the force of habit formed in America, most of the Colonists have, perhaps too liberally for their own interest, indulged themselves with flour, corn-meal, butter, lard, pickled beef, fish, pork, and bacon—a very large amount of all which is consumed every month, and I fear monthly becoming larger.

Four Classes of Colonists.

Mr. Ashmun thus describes the various Classes of Settlers in the Colony—

The Older Classes of Settlers, fixed in comfortable dwellings and surrounded with their little cultured premises, are variously and in general successfully and actively employed, in the coasting commerce and the country trade; either through the factories or at home: to this they add, as a source of profit, their transactions with trading-vessels; and several of them the exercises of their mechanical trades. Most of the mechanics of long standing have from four to ten or twelve apprentices and journeymen working under them: to the same class is restricted, in the first instance, the benefit of nearly all the public money expended in the Colony; whether in the payment of salaries, job work, or building materials: they are now beginning to add both to their comfort and their independence, by agriculture. Belonging to this class of Settlers, is to be found nearly all the trading capital, and much the greatest proportion of the whole wealth of the Colony; and it comprehends more than half of its entire population.

A Second Class, estimated at one-third of the population, have, after an exhausting effort, just placed themselves in their new—some, even not yet quite finished—houses; and are completing, with great zeal and solicitude, the improvements on which the titles of their lands depend. Many, having large families to support while thus burdened with the severe labour of subduing a piece of forest land and erecting houses, and very few bringing with them a spare dollar, feel the pressure of their circumstances, at this period, more sensibly than at any other perhaps in their lives: earlier, they received a little weekly aid (and a little, in an industrious and thrifty family, goes a long way) from the public store: later, they will have emerged into a state of comparative independence and ease—having houses over their heads, a title to their lands in their pockets, cleared and cultivated inclosures about them, and generally a healthier habit of body from a longer residence in the climate. But, at the stage of which I speak, Settlers are in want of all these comforts and helps; and are obliged, by their own incessant exertions, to create them all. Many of this class live, slenderly fed, slenderly clad; and, not seldom, while the pressure lasts, indulge despondency: and some of them even complain, that, for ideal privileges, they have abandoned many substantial comforts in America. I do what I can to sustain their resolution in this emergency—encourage special industry or merit, struggling with too many difficulties at once, by a little seasonable relief—give them the refusal of certain little jobs and contracts, which promise to pay them best—and, to their credit be it said, few are found ungrateful; and few but acquit themselves in this season with much credit, and, as the reward of their perseverance, look forward, in a few months, to an easy and respectable establishment in the Colony.

The Third Class consists of Settlers not a twelvemonth in the Colony. Most of these are yet in the public receptacles and in rented houses. Imperfectly inured to the climate, they are incapable of severe labour—receive, for the early part of the period under consideration, a little rice, tobacco, &c. from the public store, weekly — labour moderately, on their own lots, and in preparing shingles, &c. for their future houses—hire themselves, as journeymen, or labourers, to the older Settlers—or employ themselves in preparing lumber, lime, stones, &c. for sale.

To these may be joined a Fourth Class, not quite useless to the Colony, but altogether so to themselves — men and women of too little forecast to see a month into the future, or care for any other part of their lives except the present hour. They lose their lands, because they never feel the necessity of taking measures to secure them, till it is too late: they never build houses, because a house can, for the present month, be hired much cheaper than they can build one. All the incurably lazy of the Colony, of course, muster in this class; but not a few, from a blind and constitutional improvidence, are referred to it, who labour hard the year round, but know not how to use their industry for their own benefit.

Anticipations of an Americo-African Empire.

It will be seen from the following statements, made at a late Meeting of the Society, that our American Brethren begin to anticipate the colonizing of the whole South-Western Coast of the African Continent by Americo-Africans.

Cape Palmas is that part of Africa where the coast, after pursuing a course due east and west from the Bight of Biafra, bends off in nearly a north-west direction; and, passing by Liberia, continues in an almost uninterrupted line to Cape Roxo. The Island of Bulama, in the mouth of the Rio Grande, is near the other extremity of the south-west coast, within a short run from Cape Verde, and one of the points of the coast most easily made by vessels sailing from this country.

By possessing Cape Palmas, we should hold the commercial key of all the south coast of Africa, and the countries immediately in the interior, down as far east as the Bight of Biafra; and a Colony there would, in a few years, become a great Depôt for all the articles of foreign produce and manufacture, which would be required by inhabitants of the nations eastward of the Settlement. This will be the effect of a physical cause, which is certain and unchanging in its operations: the trade winds, pursuing the general outline of the African coast, render a return northward from the east of Cape Palmas, along the coast, extremely difficult at all seasons of the year; and more particularly so in the rainy season, when the difficulty of taking observations and the numerous and varying currents prevent vessels from knowing their exact situation, and expose them to the constant danger of shipwreck: from Cape Palmas, or any point to the northward, it is comparatively easy to return to Cape Verde, and so home, at all times; but, Cape Palmas once passed, the danger and difficulty commence, and a disastrous shipwreck or a shattered and ruined vessel is too often the consequence of a return voyage from a point eastward of it. Were a Settlement made at Cape Palmas, it would, like Monrovia, soon become the resort of the surrounding nations; and merchants would prefer leaving their goods at such a market, to running the risks of proceeding further eastward, even with the hopes of enhanced profits: paths would first be made—highways would take their place—until the uncivilized nations of the Ivory Coast and Gold Coast, passing by the feeble Settlements of Cape Coast and D'Elmina, would resort to meet civilization at the nearest point of safe approach, the Americo-African City at Cape Palmas: a great and prosperous trade would be the consequence; and the facilities of gain would soon fill the New Settlement with industrious inhabitants. Besides the commercial advantages of Cape Palmas, its road and anchorage are said to be the best between Mesurado and the Voltu; and the surrounding country is fertile, intersected with numerous small streams, fit for the erection of mills. Being the southern extremity of the south-west coast, it will form also a natural boundary to that Empire, which we all hope will one day arise in Africa.

The other position is the Island of Bulama. This island is seventeen miles long and nine wide, rising gently from the shore to a considerable elevation in the centre: the harbour is one of the best on the whole line of African Coast, and the great rise of the tide offers every facility for the erection of mills: the fogs are less heavy than further down the coast, and the rainy season is a month shorter than at Cape Mesurado. In 1793 it was taken possession of, by a Company of English Merchants; but the dissolute character of many of the Settlers and their want of common care of their health produced a sickness, which caused the ultimate abandonment of the island. Since that time, it has remained unoccupied and unclaimed by any civi-

lized power. The Rio Grande, in which it is situated, runs through the richest and most fertile part of Africa: the country visited and described by Park lies upon its waters: the sources of the Senegal and the Gambia are within a few days' journey of its head; as are also the head waters of the St. Paul's, on which we already have a Settlement. Besides this, the Mysterious River of Africa, whose very existence was so long a matter of doubt, and whose mouth has hitherto defied search and baffled curiosity, is known to flow not far distant from the sources of the Rio Grande; and would pour its own wealth, and that of its tributaries, through this last channel, if we possessed a Settlement upon it. Vessels sailing from America always make Cape Verde, and, from thence, Cape Roxo: then, gaining a sufficient offing, they bear up for Liberia: a Settlement, therefore, at Bulama would materially lessen the length and difficulty of the voyage to our African Colonies; and, from the greater similarity of its climate to the climate of the United States, would be the best spot for those emigrants, who, coming from north of the Potomac, are less able to bear the heats and fogs of an African atmosphere, than their southern brethren. Between Bulama and Liberia is the Colony of Sierra Leone; which the utter impossibility of sustaining, unless at a great expense of life, will ultimately cause the British to abandon—and which, even if it is not abandoned, must become a part of the Americo-African Nation, as the increasing Settlements of Liberia and Bulama enclose and embrace it. Once firmly fixed on the waters of the Rio Grande, we may deem ourselves in possession of those of the Senegal and the Gambia; having dependent on our trade the nations near the head of the Niger—and, if the supposition as to the course of the St. Paul's be correct, enjoying an easy inland water communication with the present capital of our possessions.

From the Senegal to Cape Palmas will then be our own: and we have only to cast our eyes upon the map, to see the admirable frontier which will be thus formed for our possessions—a frontier including the mouths of the rivers Gambia, Rio Grande, Nunes, and Pongos, Sierra Leone, Cape Mount, Liberia; and last and among the most important, the Kroo Nation, the native seamen of Africa — a frontier, easy of access from this country; and affording, in its rivers, roadsteads, and harbours, facilities for the most extensive commerce.

It may be said, that a jealousy of the advantages at which we are grasping, and which, if we proceed, we shall obtain, will cause the interference of other nations; and that the Senegal, the Gambia, the Rio Grande, and Cape Palmas, will be previously occupied or wrested from our hands; that other Settlements than those of the Free Blacks of America, other flags than the stripes and cross of the Colonization Society, will wave upon this coast. But where is the flag of Portugal, the flag of France, the flag of Holland? These flags, if they wave at all, wave over a few tottering ruins—the mouldering tomb-stones of the soldiers who landed and settled beneath these banners, and who found their graves ready yawning to receive them in the first moments of their arrival. Where is even the flag of England? It waves still at Sierra Leone; but that Colony is one great lazar-house for the Europeans who visit it. Yet Portugal, and France, and Holland, and England started in the race with high hopes, and appeared determined on success. Nature, however, was opposed to them: their population sank before the climate of Africa; and the consequence was, that the Settlements were soon abandoned, or weakly and unprofitably, and I may say cruelly, maintained. This can never be the case with our Emigrants and our Settlements. Had the climate of America been to the pilgrims, as that of Africa is to the French or Portuguese, or to the White Man, no matter what his nation or country, America never would have been settled. We are about to pour forth, from America to Africa, pilgrims, to whom the climate is as genial as was that of New England to our forefathers—pilgrims, too, urged on their way by motives more strong, by far, than those which brought our ancestors to America. Those who will be OUR Settlers in Africa are returning to their fathers' homes; and, believe me, the puny and sickly Colonies, which the jealousy of any nation under the sun may establish in Africa, will never be able to compete with or to stand before the healthy and vigorous population, which will be transplanted from our shores. The White Man must become tired of filling the vacancy, which death makes

among his fellows; and the deed of colonizing Africa will fall, where Heaven has appointed it to fall, on the Free Coloured People of America. Talk not, then, of any European Nations holding the mouths of the rivers emptying round the great Cape of Western Africa; — give us but the possession of a communication with their head waters, by means of a Settlement on the Rio Grande, and the elastic pressure of our Coloured Population will ultimately exclude all other people. This advantage consisting in the physical constitution of our emigrants, is one which will enable us to carry into effect any operation in Africa, which the Society may deem it fit to commence.

India within the Ganges.

CALCUTTA.

Native Representations of Christian Exertions.

THE following extract from one of the Native Papers published at Calcutta, will shew the manner in which its readers are taught to view Missionary Exertions: —

A recent Periodical, entitled The Missionary Herald, says that there has occurred a great impediment to the conversion of the Hindoos to Christianity, which is this — those Natives, who become Christians, are invariably excommunicated from caste, and are therefore debarred by their law from all kinds of inheritance. The Missionary Gentlemen appear to be of opinion, that the number of their converts would soon multiply if this obstacle were removed: but we assert, that they are much in the wrong, if such be their opinion; for intelligent and respectable Natives, whether they expect inheritance or not, are always strangers to the efforts of the Missionaries, although they have for so many years spared no pains in preaching the Gospel, on the public roads and elsewhere, and distributing Religious Tracts at a considerable expense; and those few, over whom they have triumphed, are the scum of society, and from the lowest and most ignorant classes of the people, who might be prevailed upon to do any thing, as a blind man may be dragged any way which the leader pleases.

In the same Paper, the following caricature is given of what passed at the India House on the subject of the Burning of Hindoo Women; our readers will have seen the facts stated at pp. 244, 245 of our last Volume.

On the 28th of March of the present English Year, in a Meeting of the East-India House in England, one Mr. Poynder made a proposal to put a stop to the Burning of Widows; and it was his wish that authority should be vested in the Bengal Government, wholly to abolish that practice. Against this proposal of Mr. Poynder, Colonel Stanhope observed, "We need not meddle with the religious practices of the Hindoos: this custom has been in vogue among them for a long course of time, and what necessity is there at present for its discontinuance?" Four or five other persons, Directors of the Meeting, were of the same opinion: two only endeavoured to have the practice abolished; and the subject was therefore postponed, to be considered at some future Meeting.

We are divided between joy and regret on hearing this news: we are exceedingly glad, that any measures for the discontinuance of concremation were prevented by Colonel Stanhope and other Gentlemen of his opinion; and we feel sorry, that there should be any Gentlemen inclined to interfere with a custom which is consonant to our Shasters, and which we have practised for a great length of time without interruption. As we trust that our religious institutes will never be opposed while we are under the subjection of the equitable and glorious King of England, we imagine that the subject of abolishing concremation, which has been now stopped, will not be agitated again.

It is observed in a Calcutta Paper—

In these remarks, the main point at issue is taken for granted, and the Suttee is held to be a "religious institute" sanctioned by the Shasters. This doctrine has been ably impugned by Ram Mohun Roy and others; and the practice of concremation has been stripped of the sanctity which the Brahmins have been attempting to throw around it, as taught in their Sacred Books.

BURDWAN.

CHURCH MISSIONARY SOCIETY.

Extracts from the Journal of the Rev. W. J. Deerr.

June 20, 1827—I went out to preach; and

on the road in Nulpore, near our premises, met a large number of people who had come together to see a dance. Their minds did not seem to relish what I mentioned to them of the Gospel. There were some dissatisfied persons among them, who were formerly employed in our Schools, who made quibbling objections; but I was pleased with the confession which they made before others—that the Gospel was an excellent book; and that no fault could be found with it; "but," added they, "who can keep the precepts which it contains?"

June 22, 1827—Several people, of a village called Bundyr, came and begged very hard that their School might be opened again. I spoke to them on the leading points of the Christian Doctrine, comparing it with their vain ceremonies. With their mouths they argued, but their features expressed evidently unpleasant feelings. A Priest of a village near our Mission Premises was among them, whose features expressed great bitterness: his remarks to the people, on whatever I said, were merely—"Thus the Sahibs say"—"This is their opinion"—"They do not believe our Shasters." This Priest may be taken as a specimen of the Brahmins in general; for, in this sly way, they turn the hearts of the unthinking aside. However, their wish for a School was so great, that they said—"If the Sahib cannot go such a distance to visit the School, a Sircar with the boys will come on Sundays here to attend instruction." This is a proof what perseverance may effect in time: when I first introduced a copy of the Gospels into the Schools, it was kept in the Schools for several months before they would touch it; and now they offer themselves to attend instruction for the sake of getting a School.

June 23—I proceeded on to Jugut-Bir, a very populous village. The people were sitting in the bazaar, their daily business being over. I was immediately surrounded with a a great number; and had heartfelt pleasure in speaking to them, they were so docile and full of attention. I addressed them—"Good folks, I am come to tell you of the glorious perfections of our God and Creator; how good, just, and kind He is; and how much He loves you. God has commanded in His holy Word to make known to His creatures His love and His glorious name, and the way of salvation which He has provided for them: for thus it is written: *Go ye into all the world, and preach the Gospel to every creature.* In virtue of this command I am sent to you." During the whole Discourse I observed no unpleasant feeling; but, on the contrary, they seemed to relish the good news, particularly when I mentioned the dying love of our Saviour. They asked who He was; and this gave me occasion to speak more fully on the consequences and benefits which arise from receiving Him. Some asked when I would come again; and several begged me to let them have a School.

I am fully impressed with the conviction, that the appointed time of sowing is come, and the door for introducing the Gospel fully opened. Here, in Burdwan, the Gospel has been quietly introduced and read for several years: its savour has been gently pervading the mass of the people: although they are not fully acquainted with its contents, yet so much is spread about, that they think it is a good and holy book, and therefore at least worth their time to hear of; whereas, in the beginning, when I came up to Burdwan, they used to say that the Sahibs had no religion at all: which must have been a common report, else the idea that the Sahibs were the predicted Mlechabatars, who shall put an end to all religion, would not have spread so generally as is the case. Thus the disseminating of the Gospel has undoubtedly raised the character and estimation of the Europeans; for even the most uncivilized would feel an inward disregard against a Nation which is supposed to be void of religion. In making the remark above, that the people think it worth while to hear the Gospel, I mean not to say that this is general and without exception: I wish not to omit, that a great deal of curiosity is also often the motive which induces them to hear what the Sahib has to say.

June 24: *Sunday*—In the evening I went into the town of Burdwan, to converse with the people. I scarcely stopped, when I was surrounded with a large crowd. From people living in this town, more sensible remarks might have been expected than was the case; for they mentioned the very trash of Hindooism, as the means by which they hoped to obtain salvation: they added, "A man may have committed whatsoever he will, the glorious name of the Debtas is so sufficient, that the mere pronunciation of it is quite enough to extinguish all sin." I replied, "You may then do whatsoever you please." The illiterate part of the company was sensible of the force of this remark; which was visible by a mild smile. I continued, "On receiving our Saviour Jesus Christ, a man must depart from iniquity; the reception of Him, and the forsaking of sin, are never separated;" adding the word of the Psalmist, *Why doth the ungodly take my name in his mouth?* and I was much delighted to hear the words of our Saviour rehearsed from the mouth of a Young Man, after I had alluded to them—*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.*

June 26—I went to preach in a near village, called Isly Bazaar: I first stopped at a carpenter's shop; and the people, as it seemed, esteemed it a favour that I spoke to them: having made known to them the way of salvation, I gave them salaam, which they respectfully returned. Passing on further, I found some disengaged men sitting in the street, among whom were some Mussulmans: after inquiring how they were, they seemed much delighted that I noticed them. I asked what inhabitants were residing there; and shewed them, that, only by turning to God true greatness can be obtained: no sooner did they observe that the conversation took a religious turn, than one of the Mussulmans assumed very sour features and walked away; and another of that denomination broke out in loud laughter, intending to ridi-

cule what I said. I looked at him, and said—"You have already grey hair, and can you laugh at holy and good things?" At which he evidently felt ashamed; and, walking after his comrade, at a little distance made a loud noise, which was still intended to ridicule. The remaining company, who had been increased in the mean while, being chiefly Hindoos, behaved not so rudely; but spoke in a laughing and sneering way. I told them: "Friends, you may now laugh at these things; but, in time of death, you will feel otherwise." I led them to consider whether they were friends or enemies of God; and, after a long conversation, they still spoke in a rough and despiteful manner. I was, however, determined to endeavour to bring their minds into a quiet composure. Among other things, I hinted to them that I derive little honour from men by conversing with low and ignorant people; and said, "If it were not in obedience to the commandment of God to make known His love to lost sinners, nothing in your society or conversation could make me wish to come to you." While I was thus expostulating with them, the audience increased to a considerable number, and they began to listen with much attention. I continued to shew them, that, without an atonement and satisfaction, no one can escape the deserved punishment of his sin; and spoke of the love of God, which He revealed when his dearly-beloved Son gave His life as an atonement for lost sinners. I returned home late in the evening, full of gratitude because this unruly and careless assembly paid, towards the end, so much attention, that I scarcely have had the pleasure to observe more in any other place.

Judicious Estimate, by Mr. Deerr, of the State and Character of the Natives.

No one has entered into the Native Character with more just discrimination than Mr. Deerr; and he seems to have placed himself in the best situations to ascertain its real state, by gaining the confidence of the people through his gentleness and kindness, while he scrutinized with a vigilant eye the unfoldings of their notions and principles. A repulsive carriage toward them will only stimulate them to redouble their subtlety in deception.

The following remarks and statements by Mr. Deerr are of much value, as they place in a clear light the great difficulties which Missionaries have to encounter among the Hindoos; and will lead intelligent and candid persons to sympathise with them in their trials and disappointments, to pray for them under their burdens, and to rejoice with them in their joy.

The Native Character is so precarious, that we are afraid to mention even most promising appearances. I have had people about me, who would often lay their faces in the dust while praying with me, and would shew regard to all works of piety; and, after all, this was mere imposture. However sagacious a Missionary may be, he can scarcely ever come to the bottom of the Native Character. It is experience alone which will enable any one to give a just view of the circumstances of this country.

In reference to the utility of Schools, I only wish to say, that no correct estimate can be formed, from the fruits which have hitherto appeared; for, although a boy be convinced, yet he cannot act accordingly, so long as he is under the authority of his parents. Schools have also, at least in the country, made the Missionary welcome: the desire of the people in Culna to get a Missionary among them, you are already acquainted with: as far as I can learn, they are so much determined to keep the work up among them, that they have agreed to make some persons there a sacrifice, that is, to persuade them to be baptized! I shall, however, not accept the offer: but this shews to what a degree former prejudices are removed—the people will offer themselves for worship, if they can get a School.

In my exertions, my chief endeavour has always been to shew the excellencies of our Scriptures, and to prove from them that they are the Word of God; for I consider this the most essential point: and I have the satisfaction to say, that as many as I have met, who have been made acquainted with the Gospel, acknowledge at least that it is an excellent Book, and its doctrines without blemish. Even the most bitter enemy against Europeans that I have ever met with, said to me, a few days ago, "Your Gospel is good, but the Europeans do not keep it. When we Hindoos commit what we call sin, we do it in conformity with our Scriptures; but you do it against yours. Who are the worst? The Europeans are not worthy to touch the feet of those who lick the dust of ours," meaning the Brahmins! This is the true Brahminical pride; and, in secret, they flatter themselves, I suppose, in this way. This man is employed by the Expounder of

the Hindoo Law: and when Idolatry falls, of course the high salary which such men receive from Government falls along with it. Persons of this description are not soon to be reconciled to Christianity. Now, to establish an idea generally, among a people, is not easily done; yet the Schools have been the means of diffusing a good opinion of our Holy Scriptures: though not many are acquainted with the Bible, yet they have, at least, heard that it is a good Book: a Brahmin told me once, when I was in Calcutta, "You speak very fair; but let me see your Bible, whether it contains such good doctrines."

The supposition that the books which the Children read are hid from the Parents is unfounded: for, how could the Adults, as several have done to me, point out passages in the chapter in which they are written? Thus far the Schools are the means of spreading Christian Knowledge, without being impeded by prejudice; yet I cannot venture to say that the knowledge which the people have obtained is attended with conviction: they know it to be good; but that we cannot call conviction, or serious impression, which would be attended with conversion. Neither have I the satisfaction of saying that there is, in general, a sincere desire of inquiring further into the truth: we must go after them, and intreat them to be *reconciled unto God*. There is nothing so painful as the extreme apathy and indifference toward their spiritual welfare which prevail among them; and, even when some of them express themselves in the warmest and strongest manner, some interest and imposition are lurking behind.

We can naturally expect, at present, nothing else than that temporal interest should take the lead with the Natives. The Schools are a great benefit to the people: the Teachers derive their salaries, and the Children are made fit for business. Proofs of this kind are not wanting: here and there I receive the answer, on inquiring after such and such a boy, that he has got business. Besides the benefit of the Schools, one expects, by getting acquainted with us, money; another, a Letter of Recommendation, or any help or benefit which may suit him. The people know how glad the Missionaries are, when they meet with any who wish to hear the Gospel; and they are subtle enough to make use of any opportunity which will answer their purpose of promoting their own interest. Some instances will shew this. In places where they knew that I was going to shut up a School, or where they wished for one, the most respectable of them came and asked first of me to preach to them. Some time ago the Pundit was so faithful as to inform me of the intrigues of the people in one of these places situated in Culna. A Pundit, here in Burdwan, who attended our worship, replied, when he was ridiculed for coming—"The Hindoos sing Mussulman Hymns for money, what harm is there if I do this to get in the Sahib's favour?" In the village called Pala, near our premises in Burdwan, where they had expressed a desire to hear the Gospel, they would no more bear speaking to after the School had been shut up, but offered insult to Mr. Wilson and myself: their priest, however, who was Sircar of that School, informs me that they now wish to hear again, if the School should be reopened. Thus the appearance of a general inquiry and asking for preaching seems to be more a deceitful contrivance, aiming at temporal interest, than a sincere desire of hearing the truth.

I am, however, in no wise discouraged; for no sensible man will wonder that the Natives should endeavour to impose upon us in this way. It is too well known, and every Native acknowledges (although not as to himself), that there is no truth among them: it is, then, not to be wondered at, that they should make religious pretension the cloak of their deceit. On the other hand, as it is often the case in nature, that, before the fire begins to burn, a great smoke first issues, so, I hope, the Wicked One will be caught in his own net. The Natives have now lost all fear in hearing the Gospel, and think themselves clever enough to play with us with their deceptions without being affected by the preaching; but the Truth will find its way: it is not a thing to be played with, as they suppose. From the very place in Culna where they agreed together to call on the name of their gods during my Address to them, the Sircar sent me word last week, through another Native (which inclines me to believe it, else he would have mentioned it secretly), that he will be baptized, though he should lose his life in consequence.

The dubious conduct of the Natives just mentioned might lead to an apprehension, that professed conversions among them were altogether fallacious.

Much doubt is entertained on the point by Europeans; and, perhaps, in many cases, the doubt is not unfounded: but the Natives, still judging from the disposition of their own minds, are still more credulous on the subject. I asked a respectable Brahmin for what remuneration he would lay his string aside: he replied, "Not for lacks!"—adding, "If a respectable Brahmin, of learning and high caste, lays his string aside and is baptized, then I believe that it is done from a spiritual desire, and that it is a work of God, and a wonder as great as performed by the Apostles: but," said he, "such an one I engage to carry on my shoulders"—meaning, that it will never take place: "for a Brahmin could obtain nothing, in our estimation, equal to such a sacrifice." This assertion is, in many respects, true: many would sooner sacrifice their lives than their caste. Thus, we see, that what we thought a hindrance (for there is none so great as the caste) may have its attendant good; for, were it not for caste, the Church would soon be filled with hypocrites: if we would admit caste, numbers would wish to be baptized without delay. We may therefore hope, that those, who make the required sacrifices in embracing Christianity, do it from conviction: the self-denial which they have to endure is far greater, in many instances, than we suppose. If men, therefore, who have gone through a course of instruction, and are made acquainted to a considerable degree with the contents of our Holy Scriptures, embrace Christianity and deny every thing which it requires them to deny, we cannot reasonably suspect their sincerity: their motives may be genuine, as they have enjoyed the means adapted to awaken such motives.

And such men only we may expect to embrace Christianity: for if we watch the ways of Providence, we shall plainly see that the Lord has designed to establish His kingdom by illuminating the minds of men with Divine Truth. When the Church was in its infancy, the Apostles would not, without the power of working miracles, have been so much respected as to obtain a hearing. They had no such means as we have to diffuse knowledge, when the Lord accompanied their words *with signs following*: in their days, conviction of the truth of what the Apostles asserted was created by the accompanying miracles, and to this end those miracles were then necessary. But now the Church is no longer in its infancy: Christians sway the sceptre over other nations, so that they are respected enough easily to collect an audience: and do not the riches of the world concentrate in the highly-favoured British Isle? and what Heathen Nation can boast of the treasures of knowledge which Christians possess? We are, therefore, not entitled to hope for success, where no clear demonstration of the Truth has been made: and, even then, we must look up to our gracious Lord; for not all who saw the miracles were convinced, neither are all who are brought acquainted with the Truth. To create a lively faith is not the work of men: if we do our duty, for more we need not be anxious. The truth and excellency of our Holy Scriptures give, however, boldness to a Missionary; for none of the learned Natives can stand the test, when their Scriptures are compared with the Bible. I had a conversation with a man of considerable attainments, who knows several languages, among which is English; and those who have tasted the English Literature are usually the shrewdest: he promised to become a Christian, if I could disprove the doctrine of the Vedas: having read a part of them, he could not impose on me as others generally do; but he excused himself, under my arguments, that he would consult more Commentaries, and also the most learned Pundits here in Burdwan: he has been, in the mean time, with the Rajah's Pundits, and thus he found out that their own Shasters disprove what he wanted to assert; but I am greatly in doubt of the fulfilment of his promise, for he does not come near me, excusing himself that he has no time.

A natural conclusion from these statements is, that the persons, of whom we can reasonably expect that they are sufficiently informed to embrace Christianity, are chiefly confined to those who have been instructed in the Schools; and, among those, particularly the Teachers. I speak of the country; for, in Calcutta, the people are more accustomed to read for themselves.

I am in the habit of going among the people in different places; and, from the conversation which I have had with them, I find that the knowledge of the Gospel, speaking of the mass of people, is still very scanty—if I may use the expression, perhaps as the twilight. Here and there, I met with one who

has some knowledge of the Bible: the generality of them are better acquainted with the fallacies of their Shasters, than with the truth of the Bible.

It often occasions painful reflections to me, when I think of the state of these people; for their spiritual welfare seems to them as light as the wind, and their Scriptures offer no means of bettering their condition. If I would sum up their most prevalent ideas, their Creed would be as follows—There is but one God, and none besides Him; but whatever exists, is He himself, under a disguised form: that form does not really exist, although we are sensible of it. Whatever is done, is done by God: he makes us sin, in order to punish sins done in a former birth. Where does sin come from? God created it—who else could have done it? Maya (Illusion) makes men sin: that Maya is god, cannot be said: that it is not god, can neither be said; but, according to the Vedas, this evil is god himself. Their Moral Code, if they had one, would chiefly include, the worship of images—to pronounce the names of the idols—not to touch this or that, or a lower person, or what they have touched—not to injure cows—to give gifts to the Brahmins; and to benefit them, if it is done even by cheating others. Sin is forgiven by pronouncing the names of the idols, how many soever they may be; by bathing, &c. Such ideas are heard daily from the mouth of every one. But what motives for improving can such sentiments produce? Even the salvation which they expect, when consummate, is absorption in the Deity; or, in other words, annihilation of personal existence: and if not consummate, it is animal enjoyment in one of their supposed heavens, situated on the top of the Himalaya Mountains; and, after that, return to this life again.

The little knowledge which I am able to spread among them by preaching to them, what is that among so many! To many places I cannot go at all; and in going here and there, I come but seldom: and, even after an audience is collected, a good deal of time passes before I can get a way to their hearts: for, if I do not listen to their objections, they will not listen to me; and only those who pay attention, perhaps 10 out of 40 or 50, are able to see the force of the argument. Our dear friends at home will see, therefore, how necessary it is to increase our exertions, and assist us with means to carry on the work more extensively.

My humble hope is, that we shall get Christian Teachers from among those learned Brahmins, who have been Teachers for a length of time in our Schools, if their desire for embracing Christianity prove to be true. By these means the work would be carried on more extensively, and perhaps more effectually. The example of a respectable Brahmin goes a great way: in this case we should fight them with their own weapons. They would also be able to endure more exertions than we, and at the same time require little expense; and, being stationed at their homes, we might hope that little Congregations might be collected at their respective places of abode: and thus the Kingdom of Christ would get a footing; for they could both take charge of Schools and catechize Adults.

Thus, in spite of many disappointments, we may hope for success. What a pity it would be if our Christian Friends should grow *weary in well doing*, at a time when the preparatory work is in a great measure over, and our means and strength now only employed in proper Missionary Work! We have limited instead of extending our work, having been obliged to close several of the Schools on account of the want of means.

It is my anxious desire to inform our friends to the best of my knowledge. There is no appearance, as yet, of a general inquiry on conversion. I meet among the people those who entertain inimical sentiments toward Europeans in general, (myself not being in authority, they speak out their minds more freely,) and usually they hate our religion too: but I am happy to say that these are not many in number—perhaps one in forty.

Our Missionary Exertions, I am glad to find, are not much attended with religious jealousy; for money is their god: they care little for any thing else. Extinguishing of caste is the principal evil which they see in Christianity; for, to make worship under different names and forms they are well accustomed to, there being so many sects that the worship of one sect is called a fiction by the other; and thus to make an additional one, would be no evil in their estimation. Our exertions are rather considered in a political point of view. A well-informed Brahmin lately told me,

when I asked him—"What do the people say of my preaching in the Market?"—"We say, that the King of England is pleased if you make many persons Christians, in case any disturbance should arise, that you may have a great number on your side." This benefit, which they suppose to be intended by christianizing the country, has more truth in it than many learned politicians have thought; for any one, who has had intercourse with Native Christians, must have observed the interest which they take in the prosperity of our Christian Government: in fact, that prosperity must be of more consequence to them than to Europeans; for WE have a country to which, if needful, we could retire; but whither could THEY go? I find, also, among the Christians connected with us, be they true or only nominal, that they do not hide from us those things which we ought to know, as other Natives do, who generally unite together in secrecy till the Master discover the intrigue.

A great number of the Natives have a dislike to any thing that is new; and, as it must naturally be expected, those who are affected like Demetrius will not call that good which endangers their trade.

I can, however, say with truth, that I have met with insults but in a few cases; and, even in those places, the people became reconciled after I had visited a few times. In a place where they hissed and clapped hands at me when I left them, they begged hard, when I went a third time, that I would soon visit them again.

While I am speaking to them, the greater part of them behave with civility; and, in general, they are very ready to hear, although, as I often perceive, bitterness is at the bottom. This is the only point which I find actually hard: for if one engages in fighting, he generally meets the adversary with the same disposition; but to meet an ill-disposed person with love, is no common task. I feel now the force of that exhortation—*Consider Him that endured such contradiction of sinners!*

To glory in the Gospel, and to shew how much more reasonable, suitable, and beneficial it is to mankind than the Hindoo Shasters, is an easy thing; but more is not in our power. It is a great comfort for us to know, that our Christian Brethren at home help us on, in this respect, with their prayers. Being thus convinced of the truth of the Bible, I think it a duty we owe to it, that we make preaching a matter as public as possible; and, therefore, I have begun to go into all the principal places and address whomsoever I meet, and kindly invite their great men: for it is only the honour which they expect to receive from us which draws them. If we were to confine preaching to insignificant places, only among ignorant men, it would have the appearance that we could not venture to meet the learned men with the Bible in our hands; and the ignorant might suspect that we should impose upon them, they not having learning and sagacity enough to distinguish between right and wrong. Two weeks ago, I was greatly pleased when a Baboo, in connection with the Rajah of Burdwan, told me that he and his Brother read the Gospel, (I think, for the sake of learning English;) and I was rejoiced to learn afterward, from the Natives, that he defended the Gospel before the Brahmins. He remembered Mr. Perowne with kindness, and said that he gave him the books. Thus you see, that to all classes, from the lowest to the highest, from the ignorant to the learned, the Gospel has found its way. May the Lord please to prolong my life for future usefulness! My strength is very much reduced; and it is only by Mercy, that I am still in the land of the living. My time is now employed in the morning with the Schools, and in the evening with the Adults. Preaching and Schools are now going hand in hand.

The improved state of European Society in India is a great help to our Missionary Exertions; for if the Natives allow a respectable European no other moral quality, they will at least think him to be a man of truth. They now see and feel that we are not without a religion, as they formerly thought; and if a respectable European makes a promise but with a single word, a Native is more satisfied with it than with ten oaths made by one of his countrymen. Thus every true Christian may be a light to the Heathen World!

CHUNAR.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF REV. W. BOWLEY.

WE have repeatedly given large extracts from Mr. Bowley's Journals, which must have brought the atten-

tive Reader into familiarity with the state of the Natives around him, and with the difficulties and hopes under which Missionaries labour among them. We have now before us a continuation of his Journals, which manifest his accustomed prudence and zeal. We shall not, on the present occasion, quote the Journals in regular series, but extract the matters which are of chief importance, under distinct heads. Some account of the Zemindar and Mohun Dass, mentioned in the following extracts, appear in those which were given at pp. 490—497 of our last Volume.

Piety, Baptism, and Labours of a Zemindar.

The Zemindar from the opposite side of the river came, bringing a Mahomedan with him. He seems as alive to these things as ever; and is continually warning the people about him, and shewing the folly of Idolatry and the divinity of the Christian Religion. He is now inquiring the reason, why those who favour Christianity in words do not submit to baptism. He remained here till the evening, in order to attend at the Hindoostanee Worship.

— The Zemindar came: his whole conversion indicates a work of grace in his heart: he evidently reads the New Testament with profit, and quotes and admires the gracious truths contained in it: his attachment to it involves him in many unpleasantnesses from his relations and rich acquaintance. His Wife was very ill, a few days since, and imputed her illness to his reading our books: he replied, however, that, though he had continued to read, yet she was recovered. He asked me to find him that passage wherein the Christian was exhorted to put on the whole armour of God; which he now read with feeling and gratitude. On being asked, whether he had any thing to say, he replied, that all his inquiries and doubts were amply cleared up in this Divine Book.

— The Zemindar came, with two of his villagers, in order to be present at and witness our Service. He seems to have great influence over the people. Idolatry is, I understand, generally broken off in his village. Many other strange Hindoos came to Church.

— The Zemindar is pursuing his course in the midst of opposition, yet not halting. At Hindoostanee Service, this evening, he took off, for the first time, his turban, without being told to do so by any one; as did two other unbaptized Hindoos.

— The Zemindar said, that his Elder Brother was become his bitter enemy, in consequence of his attachment to and open defence of Christianity: this Brother has, all of a sudden, become very devoted to the idolatrous system of the Hindoos. He also spoke of the enmity manifested toward him by another person, a very rich Zemindar, who performs idolatrous worship for three hours together, and yet is the greatest oppressor in the whole village: after Hindoostanee Service he said, that he was resolved to give himself wholly to Christ, in spite of all the opposition which he met with

— Crossed the river, and rode to the Zemindar's village, two miles distant; and being seated under a tree, his Brother and the greater part of the inhabitants came about me. The Brother, though illiterate, proved, from his arguments, to be a man of intelligence and knowledge of the world: he defended the Hindoo Systems step by step, till he was compelled, by the force of truth, to yield. Read and explained the Tract in verse, throughout, to them; and left them apparently gratified with the visit: the Brothers did not speak to each other.

— The Zemindar came from his village. He said that he had had a long argumentation with several Brahmins and Devotees at Benares; and that he proposed four questions to them—"Who is God; and what are His attributes?"—"How did God create the world?"—"How did men become sinners?"—and, "How may a sinner be saved?" To these questions, many answers were given by these learned men; none of which would stand the test of argument. The Zemindar then told them, as is stated in our Tract, that Christ alone was the medium whereby sinners may obtain salvation. The above Questions are the heads of our little Tract in poetry; which being put to these learned Vedantees, shews good sense in the Zemindar.

— Arrived at the Zemindar's village by ten o'clock: took him by surprise. He seemed overjoyed at the sight; and said that he was taken ill from a fatiguing journey, and therefore last Sunday could not come to Chunar: he now proposed accompanying me. While he was away, getting ready, three of the villagers sat before me, under the shade of a tree. One old Brahmin, quite illiterate, on seeing me, put his hands to the earth two or three times, salaaming, and saying, that to-day God was come to his village: I took this salutation to be the common thoughtless flattery of the people; and reproved him for using such expressions to a sinful mortal, no better than himself: he, however, soon convinced me that he meant only that Salvation was come to the village: he had recognised me, though I knew him not: he spoke with such proper feelings of the Godhead and sufferings of our Lord for us sinners, and that if He Himself had not permitted it all the world could not have stood before Him, and that He might have annihilated the universe, that I could hardly believe my ears: he further said, that this was a wonderful System of Religion, suited to the cases of sinners—that nothing was demanded of them; but, contrarywise, we were freely, with inconvenience, fatigue, and trouble to ourselves, making it known to all around us—that he must certainly be accursed who refuses to embrace such a religion. I then asked him if he had ever seen me: he answered in the affirmative; and further said, that he had, with many others, for months past, been in

regular habits of hearing the Gospel read and explained till 10 or 12 o'clock every night, when the Zemindar was at home: frequently difficulties arose, and no person could solve them till the Zemindar did it. The work of the Divine Spirit appeared so evident in the old Brahmin, that, as he requested it, I could not refuse to baptize him next Sunday. This circumstance endears the Zemindar to me tenfold: the work of the Gospel seems begun and advanced in his village, before I was well aware of it; and he appeared to me intended by a special Providence to be a great blessing, seeing that, without noise, without ostentation, without a prospect of worldly emolument, he has thus laboured to save the souls of his neighbours. I have frequently said, from experience, that the Lord alone could make Missionaries: man may select this and that instrument for a Missionary, but God alone can give the heart, the disposition, the humility, the love, and the zeal required in a Missionary. On speaking to him of Baptism, he had no objection, but was prepared, any time I pleased, to receive the ordinance.

— Without appointment, crossed the river and called at the Zemindar's village. He seemed anxious at seeing me so unexpectedly, and especially as he saw a great storm blowing: he remarked, that the Natives would hardly move out of doors this weather, when a cold wind is blowing, while we brave every danger to serve them. Two or three arch-enemies from a neighbouring village were present, who disputed without reason; and one belonging to this village opposed the Zemindar frequently, and to-day tried to counteract all our good intentions by acting the hardened Atheist. The others listened attentively.

— At Morning Hinduwee Service (Sunday, Jan. 28, 1827) I spoke from Matt. xii. 18—21, and then baptized the Zemindar and Mohun Dass—the Zemindar by the name of Christian Tryloke, and Mohun by that of Nicodemus Manwel. The Zemindar is about 30 years of age, athletic, and independent in appearance: conscious rectitude may be traced in his features. He first obtained a sight of our Tract in poetry seven or eight months ago; which captivated his mind, and caused him to seek for the Gospel, a single copy of which he got from an old Devotee, who had a copy among his books in Hinduwee, which he had received here: snatching it up, he read the Third Chapter of Matthew, and felt convinced that it was superior to any thing that he had heard, and seemed in a great measure persuaded that it was what he had been told, viz. Divine. He came to us, and has ever since continued his visits; diligently reading and explaining what he can to others. He received a complete copy of the New Testament many months; and has also read the Psalms, the Pentateuch, and other books.

— At Benares, the Zemindar had a good deal of argumentation with the people in the city; who, not being able to withstand him, solicited copies of the Gospels, but he had none to give them: and, yesterday, at the village of a great man, which is but a mile from his own, he met his Elder Brother and a number of learned Brahmins. The Head Man wished that they might argue, to which our friend would not agree till they had previously engaged to attend to reason: on this being done, they were confuted.

— The Zemindar came and spoke with deep Christian feeling. He said that, while he was at Benares with me, his Elder Brother called all the villagers, and told them that he had been eating with us: when they accosted him on the subject, he soon silenced them by reasoning with them, but he did not deny the imputation. He further said, that on arguing with a Vedantee at Benares, the man, in order to stir up the people against him, said, that he had despised their gods; to which he replied, that not he, but the Pundit himself and the other Hindoo Sects had dishonoured the True God, by imputing vices to Him, in their Books, a few passages of which we quoted. The Pundit, in anger, said, that, according to the Shasters, he ought to have melted lead poured into his ears, and be put to death: having thus betrayed an improper spirit, the Zemindar made the most of it by pointing it out to the crowd, who mostly sided with him.

— Having visited a great man, and finding he was respected as much as heretofore, the Zemindar blessed God; and spoke feelingly of the aid which is granted him to stop the mouths of gainsayers, from time to time: this confirms him in the Christian Faith.

— The Zemindar came, bringing two Devotees, who had thrown off their badges, and wish to embrace Christianity: they joined in the Christian Worship. It is a very good sign of their sincerity, that they are willing to minister to others, rather than, as heretofore, be ministered unto.

— The Zemindar said, that his Brother has manifested a good deal of enmity, and has employed strangers against him. On his leaving his village to come hither this morning, he met them watching on the road: seeing them, he went aside in order to avoid them: they ran up to him—hesitated among themselves—and allowed him to pass. In anticipation of this, he wisely left his own people behind, to follow; lest, seeing him maltreated, they should be exasperated, and thereby an affray ensue: as to himself, he was determined to be passive, and by yielding to overcome their anger.

— The Zemindar spent the day with Nicodemus's family. He resolves to have no more dealing with people in money matters, as he has hitherto been in the habit of doing; because it would involve him in disputes. He said that he felt a great desire of improving his mind, that he might be enabled to cope with Hindoos and Mussulmans; and that his mind was bent upon making the Gospel known, and his soul could delight in nothing else.

— Yesterday, the Zemindar went to a village about three miles from his own, accompanied by a Young Brahmin, in order to make known the Gospel. The people, who are mostly shrewd Atheists, wished to have some discussion with him: they behaved in a very friendly manner, and a great crowd

collected. Finding that they would say nothing, but were for hearing him, he read and explained three or four of our Tracts; which quite overcame them, so that they promised to come to Chunar: five of them actually made their appearance, and remained during the day. I addressed them in my study: they attended Hindoostanee Service in the afternoon, and took off their turbans. They said, that, on the opposite side of the river, as they inquired for my house, the people told them, in four different places, that if they came hither they would be locked in a room, and forced to eat flesh. They wished that Schools might be established in their village: and further said, that they believed what the Zemindar said of Christianity; but that, had I told them these things, they could not have credited me, as I was interested.

— The Zemindar and his Nephew came, and said that, last Sunday, as they were going to re-cross the river, his Sister came crying, and exposing him: he told her that he had become a Christian, and took her to his house. She remained during the night, endeavouring to stir up his Wife against him; who, however, calmly replied, that whatever was the lot of her Husband should be her lot, even to beggary. The Zemindar blessed God that she was so firm and attached, whilst others are persecuting their Husbands.

Account of Mohun Dass and his Sons.

On hearing of the intended baptism of the Zemindar, Mohun Dass, a steady and daily regular attendant on the means for years past when opportunities have served, begged that he also might be baptized at the same time. Blessed be God, "who alone worketh great marvels!" Mohun Dass is about 65 years of age, and is a Pensioner of Government. He met with me more than ten years ago. His advances have been extremely slow: he has been tremblingly scrupulous: though convinced hundreds of times, yet has he fed himself with the hopes that his system might notwithstanding be right, though he was unable to make it appear so. He, therefore, for years past, took me to one Gooroo and then to another—in fact, to all the noted persons who came to the Station; but, finding that their systems have invariably fallen before the truths of Christianity, he resigned himself about two years ago to serve none but Christ. He has read the Bengalee Testament, as well as the Hinduwee—Schmid's Introduction to a Body of Divinity, which he prizes highly — has got off about 70 Hymns in Bengalee—in fact, is a Christian Devotee. He has been a constant sufferer of persecution; yet has the Divine Spirit not been quenched.

— At Morning Hindoostanee Service (Sunday, Feb. 11, 1827) I baptized Mohun Dass's two sons, by the names of Charles and Daniel: Charles is about 19, and Daniel about 17 years of age: they have both been educated in English and Hinduwee, and Hindoostanee, Persian Character, in the Society's School at this Station. They had called yesterday, and begged that I would baptize them to-day: in the evening I had called at the Old Man's house; where the whole family collected for prayers, as on preceding Saturdays, and I read the Tenth Chapter of St. Matthew. Much was said of these two Youths about a year-and-a-half ago—what persecutions they suffered in consequence of their attachment to Christianity and determination to embrace it. Since then they have been from the Station, in service with a pious Officer, who continued to them the Means of Grace; consequently, their resolution has not been suffered to abate. The elder youth is married: the younger is not—he is engaged in teaching the Hindoo Boys who come to learn English. The Zemindar came to be present at the Afternoon Service, and manifested great affection for the Young Converts.

— The Mother being informed of Mohun Dass and their Sons having been baptized, commenced a most furious persecution against them—because they did it without consulting her; and for not doing it secretly, and having thereby brought disgrace upon her, and placed a barrier to the marriage of her daughter. She ordered them out of the house, and said she would destroy herself; so that what they had been hearing in the family from the Tenth of St. Matthew now came upon them for closing in with Christ.

— Poor Mohun Dass and his Sons are suffering greatly. The Mother barred up the door, and sat by it to prevent them moving out of the house: she is scolding them and making a noise, day and night: they are patiently bearing it, since she will hearken to no reason.

— Mohun Dass, in order to obtain some peace and rest, had gone to an out-office in the Church Compound; but, soon after, his cruel Wife pursued him thither. While relating the treatment which they were receiving, the Old Man observed, with evident emotions of joy, that these persecutions prove that the Scriptures are the Word of God, and that the religion which they had embraced is from God. I could see the tears sparkle in his eyes, as he was encouraging his Sons. He then went and locked himself, for rest, in one of my out-offices; two or three hours after, hearing he was about the place, his Wife came in quest of him like a fury—rushed into our house—ran round, and out and in again—and, at last, went off and reported him and his Sons, who were brought before the Authorities. On being questioned, the dear Old Man, with truly Christian fortitude, replied, that, for many years past, he had been an earnest inquirer after the truth, and had several years been convinced that there is no salvation out of Christianity—that he was convinced that he is a great sinner, and that Jesus Christ became incarnate and sacrificed Himself for our transgressions—that he knew that there was no way of escape from the torments of hell, but by exercising faith in Christ, and obeying His commandments—and believing, that, unless he submitted to baptism according to Christ's express command, he could not be saved, he therefore was baptized; and this was the whole cause of complaint against him. The Sons also, being questioned, answered in a similar manner; and all were honourably acquitted. A number

of Sepoys collected, and began to reproach them for the ruin which they had brought upon themselves: and thus they had an opportunity of hearing the truth, and of witnessing the superiority of the Christian Religion. They seem to be aware that good will result from this persecution. May the Lord grant it!

— The Old Man and his Sons are much easier. One of our leading Christians went to their Mother; and began to reason with and comfort her in such an admirable way, that the whole family were astonished.

Eight Baptisms on Whitsunday, 1827.

Of one of these Natives, Mark Rummun Loll, a brief account appeared at pp. 361—363 of our last Number: of the rest, some notices are here given.

At sun-rise this morning (Whitsunday, June 3, 1827) we had Hindoostanee Service in the Bazaar Chapel. Mr. Adlington read Prayers; and immediately afterward, I had the undeserved pleasure of admitting into the Church of Christ, by holy baptism, Eight Heathens—four men, two women, a girl of thirteen years, and a boy of seven.

The first was *Michael Purshren*, a Brahmin about 19 years of age, who was formerly a Devotee, but became acquainted with our Christian Zemindar, who introduced him to me at the last Durgah Fair. He was then in his mendicant garb; but, after this, agreed to reside with the Zemindar, attended to his instruction, cast off his garb, did any work which the Zemindar appointed him, and spent every Sabbath with him at Chunar. When one of the sons of Mohun Dass was going to Gorruckpore, and wanted some one to accompany him, Michael offered his services: he was so eager to get back, that, under the apprehension that he should not be spared to see Chunar again, he returned from Gorruckpore in five days instead of eight. In his way back, while standing at a temple, he was asked to perform poojah to Shree: he replied, that so long as he was accursed, he did that; but, now that he is blessed, he would do it no longer. They exclaimed, "If you do not worship Shree, you will become a leper, and starve for want of food:" to which he replied, "Though the Lord permit me to starve, yet I shall not forsake Him for idols any more, and go in the accursed way again." He asked one of the men, Who was Shree, that he should worship him? was he not created? and wherefore worship the creature before the Creator? He has regularly attended our Family Catechetical Service, every morning, for the instruction of inquirers and candidates.

Luke Koosheal is about 35 years of age, of the Kshatriya Caste; and was formerly a Devotee, and used to subsist by begging: he resided in the Christian Zemindar's village. I first saw him on the day in which I visited the village to plan out a little Bungalow Chapel: he was then in his Devotee's garb. I spoke to him, and endeavoured to dissuade him from begging. Soon after, I found that he had been a bricklayer, and had heartily engaged with another person, and built all the brick part of the Chapel; and not only that, but sooned turned his hand to every thing, and proved himself a most useful man. He threw off his garb, and regularly attended to the preaching of the Word, and accompanied the Zemindar to spend his Sabbaths here: as soon as he could be spared from the work of the Chapel, he came and resided here altogether.

Rutnee, the Wife of Luke Kooheal, is about 25 years of age; and has been a regular attendant at our Morning Worship.

Lewis Bhoneedoo, about 35 years old, is of the Chumar Caste: he has been our cook; and, for some months, a chokeedar. This man and his family have been with us nearly a twelvemonth, soliciting for baptism: they have, however, been earning their livelihood, and attending on the means of grace. He is an humble, well-behaved, and quiet man; and, therefore, much beloved. *Soorjee*, his wife, about 28 years of age, came to us, with her two children, some months before her husband; and, with many tears and repeatedly on her knees, entreated to be baptized, and has ever since been a regular attendant on the means of grace. Their Daughter, *Nancy*, 13 years of age, has for many months been with mine, has learned the Catechisms, can read in the New Testament, and has been diligent and attentive to the business of the house. Their Son, *James*, is about 7 years of age, and attends both the English and Hinduwee Schools.

These are are the souls which the Lord has added to His Church: may He increase their number throughout Hindoostan ten thousandfold!

Discussions with the Natives.

Near Buxar—Peter, who himself was a Devotee before his conversion, argued with several persons on the banks of the river, as he saw them performing foolish ceremonies. One clever Pundit, who was a Cuveerite, argued strenuously against him: finding that they were both prone to fly off to abstruse nonsense, as is the general mode of arguing with the Hindoos, the Pundit was called into the boat, and was pressed on the point—"Is there but one or many spirits in the world?" "One"—"Be not led away by books; but reply to questions according to reason and universal experience: if there be but one soul or spirit inhabiting many bodies, as you affirm, wherefore is one hungry and another full, one happy and another miserable, one quitting a body and another remaining in a body? If one soul inhabit and move many bodies, like a man moving a complicated machine with many wheels, wherefore does not the operation of all the bodies cease, when that soul suspends its motion in one body? Does not this prove that there is a separate and distinct soul inhabiting each body?" The Pundit would persist that this was a mere delusion. He was then told, that if, by thinking so, each person could satisfy himself when hungry that he is full, when in pain that he is at ease, his argument would possess some weight; but not otherwise. He still per-

sisted. It was then said, that supposing, after having committed murder, the person were to persuade himself, according to the injunction of his Gooroo, that it was no such thing as murder, but a mere delusion, would that rescue him from the vengeance of the law? The Pundit at last yielded the point, and promised to return when he was at leisure.

— In our morning walk through the Fair, we argued with several, especially at a resort where many Devotees were collected: on a question being put, a Devotee replied, that there were no such things as virtue and vice: on another by-stander being closely interrogated on the subject, he admitted that there certainly were both good and evil in the world; but he would maintain, that God was the author of both. I proved that there were good and evil, from a Tract, wherein were quotations to that effect from the Gheeta and the Ramayun, two Sacred Books of the Hindoos: but reading what is revealed concerning God and His Attributes, with a little arguing, all admitted the propriety of what was said, and now confessed that man was the sinner, and that what the Hindoo Books imputed to God was unworthy of Him. They openly said that their own books were false. The people, from time to time, come and ask us, "Who is Jesus Christ?" an evidence this, that the Tracts are read.

— Had a discussion with a Vedant Pundit and a Purm Huns Devotee. The Purm Huns would not admit that any thing imperfect or perishable could be produced by the Supreme Being. In reply to which, (a crowd being collected,) I took a piece of straw, and asked him whether that was perfect or imperfect: he replied, "Imperfect"—"Who created it, Perfection, or Imperfection?" "Imperfection"—"Define what you mean by the term Imperfection." "Untruth." On being called to define Untruth, he was at length constrained to admit that his imaginary Being, which he denominated "Usuthya," "Untruth," or "Imperfection," was NOTHING, which, according to his absurd mode of reasoning, produced SOMETHING. The Pundit, as Umpire, decided against Purm Huns, which nettled him. He now betrayed his ire, by saying things intended to aggravate. The Pundit now tried his skill, to prove that there was no more difference between the soul and God than there is between a large and a small space. He was now asked to define space; and was eventually compelled to admit that it was a non-entity, and therefore would not admit of comparison with the Supreme Being. He then asked, "Wherefore did God create us?" "That we might serve Him, though He needs not our services."—"How may we serve Him?" "By keeping His commandments."—A Tract on the Commandments was now read. The Purm Huns, having forsaken his relations to live as a Mendicant, manifested uneasiness, and gave vent to his spleen ere we had time to go through the Commandments. Seeing this, I felt constrained to remark before the immense crowd, that I was sorry to find that he took umbrage at what every unprejudiced breast would not but acknowledge to be just and good: but that the cause seemed self-evident, seeing that he, as a Devotee, had not paid honour and respect to his parents, whom he had renounced for a life of mendicity; whereas, having received his natural birth, nourishment, and care, from them, it was no more than reasonable, that they, now that he was grown to the age of maturity, and they probably advancing to the verge of life, should look to him for aid and support; but he, contrary to the dictates of nature and reason, had forsaken them, and, for what he cared, left them to perish. Having said something to this effect, the multitude sided with us. We then left them. The Pundit was the most mild and reasonable person whom we have met with among the Learned. He remarked, that their country we have taken possession of, and now are going to dispossess them of their religion.

—The Zemindar accompanied me to Benares, to be present at the Prayer Meeting; and to take me to a village, about six miles from Benares, where the people, he said, were reasonable inquirers. The villagers seated us on a couch under a shed, while they sat before us under the shade of a tree. Milk &c. were offered us. We soon commenced by proposing a question, after having previously paved the way and endeavoured to secure an impartial investigation. Their Gooroo being present, was asked: "Whether the soul is God, or distinct from Him." "God, of course."—"Is it Lord of one single body, or of the whole universe?" This caused a long pause, and an evident dilemma; till a Zemindar, who afterwards became the principal speaker, said, "Be faithful, for no delusion is permitted here: we must admit that the soul is but Lord of one individual body."—"Is there but one soul pervading all bodies, or are distinct individual souls in each human body?" Here they again constrained themselves, contrary to their imbibed notion, to admit that there is a distinct soul in each body. They now yielded the point, and acknowledged the inferiority of their system. Desiring now to know something of God and his attributes, of the Creation, of sin, and of Salvation, the Tract in poetry, containing these particulars, was read, and also that on "Sin no Trifle;" and, gradually, all present yielded up their prejudices, and began to extol the Gospel System. One of our number now addressed them at some length; and concluded with prayer, at which they all stood up, and seemed much affected. They now seemed determined to incline to Christianity; and openly said that we carried the evidences of the truth of Christianity with us.

AGRA.

CHURCH MISSIONARY SOCIETY.

Letter from the Native Teacher, Fuez Messeeh.

SOME account of Fuez Messeeh was extracted at pp. 290, 291, from Bishop Heber's Narrative. He has succeeded Abdool Messeeh at Agra;

and addressed to the Archdeacon of Calcutta, with much of the characteristic simplicity of that distinguished Servant of Christ, the following report of his proceedings.

The Writer has to represent to your Reverence—

The people of the Kuttra attend on Divine Service, with regularity, twice a-day. On Christmas Day, your Servant went to Nomillah, to receive the Lord's Supper: on that day, the Rev. Mr. White of Cawnpore officiated. After Divine Service, the Rev. Mr. Irving told me that he and Mr. White would come to the Kuttra at four o'clock: accordingly, your Servant (they being present) read prayers, and preached to the Hindoostanee Congregation: they expressed themselves pleased.

Several persons, both of the city and other parts, continue to come to me to inquire respecting the Holy Scriptures, and some sick persons are cured by me. Since November, I often wait upon Lieut. Candy; and, by his desire, I have established three Schools for Girls in the city. Two are situated in the Cashmeree Bazaar: the Teacher of one is Moonshee Fazil's Daughter; and she teaches six Widows and five young Girls: in the other School, near it, a Widow teaches 10 Girls: the third School is in New Village, where a Widow teaches 10 Girls. Your Servant attends continually to the care of these Schools.

Your Servant usually passes his time in the following manner: After Morning Prayers I go, at ten o'clock, to the Rev. Mr. Irving, and teach him the Gulistân, and to read the Nagree Character: at one, I visit the Schools; after which I wait upon Mr. Candy. This Gentleman supplies the expense of the Schools: and, sometimes, he and his Lady, and Mr. Saunders and his Lady, themselves visit the Schools, and examine the children's progress in reading.

His Lordship, the Governor-General, on the 8th January, arrived at the house of Mr. Saunders; and, in order to visit him, many Rajahs came, and encamped with their followers, in great state, on the banks of the Jumna. I was returning from visiting Mr. Candy; and seeing a great crowd in the way, I drew my horse up on one side, to wait till the way should be clear. On this, four of the horsemen began to converse together. One saying, "Now we shall go and see the Ganges; for by beholding the Ganges and bathing in it, sin is blotted out:" on this I asked, "Is it indeed so?" they said, "So it is written in our Purans and Veds." Then I said, "If this be true, almsgiving, and pilgrimage, and bodily exercises, are all in vain: and, How can it be proved that the waters of the Ganges wash away sin? Is not its water like other water? Certainly it can wash away the filth of the body, but how can it cleanse the soul? I have not seen any evil-doer, who, by bathing in the Ganges, was turned away from his iniquities: if any such event had occurred, there might have been some occasion for speaking as you do." They then said, "According to our religion, the three rivers, Ganges, Jumna, and Siroostee, are three sisters, who flow together below Allahabad: they call them Tribenee; and whosoever, in faith, shall bathe in them, doubtless shall be saved." I said, "This Tribenee" or Trinity, "which you speak of, is true; but you have not found the true and genuine Tribenee, who takes away sin." They asked, "Who is this true Tribenee?" I said, "The One God, who created all things. In His Godhead are Three Persons, who are called Father, Son, and Holy Spirit: these Three are in nature One God. Whosoever, according to the Christian Religion, shall acknowledge these coequal, and be baptized with water and the Holy Spirit, he shall attain blessedness. Now, understand that the washing of the body is an outward sign, but the washing of the Spirit is hidden. As the washing of water takes away the uncleanness of the body, so the Holy Spirit takes away the uncleanness of the soul: and this is the sign of it, that whosoever is washed is separated from sin as if he were dead, and exercises himself in good works." On this, the four said together, "This is excellent instruction, and according to Divine Wisdom! We have not time to talk with you. If we stay some days, we will again see you." I told them my name and place of abode.

The grace of Christ be upon those who in Him are sanctified! Amen.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Peace between two Hostile Tribes.

THE following extracts from the

Journal of the Rev. Henry Williams will bring our Readers acquainted with the circumstances, referred to at p. 413 of our last Number, attending the Peace formed between two of the Native Tribes by the intervention of the Missionaries.

March 15, 1828 — Letters arrived from Shukeangha, with most distressing news: considerable fighting has taken place between the Natives there and those of the Bay of Islands: Warehumu is killed, with many others; and the Ngapuis (Shunghee's Tribe) completely put to the rout. Mr. Hobbs (Wesleyan Missionary), who was with us, was immediately despatched to Kiddeekiddee, on his way to Shukeangha. He had scarcely taken his seat in the boat, when a Native came in great haste, shouting, as he ran, that Warehumu was killed, and his followers put to flight. Our Natives before this had not heard a word. All was now consternation, both among ourselves and the Natives; in anticipation of the dreadful consequences which must, from the nature of the circumstances, ensue.

Very much has been said to the Natives concerned upon the evil of these things: they acknowledge it; but they state, that they are obliged to go.

March 16: *Sunday*—At day-break, went out to learn if there were any further news. The boys were all assembled in conversation: the brother of one had been killed and eaten: he was a man of note. Many flying reports: it was stated, that numbers returned yesterday to the Waimate without a single garment.

March 17—Four canoes passed, belonging to the Waikari. Tetoru, one of the head Chiefs there, has lost five sons in this late affair. It is a dreadful event: I know not where it may end. The Wesleyan Settlement, lately formed, will probably again be upset. I have determined to go over, as soon as I observe any movement among our Natives: they talk of assembling, far and near: if they be not stayed by the hand of the Lord, serious evil will ensue. About noon, Tekoke and a party arrived from the Kauakaua; and, some time after, Rewa came over from Kororareka. With them we had some very pleasing conversation: they proposed that we should all meet the Shukeangha Natives; that is, we with them; in order to close up this breach which has been so recently made: they are aware that much evil will befal them, if they fight; and yet, by their law, they are required to revenge the death of Warehumu. They cannot make peace of themselves; but, should we also go, they may be able to accomplish it.

March 18 — Rangituke went early, this morning, to hold a Council with Terea, Rewa, Tohitapu, Temoranga, and others, at Kororareka. Letters were received this morning from Shukeangha: all are quiet there, as yet: Warerahi was there, endeavouring to obtain the body of Warehumu; and also to induce Patuone to join the Ngapuis against the tribe among whom this mischief originated. Warerahi, the above-mentioned Chief, is sometimes called Warenui; being one and the same name, signifying a large house.

March 19—At day-light, 23 canoes were observed pulling for Kororareka, concluded to be old Kira from Matauri, come for the purpose of demolishing every thing at Waintanga, in consequence of the improper conduct of that tribe at his place, where they killed a slave. About eleven o'clock, Mr. Davis and I went to Rangheehoo, to call for Mr. Shepherd, who had expressed his wish to accompany us to Shukeangha. Upon landing, we learnt that Kira's party had been behaving exceedingly ill to Mr. Shepherd; and, as the same party were expected to return that way, Mr. Shepherd did not feel at liberty to move. We also learnt that Kira intended to visit Pyhea, in his way to Kauakaua: at this we were much perplexed; as, if we did not meet the General Assembly, all hopes of peace would be at an end. We determined, therefore, to proceed to Kiddeekiddee, where we should hear further of the state of affairs at Pyhea. On landing, we were met by Rewa, who had just arrived, on his way to Shukeangha; when it was proposed that we should go together. He had met Kira in the morning, and recommended him to return home and join the army.

March 20 — Owing to the indisposition of Mrs. Clarke, and the apprehension of some troublesome parties passing through for Shukeangha, none of the Brethren at Kiddeekiddee accompanied us. Between nine and ten o'clock we took our departure for Shukeangha, with our Native Boys, in company with Rewa, and his Wife and Son. At eleven we arrived at his residence at Waimate; a beautiful spot, in the midst of plantations of a considerable extent. We here took some refreshment, expecting to proceed on immediately; but were detained several hours by Rewa's talking, and fitting a lock on a gun. His family formed a very interesting groupe. About three o'clock our party began to move, under the guidance of one of Rewa's Daughters, a girl about 14, who carried a double-barrel fowling-piece. Rewa had not yet dined: near sun-set we arrived at a Settlement of one of Rewa's friends, where he overtook us: here six large baskets of kumeras were immediately turned out for us.

March 21 — Slept but little, as Rewa and a number of women were talking and laughing all night. At the first dawn of day we were in motion; and, before sun-rise, on the road. We met persons occasionally; who gave us intelligence respecting the movements of the army, which quickened our steps. We overtook two parties, well armed with muskets: they had much curiosity to know our reason for going, which Rewa explained. About noon, we saw the smoke of the encampment; and, by two, arrived at the camp: we received a hearty welcome from our friends, and pitched our tents close to Tohitapu. We had a good deal of conversation, on the general disposition of our Natives; and some, who at Pyhea had laughed at the idea of making peace, now desired that we should be very bold and de-

termined with the enemy for that object. After a little refreshment, the parties turned out for review: they certainly formed a strong force, and nearly every man had a musket. They had several nakas, or dances; when the ground trembled beneath their feet. Several speeches were afterwards made; when it evidently appeared that the general desire was for peace. The remainder of the day was quiet.

March 22, 1828—Numbers of guns were fired during the night, lest the enemy should surprise the camp. At the first dawn of day, all were in motion, eating their food and preparing for their march; and, in a few minutes, there was a general rush to the path leading toward the Pa: we, with many of the Chiefs, were about the centre, and were hurried along through a wood of considerable length, and partly through a swamp. There was much rain and thunder: the rain made our walk very uncomfortable, and the thunder struck the natives with awe: they considered it as a sure indication of a battle. We halted by the side of a hill until all were collected together, when two or three Chiefs delivered an Address; after which we again moved on, and at length came into a beautiful valley opposite the Pa: kumeras had been planted over the whole plain: the people ran about in every direction—some to destroy houses—some to fetch food—others to see the spot where Warehumu fell. In the course of three hours, ranges of booths were formed for the accommodation of the different Tribes, with the utmost order, each Tribe sitting by itself.

In the afternoon, Rewa and Tohitapu consulted with us: they considered that it would not be proper for any of them to go into the Pa to-day; but that we had better go by ourselves, and ascertain the real feelings of the Natives of the opposite party. We accordingly went to the Pa, in company with two Natives who had come from thence, relatives of Rewa. We were received very graciously, and conducted to Patuone and many others: they expressed their desire for peace, and regret that any fighting had taken place; and appeared glad to see us. Warerahi asked if Pi, the Chief of the Pa, should go out with us into the camp: as we had not had any message to that effect, we felt it too great a responsibility to take upon ourselves; and, therefore, advised his remaining for the present. Warerahi returned with us into the camp. The poor old man seemed much dejected in mind and fatigued in body: we conducted him to his brother Rewa. As we passed along to our tent, the people drew round to inquire the news, and were pleased when we told them that all desired peace.

Before sun-set, I paid a visit round to all the Chiefs, and had some very pleasing conversation with them: it was highly gratifying to observe the order which was preserved among such a wild and independent race. It appeared the general wish that peace should take place on the morrow: we were sorry for such an infringement of the Sabbath Day, but could see no remedy; as, by delay, much evil feeling might be excited, and all our endeavours frustrated. However, while in conversation with Warepoaka, I intimated that to-morrow was the "Ratapu:" he said that it was a very proper day to make peace upon. I asked him what he thought on the propriety of sitting still, and making peace on Monday: he, and some others sitting by, immediately consented, and advised my mentioning it to the other Chiefs; which I did, when no one objected, but behaved in the most pleasing manner.

On my return to the tent, I learnt that Messrs. Kemp and Clarke were at hand: it was now quite dark: in about half an hour they arrived. As we were closing the evening, Tohitapu arose and addressed the camp on the necessity of "sitting quiet" on the morrow, as it was the "Ratapu." His speech was animated, and he was replied to by Ururoa; after which all was still: not a gun was fired during the night.

March 23, *Sunday* — No bustle in the Camp. After breakfast, my sheet was hoisted for a flag; and Mr. Clarke and I went to the Pa, to say that no Meeting would take place to-day, as it was the "Ratapu." Mr. Clarke and I were well received, though some felt disappointed that there was any delay to the concluding of peace. We spoke to several parties on the importance of Eternal Things, and they gave us an attentive hearing. About eleven o'clock we took our departure, promising to be with them in the morning. All was quiet in the Camp. As soon as night had closed in, the Natives began to dance; and after "nakaring" for some time, there was a general firing round: many fired ball. Tohitapu called aloud to twist off the ball, lest accidents should happen; but, notwithstanding, many continued firing ball.

March 24—The eventful day is at length arrived, which is to determine the question between those two great Tribes — the Ngapui and the Mahurehure. Much rain fell in the night and this morning. Notice was given that Tareha was at hand. While at breakfast, Tohitapu and Rewa came to the tent, to consult as to proceedings. Tohitapu did not appear to like the idea of going into the Pa, though he had been deputed by the leading men: he, however, at length made up his mind to whatever might await him. Breakfast being concluded, Tohitapu hurried us off, to accompany him to the Pa. He requested that the white flag might be planted between the parties; which was done, on the side of a broad ditch, serving as a division between the two armies. The situation was very favourable for the occasion—the ground perfectly level—about three-quarters of a mile from the Camp, and the same from the Pa. After fixing the flag, we passed on to the Pa. All were received in the usual form. After a short conversation, the whole of the Natives moved toward the entrance to the Pa; and we, with the eldest son of Patuone, advanced to the flag, which was our station: several persons of distinction joined in a short time, from the Pa. Rewa then came forward from the Camp; and, crossing the ditch, rubbed noses with the party from the Pa, and took his station with us. Much noise was heard in the Camp; and, in a short time, the

various Tribes were observed marching toward us in great order, and winding through some bushes which grew in the road. The sight was very imposing, for this part of the world. When about 150 yards off, they made a rush, accompanied with a horrible yell. There were about 700 men, generally armed with muskets. After remaining some time, Rewa went forward to the opposite party, which was remaining at the bottom of the Pa; and, saluting the Chiefs, brought them all forward, to within 40 yards of his own people. Several "nakas" took place on each side; and volleys of musketry were fired. As it was apprehended that many might fire ball, the Chiefs took every possible care to prevent mischief, and ordered that the parties should fire to the right and left. When the firing had ceased, Rewa commenced an Address, in a manly style, desiring that peace should be established: then followed Patuone, and many others. After the speaking commenced, many from either side withdrew to their respective parties, and a constant firing of guns was kept up toward the Camp and the Pa, which might be understood as indications of joy: but, however, it was observed that many shots were fired, when the Chiefs abruptly ordered the people to disperse. Messrs. Davis and Kemp returned into the Camp, to order our boys to carry our luggage into the Pa, on our way to the Wesleyan Settlement at Maugungu, on another branch of the river; while Mr. Clarke and I retired, with the Mahurehure, into the Pa, to look for Mr. Hobbes's boat. On our way, many shots passed over our heads: some came very near, and it was a great mercy that no one was wounded; for on this precarious foundation, humanly speaking, depended the fate of the day. When we had entered the Pa, the firing ceased; and the Natives, as if released from prison, took their canoes, and dispersed to their respective places of abode.

Spanish-American States.

SPANISH AND FRENCH TRANSLATION SOCIETY.

Proceedings and Prospects of the Society.

THE Rev. John Armstrong writes to the Secretary from Buenos Ayres, under date of the 2d of April—

The Committee, I perceive, begin to be anxious about the fate of their books in this country; and with some reason—though I think I have generally stated, that the sale and distribution of them must be a GRADUAL work. I am truly happy to have it in my power to hold out good prospects. Your stock of books has been very greatly reduced; and I confidently hope, that, in a short time, it will be entirely exhausted. I now hold in my hands the sum of 400 dollars on account of the Society; an amount, which at the common rate of exchange, would have realized at least the cost of the publications, but, at the present low rate, will suffer much reduction.

The Society is greatly indebted to the Rev. Theophilus Parvin, from the United States; who, by his personal services, has given me the most essential assistance in accomplishing this increased sale of their publications. His plan, which is somewhat of a self-denying nature, will at once shew you how well calculated to be useful his labours are: he takes a porter with him, to carry a parcel of books; and calls from house to house, offering them for sale: this gives him an introduction to persons of various classes, and an opportunity of speaking to them on subjects of the first importance—of removing prejudices—of overcoming objections—of doing away those erroneous notions, which Roman Catholics entertain with regard to the opinions and sentiments of Protestants—and, in the course of time, of discovering any effect which the reading of your publications may have produced. I have no doubt but that his efforts will be attended with the most beneficial results; and he generously declines receiving any kind of remuneration for his services, only requiring to be re-imbursed for any actual expense incurred in the prosecution of his work.

In a former Letter, I mentioned my doubts as to the suitableness of Wilberforce's "Practical View" for this country: but I am glad to say that I miscalculated; for what the subject wants in interest among this people, it gains by the Author's name, whose fame, as the Friend of Africa and of her much-injured Sons, has reached these shores, and endeared the name of Wilberforce to the hearts of Americans. Even Milner's "Church of Christ," about which also I had my doubts, is going off, and I trust will become increasingly appreciated. The little Works of Porteus and Channing sell very well; and so, indeed, do Paley and Bogue. Sermons are much wanted; and any thing of a biographical nature would meet with many purchasers. Horne's "Deism Refuted" would be an excellent Work for this country, and which I strongly recommend to be placed on your list for translation.

In another Letter, dated the 15th of April, Mr. Armstrong writes—

I am happy to inform you, that Dod-

dridge's "Rise and Progress" (there being so great a scarcity of School Books) has been adopted in a private School of this city as a class book, and consequently that all the copies of that excellent work have been sold. This circumstance Mr. Parvin discovered in his visits.

Mr. Parvin mentioned another interesting fact. He called, in his course, on a Medical Gentlemen, who was from home: his Lady saw the books which he had with him, and appeared to think well of them, from what she had heard of them from a friend; but wished her Husband to see them before any were purchased, and wished to know where he might call for that purpose. Directions were left; and in two or three days he called: one or two of the different kinds of books were produced, and the first put into his hand was the Bible; upon seeing which, he said, "This I take, as a matter of course," and immediately put it on one side. He took also a copy of every kind; and would have taken two of Doddridge, had there been two in good binding. He stated, as a reason of his purchasing such books, that he wished his children to be well acquainted with Christian Doctrines. The Committee may rely on my best services to promote the great object which they have in view. I am as anxious as they could wish me to be, to see the most extensive sale in these countries of such Works as they publish; and the prospect of such a sale daily brightens.

Mr. James Thomson, Agent for the British and Foreign Bible Society in Mexico, although prevented, by his engagements with that Society and the position which he occupies in Mexico, from assisting the Translation Society by his personal services, has yet very effectually aided its operations. Mr. Thomson writes from Mexico, on the 6th of March—

In this country, strictly speaking and according to law, all Works on Religion, written or translated by "Heretics," are prohibited; and, if you will not be offended by it, this is the name given here to yourself, and to all your co-adjutors in the Spanish-Translation Society: and, again, all the Works which you send us, however good you may think them, are all classed here among Heretical *Books. Lest,* therefore, I should hinder *the circulation* of the Holy Scriptures, I must keep somewhat aloof from meddling with your Works, that the Agent to the Bible Society may not bring upon himself the title of a Fomenter of Heresy, by openly circulating books which, according to our meridian, are confessedly heretical. In truth, the want of the Apocrypha and of the Notes in the Bibles brings me to the very edge of heresy, in the eyes of those by whom I am surrounded; and nothing but great circumspection can keep me, and the Book which I am circulating, from being branded with this name. From the considerations now stated, I did not carry your volumes with me in my late Journey into the Interior; although it is likely that I might have sold many of them, if I had done so.

The plan which Mr. Thomson pursued, he thus describes—

I endeavoured to find out a person in the bookselling line, who might purchase the books which you have sent to this place, or retail them on commission. The uncertainty of the reception which they might meet with inclined the bookseller to prefer selling them on commission, instead of buying them: they have, accordingly, been on sale at his shop since that time. Some copies have been sent to Puebla, a large city to the eastward.

Though I did not sell any of your Works on my late journey, yet I formed acquaintances, which, through our bookseller here, will lead to the introducing of them into the different places I was in.

The books which have been sold, up to the 21st February, are, 88 Paley, 36 Doddridge, 43 Bogue, 18 Burder, 76 Porteus, and 18 Gossner. Thus, you see, 279 volumes have been sold here in NINE months; and this is a sale not to be despised, considering the nature of the Works and the circumstances of this country. The sum received for these is 442 dollars: the expenses incurred amount to 45 dollars.

Mr. Thomson further states—

I have placed Villanueva's Tract at the bookseller's for sale, and have advertised it in the newspapers. I expect much good to arise from the circulation of this little piece: the still-existing prejudices against the reading of the Scriptures in this country will, I hope, be greatly lessened by the reading of it: and if a more extensive perusal of the Sacred Volume is promoted by it, it will have performed no mean service.

In a subsequent Letter, Mr. Thomson writes—

One hundred copies of Villanueva's Tract are already sold; and the second hundred is begun upon. This Tract I consider as the first of a series, which I wish to get printed for this country. One essential thing in each Tract of this intended series is, that it be the production of a Roman Catholic: in several Roman-Catholic Authors, there is much excellent matter, on the Gospel of Christ, on the Holy Scriptures, and on Christian Morals. Tracts containing selections from these authors, if sold at a low price, would be extensively read, and might produce very beneficial effects. If Paul to the Jews became a Jew, should not we, in this manner, to the Roman Catholics become Catholics; that we might more readily and more numerously gain them over to the salvation of their souls, through our Lord Jesus Christ?

The following extracts from a Letter, addressed by the Rev. W. Torrey, one of the American Missionaries in Buenos Ayres, to the Secretary, dated the 10th of May, evince the Importance of the Objects pursued by the Society—

The objects of your Society have ever seemed to me of high interest in this country. The people are not prepared to be addressed publicly from the pulpit; but the more-enlightened part of them are open to the influence of Books: and the proportion of Youth who can be addressed through this medium, owing to the general extension of Schools for a few years past, is rapidly increasing.

Another circumstance tends to give great importance to the operations of your Society of the present juncture—I mean, the astonishing scarcity of Books in Spanish which can at all interest the mind, especially of Youth. With the exception of professional books, there are few in Buenos Ayres of a modern date: of these few, too many are the offspring of French Infidelity, converted into Spanish by some kindred spirit. Happily, these are not accessible to the Youth generally; so that it is no uncommon thing to find families where several can read, with no other books than a Catechism, a Breviary, or some Legend of the Saints: these, almost without exception, buy with readiness such books as are offered to them, and read them with interest.

Thus has Providence kindly placed, at least for the present, the great and important work of supplying food for these Young Minds, in a great measure, in the hands of your Society.

In reference to the Character of the Books sent out by the Society, Mr. Torrey writes—

The books are not, so far as I have been able to observe their influence, of a kind calculated to produce much VISIBLE and IMMEDIATE result. Their tendency is, to enlighten, rather than to excite, the mind—to confirm and establish truth, rather than refute error. The serious Catholic rises from the reading of Paley with a fuller conviction than he had when he sat down, that Christianity, by which he understands Popery, is true: and he rises in the same way from Doddridge, thinking it, as they often say, "min devoto" (very pious), and perhaps wondering that it says nothing of the Saints or Virgin Mary; yet never once suspecting that the religion, the proofs of which he has read and the progress of which he has contemplated, is an entirely different religion from that in which he was educated and still lives contented. He perceives not, that it has different laws, different sanctions, and different penalties; and this, for the obvious reason, that these differences are not pointed out. Does it then follow, that the labours of the Society are fruitless? Far from it. The seed which they are sowing, though not of a kind to spring up and put forth blades quickly, is perhaps, of all others, save the Word of the Living God, the most sure not to be lost. True it is, that, before the fruit is fully gathered, the hands which have ministered the seed, and those which have scattered it, may be mouldered in dust; but the years which may intervene between them will not diminish the felicity of that day, when *both he that soweth and he that reapeth shall rejoice together.*

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. James Baker Morewood having been appointed to conduct an Establishment on the Nilghery Hills, for the Education of the Children of the Society's Missionaries, a Special Meeting of the Committee was held on the 23d of September, the Rev. James Hough, late Chaplain on the Madras Establishment, in the Chair, when the Instructions of the Committee were deli-

vered to him; and after being addressed by the Chairman, he was commended in prayer by the Rev. H. Budd to the blessing of God. Mr. Morewood embarked at Deal on board the "Duke of Roxburgh," Sept. the 25th, and sailed on the same day. The Rev. John Steward (p. 360) arrived in England on the 12th of September: he is no longer in connection with the Society.

London Miss. Soc.—Thotoos and Volave, two promising and improved Madagascar Youths, who remained in this country when their associates returned to Madagascar, embarked, on the 12th of August, in the "Childe Harold," Capt. W. West, for the Mauritius. The health of Thotoos required the return of these Youths, who are twin-brothers, earlier than was intended.

Wesleyan Miss. Soc.—Dr. Bialloblotzky has proceeded to Zante, to labour in connection with the Society; and Mr. Hardey to strengthen the Madras Mission.

CONTINENT.

Span. & French Transl. Soc.—The Translation into French of Scott's Commentary on St. Matthew's Gospel (see p. 230) was published in Paris in May: up to the 7th of August, 819 copies had been sold. Arrangements have been made for proceeding with the Epistle to the Romans.

WESTERN AFRICA.

Colonel Denham has not long survived his appointment (see p. 413) as Governor of Sierra Leone; he was attacked by the country fever early in June, and died on the 9th of that month.

MEDITERRANEAN.

American Board—The Rev. Jonas King (p. 414) sailed from New York on the 28th of May, and arrived at Malta after a voyage of 48 days. He writes on the 17th of July—

I regret to find that the Depôt of the Malta Bible Society is nearly or quite exhausted, as it respects Greek Bibles and Testaments. The call for Bibles in Greece, I am told, is now great; and now is the time, if ever, for Christians in England and America to listen to that call.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—A Letter from Archdeacon Corrie of the 26th of March states various particulars relative to the Missions. Mr. Deerr has baptized five Adults at Burdwan, and more are under preparation. Mr. Bowley, of Chunar, and Mr. Wilkinson, of Gorruckpore, had lately taken an extensive Missionary Journey in their neighbourhood, with great encouragement. Mr. Adlington continued very ill: he was soon to embark for England. The Rev. Thomas Robinson had just been appointed Archdeacon of Madras: he purposed to promote, in every way in his power, the good of the Mission.

CEYLON.

Church Miss. Soc.—By a Letter received from the Rev. B. Ward, dated Algoa Bay, June 13th, it appears, that he and the Rev. Rob. Mayor, with their families, embarked, on the 31st of March, on board the "Duke of Bedford," at Point de Galle, on their voyage home. Their voyage was tedious; and their stock of provisions being scanty, they were reduced to a short allowance, and put into Algoa Bay on the 29th of May, to obtain a supply; and were detained there by some misunderstanding which had arisen between the Owner and the Captain. Mr. and Mrs. Ward had lost their youngest child on the voyage; but the health of all the others was benefitted by the climate of the Cape.

POLYNESIA.

London Miss. Soc.—Mr. Nott and his Companions (see p. 130) arrived at Otaheite, Aug. 24, 1827.

UNITED STATES.

Board of Missions—The Rev. Josiah Brewer arrived at Boston on the 15th of July, after a passage of 60 days from Malta. Three Greeks accompanied him, for the purpose of receiving education.

Liberal Proposal—An individual of character and responsibility in Connecticut proposes, that if ten or more persons in that State will engage to pay Five Hundred Dollars each for the benefit of the American Board of Commissioners for Foreign Missions, within one year, or in *five equal annual instalments of One Hundred Dollars each*, as the donors may prefer, then he engages to pay the sum of Five Hundred Dollars for the same object. He makes the same proposal in reference to each of three other American Institutions—the Bible, Tract, and Education Societies.

CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS

From Aug. 21, to Sept. 20, 1828.

ASSOCIATIONS.	Present L.	s.	d.	Total. L.	s.	d.
Aberystwith	6	2	0 ..	6	2	0
Atherstone	59	8	0 ..	517	14	8
Aylesbury	9	14	5 ..	43	16	7
Bentinck Chapel	104	17	3 ..	5063	5	11
Birmingham	165	8	0 ..	8935	10	3
Bucks, South	100	1	0 ..	4315	1	10
Chelmsford and West Essex	12	7	5 ..	563	18	2
Chester and Cheshire	100	0	0 ..	3618	10	5
Clerkenwell	61	2	0 ..	2575	9	0
Devon and Exeter	145	0	0 ..	8518	6	10
Falmouth	22	17	3 ..	783	12	1
Faringdon	32	2	7 ..	677	16	1
Gritleton, *Wilts*	6	0	0 ..	10	11	6
Halifax	62	8	0 ..	1768	2	0
Harrow	80	0	0 ..	1633	10	3
Kennington Ladies	7	18	6 ..	666	11	9
Leicestershire	109	12	1 ..	10752	0	1
Lyme-Regis and Charmouth	19	9	6 ..	204	10	6
Mark and Vicinity	16	0	0 ..	282	11	3
Morcott, *Rutlandshire*	4	15	0 ..	31	15	6
Norfolk and Norwich	350	0	0 ..	13387	8	9
Oxfordshire, North	1	2	0 ..	499	12	10
St. Antholin's, Watling Street	3	15	9 ..	510	8	5
Suffolk	30	0	0 ..	7638	19	8
Tamworth	29	0	0 ..	3146	7	3
Taunton and West-Somerset	60	0	0 ..	650	0	8
Yeovil	185	0	0 ..	2037	14	8
York	160	0	0 ..	10827	12	8
Yoxall, Hamstall, &c.	58	7	6 ..	1109	3	0
Nottingham	28	17	0 ..	3839	16	3
COLLECTIONS.						
Byard, Miss M., Cripplegate	1	15	6 ..	44	11	7
Ladies at Bow	0	10	0 ..	3	1	0

Missionary Register.

OCTOBER, 1828.

Biography.

NOTICES OF EIGHT DECEASED NATIVE-MALE-CONVERTS.

THESE Notices are ranged in our usual geographical order: the sources from which the information has been collected are noticed at the end of the respective communications.

LEWIS VERTYN,

A Hottentot of Gnadenthal.

Feb. 5, 1828—The married communicant, Lewis Vertyn, departed this life, in the most peaceful and happy manner. He was baptized in 1804 by our late brother Kohrhammer, and became a communicant in 1811: from that period, his walk and conversation were most exemplary, and testified loudly of the grace which he had received: whoever spoke with him on the state of his soul, could not fail to be edified with the clearness of his views and the solidity of his religious experience. For many years, he served with faithfulness the office of Overseer; and was universally respected by his countrymen, as they beheld in him an example of what a Member of a Congregation of Jesus ought to be.

A few years ago, he contracted a swelling in his cheek, which soon proved to be of a cancerous nature. In hopes of obtaining relief, he submitted to an operation; which was performed with great skill, and apparently with good effect, by a surgeon of Stellenbosch: his patience and fortitude, during the progress of the painful surgical treatment which his case required, so surprised and interested the Doctor, that he kept him several weeks in his own house; and paid him every kind attention, till he was sufficiently recovered to return home. The relief afforded proved, however, to be only temporary: a few months ago, the tumour broke out afresh; and was attended with symptoms so distressing, that we at one time feared that the poor patient would die of actual starvation. Neither his present acute sufferings, nor even the anxious prospect of what might yet await him, could shake his confidence in our Saviour: his cheerfulness and resignation continued unabated, and proved a blessing to all who visited him.

[*Missionaries.*

SEBUKRAM,

A Hindoo, of Serampore.

This venerable man was one of the early converts from Heathenism; and always conducted himself so as to be beloved by his Fellow Christians and respected by the Heathen. His ministry had been blessed to the conversion of several persons, some of whom are now employed in preaching the Gospel. His death was occasioned by little else than the mere exhaustion of nature; for he had attained to a good old age, and fell as a shock fully ripe. He met the last enemy with perfect composure, and with abounding faith in Him who has power over death and the grave: a few interesting incidents attending his departure and funeral are extracted from Mr. Chodron's Journal.

April 24, 1825: I went over to inter the remains of Br. Sebukram. I met a number of people at his residence, who were assembled out of curiosity to see what would be done with the corpse. I addressed them from John xiv. 3: while I was preaching, not a word was allowed to be spoken, although there were present more than 200 men, women, and children. At the Burial Ground I also preached from these words— *Blessed are the dead that die in the Lord.*

April 25—This morning I went over the river to visit our late brother's widow, and comfort her in her affliction. When returning, I met with a man, who related to me the particulars of a visit which he had made to Sebukram just before his death: he observed, that he had resided fifteen years in that place, and had known many persons, but had never seen one like Sebukram—he was a True Christian. [*Bapt. Per. Accts.*

A HINDOO CONVERT,

of Monghyr.

About three months ago [written in January 1827], a Hindoo Family, of the Writer Caste, openly renounced Hindooism and declared themselves Christians. Having reason to suspect the purity of the motives of the leading member of the family at whose instance

the others appeared to have followed, I stood aloof from them; and did not recognise them in any way as converts to Christianity. Time, I thought, will shew what these people really are.

A few weeks ago, the head of the family became seriously ill: I visited him, and he was incessantly visited by the Native Members of the Church; and whatever mixture there might be in his motives at first, there did appear great sincerity at last. His sickness was the sickness of death; and, as he approached his latter end, he evidently appeared to grow in patience, in resignation, and in humility. He always spoke of himself as a great sinner, and of his conviction that Christ alone could save him; and expressed an humble hope that his spirit, on its release from the body, would be received by God into the mansions of bliss. After having told those that were then standing around him, that he felt God had approached near, to convey his soul away, he died within a little more than four-and-twenty hours. All were filled with hope, and all cheerfully united in lifting up his body and carrying it to the house appointed for all living; where they laid it down in the hope of a blessed resurrection. Among the people, some said one thing, and some another: some said that he was taken away in judgment, for forsaking the gods of his fathers; but others had the good sense to say that he died merely because his hour was come, and which would have come then had he remained in his former religion.

His wife, also, appears under serious impressions: she was with me a few days ago, when she expressed a desire to be received into the Church: I intend to wait a few months before she is received for baptism, as her knowledge is yet very defective. There is, also, a very clever youth of 14 or 15 years age connected with the family: from his general conduct and apparent seriousness, I am not without hope respecting him.

[*Mr. Leslie, Bapt. Miss.*

This narrative furnishes an instance of the exemplary caution employed with respect to apparent converts; while it shews the powerful influence of the grace of God, in cases where its operation may be attended with circumstances which may excite reasonable apprehensions in the mind of the Missionary.

APPAVOO,

A Tamul Convert of Madras.

The name of Appavoo has been frequently mentioned in the Society's Proceedings*. He attached himself to the Missionaries, from their first establishment at Madras. By the recommendation of a friend, he was taken into the employ of a Gentleman, who engaged him in literary researches, in different parts of the country. In this employment he continued to his death; diligent in the discharge of his duty to his patron, and availing himself of the opportunities which his journeys afforded to make known the name of the Saviour to his benighted countrymen. Having been directed by Colonel Mackenzie, his employer, to investigate the ancient records and monuments of the Jainas, he visited that people, near Conjeveram, in the beginning of 1817; and, on this occasion, first called the attention of the Society's Missionaries to their condition. After the Missionaries had opened an intercourse with them, it became highly expedient to station a Catechist among them; and it was proposed to Appavoo to accept that office: to this he at first assented; but subsequent consideration induced him to continue in his usual occupation. His visit, however, with Mr. Rhenius had so fully satisfied him of the importance of cultivating, without delay, the favourable disposition of the Jainas, that he had resolved to arrange his affairs, on his return to Madras, and offer himself for the service of the Society among that people; but it has pleased God to deprive the Mission of this valuable Labourer: a day or two after his return to Madras, he was seized by the fatal epidemic which has ravaged India, and was carried off in a very short time.

[*Church Miss. Soc 20th Rep.*

Appavoo, who lived at Prasavancum, near Vepery, had an attack of the cholera on his return home the day before yesterday. Last evening, at eight o'clock, he departed out of this world to his everlasting rest. He spoke but little; and the attack of the cholera left him little or no time for prayer with his relatives.

* In the Missionary Register for 1818, pp. 153—156, will be found some account of Appavoo, and of his First Journey among the Jainas. The Corresponding Committee speak of him, with much regard, at p. 108 of the Eighteenth Report of the Society, and at p. 163 of the Nineteenth Report. A Letter of his to Mr. Rhenius is printed in the Twelfth Appendix to the Eighteenth Report.

He expressed a wish that I should bury him, which I did at noon to-day (Sunday, Sept. 12, 1819) in the Burial Ground of the Vepery Mission, attended by a large concourse of people, whom I addressed on this solemn occasion. It was peculiarly affecting to me, who was travelling with him but two days ago, both in tolerably good health. How strong is the call to me—*Be thou, also, ready!* He thought to devote himself henceforward entirely to the work of Missions, as he felt the want of a Christian Labourer among the Jainas and at Conjeveram; but the Lord has thought otherwise, and has taken His servant to His everlasting rest. [*Rev. C. T. E. Rhenius.*

A TAMUL CONVERT,
of Nellore, in Ceylon.

I enclose extracts from my Diary of the first days of January 1827, as containing some account of the late Schoolmaster of the Church Missionary School at Nellore: from all that I have been able to learn respecting him, I have every reason to hope and believe that he died in the Lord.

On my return home, I learned that the Master of the Nellore Day School had just departed this life. He had for some days been ill with fever, but no apprehensions were entertained. He had long professed faith in Christianity; and, so far as we could ascertain, had renounced Heathenism. He had suffered much persecution on account of his profession; was very desirous of being baptized; and, for more than twelve months, had been admitted as a Candidate for that sacred rite. He possessed considerable knowledge of the Christian Religion, and answered any question put to him with much propriety and correctness: though nothing particular could be laid to his charge, the administration of the Sacrament had been delayed as a greater trial of his faith. For some months past, a Meeting for expounding the Word of God and prayer had been held at his house weekly on Fridays, at his own request; at which his family and a few neighbours were present: he met also on Wednesdays, with the Candidates for baptism; and, on those occasions, his confessions of sin and of faith in Christ were expressed with much humility and propriety. I now remember with pleasure, and with hope that he has realized the extent of his then expectations, an expression which he made use of on one of those occasions: alluding to his desire of being baptized not being complied with so early as he wished, he said, that, although he might not be admitted a Member of the Church of Christ on earth, yet, if he had true repentance and faith, he was assured, that, through the Lord Jesus Christ, he should obtain admission into heaven.

Jan. 2, 1827—Our late Schoolmaster was this morning interred by his friends, without any of the customary heathen rites. My further inquiries respecting him confirmed my hopes of his having died in the faith. Mark, Superintendant of the Boarding Boys, on his return from catechizing at one of the Schools, called on Sunday Evening to see him: he appears, then only, to have thought seriously of his disease. Mark spoke to him on the great concerns of his soul; and the blessedness of those who have faith in Jesus Christ, when the hour of trial and death comes: to which he readily and cheerfully assented. He appeared tranquil and happy. The following day his disorder rapidly grew worse; and he expressed his regret in being so suddenly taken away as to have no opportunity of seeing either me or Joseph, the Native Assistant, we both being absent from the Station on that day. He strictly charged his relatives not to burn his body according to the heathen practice, nor to use any ceremonies, but simply to bury it; and gave other pleasing proofs to those around of his dying in the Christian Faith.

Jan. 5—My further inquiries respecting the late Schoolmaster afford additional proofs of his sincerity and faith. Before his death, one of his brothers brought some holy water and ashes from the temple, which he refused either to drink or have rubbed upon his body; and spoke to them, as he was able, of the vanity and sin of such things, and that Jesus Christ was the only and true Saviour. When forbidding them to burn his body, he also requested his brother-in-law to send for me to give directions about his burial. From his wife, I learn that he was in the daily habit of reading to her the Scriptures, and instructing her in the Christian Religion.

[*Rev. W. Adley.*

NITSO DAVIDS,
A Cingalese, of Ceylon.

On Friday, April 21, 1826, Nitso Davids, who was, I believe, the oldest member of our Societies in the Cingalese District, departed this life. He had been for many years afflicted with a very severe disorder, under which he has been observed to manifest uniform resignation and patience. He first joined our Society in this Circuit during the residence here of Br. Callaway, in 1817.

He was a native of Jaffna; and, for some time, lived in comfortable circumstances: but, by his disease, being rendered incapable of discharging the active duties of life, he was reduced to extreme poverty; and even to despair of procuring the means absolutely necessary to support existence. In this distressing predicament he was driven to the awful resolution of destroying his own life, and had actually repaired to the Matura bridge for the purpose of precipitating himself into the river; when, in the very act of suicide, he was observed by a foot-passenger, who with great surprise

exclaimed, "What are you doing there?" No sooner had the stranger uttered these words, than, struck with horror at the deed which he was about to commit, Nitso prayed to God for immediate support, and determined to trust to Divine Providence for his future life. He had not walked many yards from the bridge when he was met by Br. Lalmon, whom he had previously known: he represented to him his hopeless circumstances, and applied for relief. Br. Lalmon most generously took him under his protection; and, by his skill and care, speedily restored him to a tolerable state of convalescence. To his other acts of kindness toward this poor man, Br. Lalmon did not fail to add much faithful advice respecting his eternal interests: Nitso, having been previously affected by the imminent danger from which he had so providentially escaped, soon became a decidedly religious character; and was accordingly received into the Society, in which he continued until his death. He always accompanied Br. Lalmon in his successive removals from one Circuit to another, and was supported principally at his expense. I have repeatedly met Nitso Davids in Class, both at Negombo and Matura; and can add my testimony in concurrence with that of Br. Lalmon, that he invariably manifested that consistency of conduct which we always expect to see in the Members of our Society.

As his death drew near, he evidently became more alive to spiritual and eternal things; and the frequent conversations which he had with several members of the Society who visited him, shewed, I understand, in the strongest manner, that he *rejoiced in hope of the glory of God!* He availed himself of every opportunity of reproving sin and exhorting to repentance; and shewed the utmost anxiety to settle the few sums which he owed to particular individuals before his departure, which he did to the last farthing. On my visiting and praying with him, he spoke confidently of his hope in God as founded solely in his faith in Jesus Christ; and requested me particularly to convey his thanks to several of the Brethren for their spiritual advice, by which he had so much profited. To his latest moments, although suffering from a disorder of the most excruciating nature, it was remarked by the most unconcerned spectators, that they had never witnessed such an instance of serene composure under suffering. His funeral was attended by our Schoolmasters and Members of Society. He was interred with the usual solemnities, and rests in the grave till the resurrection of the just. [*Mr. Sutherland, West. Miss.*

PAEA,

A South-Sea Islander, of Huahiné.

Paea was an aged man, and had been, for several years, a consistent churchmember: he was always ready to every good work. The morning he died, he observed that he was almost free from pain, but that he was ready, and just upon the point of death: after which he took no further notice of any of us, but was either repeating texts of Scripture, or engaged in prayer, with a countenance peculiarly pleasing, and his eyes directed toward heaven. A short prayer, which he continued to repeat with an audible voice as though he suspected no one near, was the following—"May the Name of Jehovah be praised from the rising to the setting sun, who hath looked upon us in mercy, and sent His Beloved to save us from our sins and God's anger! Have mercy on me, and save me, both soul and body, for Christ's sake! Amen." On being asked, "Upon whom are your hopes fixed for acceptance with God?" He replied, with peculiar earnestness, "Upon Jesus, who died for me;" and afterward added, "I count not my life dear to me, so that I might finish my course with joy." His speech was then interrupted, and he died almost instantly; giving a striking testimony that his end was peace.

[*Lond. Soc. Miss.*

KARAIMOKU,

A Chief of the Sandwich Islands.

The name of this Chief, as connected with the American Mission to the Sandwich Islands, is well known to our Readers. His decease was mentioned at p. 448 of our last Volume; and we shall here collect some notices of his Character and Death. His residence was at Honoruru in Oahu, as the seat of Government; but he died, as will be seen, at Kairua, in Hawaii, his native island.

This distinguished Chieftain possessed great power and influence at the Islands, during a period of more than thirty years: he was a Hereditary Chief, but not of high rank. His capacity for public business recommended him to Ta-

mehameha, to whom he proved a faithful and most responsible agent: from the death of that King in May 1819, till his own death, he shared the principal authority with Kaahumanu. Before the arrival of the Mission at the Islands, this Heathen Chief, though shrewd and sagacious as a ruler of savages and as accustomed to transact business with many sorts of men, had been habituated to most of the vices of the heathen state. It was not till two or three years after the establishment of the Mission, that Christian Instruction appeared to exert much influence on his mind: from the time of the insurrection at Tauai [in the spring of 1824, when he conquered the rebels under circumstances which led him to see and acknowledge the hand of God in the victory] his conduct seemed to be regulated by religious principle. For the last year of his life, he was in a constant state of suffering from the dropsy; to relieve him from which he was the subject of ten or twelve operations: in January last (1827), he felt so well, that he desired to visit Hawaii, thinking that he should probably die there: he touched at Lahaina, witnessed the reception of the Young Princess into the Church, and proceeded with a degree of comfort to Hawaii: under an unsuccessful operation he fainted, revived a little, and died in a few hours. [*Committee.*

He died at Kairua, Feb. 8, 1827. His recovery had long been despaired of; and it began to be apparent, about the commencement of the year, that his days were fast drawing to a close. Having a strong desire to visit a favourite residence on Hawaii, and behold once more a spot endeared to him by many recollections and by important transactions, he left Oahu on the 12th of January, in the brig Chinchilla, Capt. Thomas Meek. The parting scene was one of great interest: he had waited some time for the arrival of one of the Missionaries to attend prayers with him, which he seemed unwilling to dispense with before bidding a final adieu to the shores of Oahu: when this exercise was closed, he walked with feeble and trembling steps toward the shore, supported on each side by a faithful friend, and was attended to the boat by a large concourse of people, who pressed around him to view, for the last time, the form, and receive the parting "aroha" (blessing) of their venerated Chief. [*Mr. Chamberlain.*

The venerable Karaimoku arrived at Lahaina on Saturday, the 13th of January. His arrival occasioned no little excitement. His having proved himself the "iron cable of Hawaii," and his having been so long sick, and this being his last visit, in the apprehensions of the people, all conspired to awaken deep feeling. We heard nothing, however, of that heathenish wailing, which used to be practised on such occasions. Nearly all the people of Lahaina were on the beach when he landed, and it was really moving to see with what affection he met his old acquaintance: nothing added so much to the intense interest of the occasion, as the fact that he was removing from Oahu in order that he might find a place of quiet, at which to leave his remains.

As Karaimoku was expecting to leave Lahaina immediately after the Sabbath, and we did not expect to see him again, we thought it desirable that the Sacrament of the Lord's Supper should be administered.

Six persons had become candidates for baptism in September previous: I proposed a church-meeting on Saturday Evening, at which the candidates were again examined; and the Church being satisfied with the evidence of piety which they exhibited, notice was given that they would be received the next day. A much larger number of people assembled than usual: not more than one-third were able to enter the house: the walls, however, not being thatched, most of the people were able to hear and to witness the transaction. The names of the persons baptized were—Keopuolani*, baptismal name Harieta; Hoapiriw ahine, baptismal name Maria; Kalaikoa, baptismal name Iosepa: Ii, baptismal name Daniela; his wife Kalaumanu, baptismal name Amilia; Holekii, the wife of Robert Haia, baptismal name Henerieta.

I have so frequently spoken of the Princess, that you have already become acquainted with the evidence of her piety. When I asked her in public what

* The name of this Princess, which has usually, if not invariably, appeared in the Herald, is Nahi enaena. It would seem that, when Mr. Richards wrote, she preferred the name of her mother Keopuolani, in whose dying prayer she had been commended to Christ: the name Harieta she took from an affectionate regard to Mrs. Stewart, whose Christian Name is Harriet. The reason why the names Harriet, Joseph, Daniel, and Henrietta, are spelt in the Sandwich-Island language, Harieta, Iosepa, Daniela, and Henerieta, is, that the Natives never terminate a syllable with a consonant. [*Edit. Miss. Herald.*

her feelings were, she said; "Since the first time that I told you I had given away myself to the Lord, I have had but one thought, which is, that as I have set out, I cannot go back: and if all the other Chiefs adhere to the old system, still I have but one thought, and that is to follow the Lord, though it be alone."

Respecting the propriety of receiving persons to the Church so young as she, (twelve years,) there may be a difference of opinion: but, young as she was, she had stood firm two years; and if she is truly a lamb of the flock, I thought that she, of all persons, should be most carefully guarded in the bosom of the Church.

You may well conceive, that it was an interesting sight to see this Venerable man partaking with us, as we all supposed, for the last time; and also to see this Young Female coming forward, and so boldly declaring her determination to adhere to the cause of Christ, whatever the other Chiefs might do.

The number of Communicants was SEVENTEEN: of this number, fifteen were once Heathens. Karaimoku was much affected on the occasion; and, in the evening, expressed in the strongest terms the satisfaction which it afforded him to see his Young Daughter, as he called the Princess, listening to the words of her good old Mother and setting such an example to her subjects.

The next day, the Princess, at the request of the other Chiefs, went to Karaimoku with an invitation to stop at Lahaina, and give up his design of proceeding to Kairua: he answered, that he could not deny so affectionate a request, if persisted in; but, as he had given notice that he was going to Kairua, it was still his wish, if they would consent, to proceed; and if the Lord should hold him out of the grave for a little time, he would return, and leave his remains beside those of Keopuolani. To this the Princess and her advisers assented. The weather, however, was such, that he did not embark until Friday the 19th.

During his stay, he called several times at our house, and appeared with his accustomed cheerfulness and warm affection. [*Mr Richards.*

He had been the friend of the Mission from the first—had forsaken his vices, embraced the Gospel, joined the Church of Christ, and maintained a consistent life. When he found that he must die, he resolved to retire to the island, and to that spot in that island, which had been familiar in his early days. As he stood upon the shore of Oahu ready to depart, with the Missionaries near him, and multitudes of Natives about him weeping because they should see his face no more, he declared, in the presence of all, his confidence in the Missionaries, and his joy in the Religion which they had brought to the Islands and to HIMSELF; and then desired that all might be quiet, while, on the beach and under the open heavens, one of the Missionaries should commend him and them to the protection and guardianship of Almighty God. Having retired to the home of his fathers, he a few days after died; and as he died, this venerable warrior and chieftain said, "I am happy—I am happy"—a speech, which, we venture to say, no dying islander ever uttered before the Missionaries arrived and preached the Gospel. [*Miss. Herald.*

Some months before his death, he had his parting advice to his people committed to paper. Just before he left Oahu, it was read to him. "These are my sentiments still," said he; "and, on the day that I am taken away, I wish the people to be assembled, and these words to be read to them as mine." This document, like his other compositions, since his professed obedience to the Gospel, is described as breathing a spirit of piety, and exhibiting evidence of the Christian Hope.

The evidences of his Christian Character, are thus enumerated by Mr. Bingham—

The consistency of his life with what he knew of the requirements of the Word of God—his steady adherence to Christian Principles, which he professed to follow since his contest, preservation, and victory at Tauai—his steady, warm, and operative friendship for the Missionaries; and his constant, earnest, and efficient endeavours, while his health would allow it, to promote the cause of instruction and religious improvement among the people—his constancy in attending the Worship of God—his firmness in resisting temptation—his faithfulness in reproving sin—his patience in suffering—his calm and steady hope of heaven, through the atonement of Christ, whom he regarded as the only Saviour, to whom he had, as he said, given up himself, heart, soul, and body, to be his servant for ever—all combine to give him a happy claim to that most honourable title of Rulers on earth, a *Nursing Father* in Zion, and to the name of "Christian, the highest style of man." "This world," he said, "is full of sorrow: but, in heaven, there is no sorrow nor pain—It is Good!—It is Light!—It is Happy!"

It is a subject of gratitude, that the

life of so important a man was preserved during the troubles of last year, when his sudden removal might have been followed by most disastrous consequences. Thanks should be rendered, also, for the gracious support which was afforded him, during his long illness, as death gradually advanced. The power of religion was strikingly manifest in the victory, which, in this instance, faith gained over inveterate habits, pride, the love of sin, and the love of the world: nothing but Christian Truth ever obtained such a conquest. [*Committee.*

Such a man as Karaimoku would be a blessing to any Nation. He only wanted an early education, to have made him an accomplished Statesman. The Nation must long lament his loss, for there is no one who can fill his place. [*Mr. Richards.*

Tranquillity has been maintained hitherto at all the islands. On Kaahumanu devolves, of right, the guardianship of the King and the direction of public affairs; and unless her right is disputed and her authority disregarded, we fear no disturbance, nor any thing to derange the plans or darken materially the prospects of the Mission. [*Mr. Chamberlain.*

MATTHEW,

A North-American Indian, of New Fairfield.

Our Indian Brother was born on the Grand River, and was descended from the Shawano Nation. He was baptized, April 6, 1817, by Br. Denke, at New Fairfield; and partook for the first time of the Holy Communion, Sept. 12th of the year following.

He led a quiet and retired life; and it was evident, that, by the grace and power of the Holy Spirit, he acquired gradually the necessary knowledge of himself as a sinner, and of the all-sufficient merits of Jesus. In many respects, his walk was unexceptionable; and he was beloved, not only by the inhabitants of our town, but also by the neighbouring Whites, on account of his inoffensive character: whenever he was led to the commission of any thing sinful, through inadvertency and unfaithfulness, he confessed his faults, and sought forgiveness from his Saviour.

In the Spring of 1824, he suffered a serious injury in his left side by a fall; which increased a pain in his breast felt before that time, so that he could no longer work nor maintain himself by the chase: being, however, not confined to his house, he indulged the hope of recovery. Last November, on his return from a visit to his relations, his disease assumed a more alarming character: he, therefore, requested a visit from Br. Luckenbach, and conversed with him very freely concerning his past life.

Being questioned as to his faith and confidence in our Saviour, and whether he could resign himself unto Him, whatever the issue of his disease might be, he answered—

I cannot deny, that, at times, a thought will rise, tempting me to have recourse to the methods of the Heathen: but when I consider, that, by so doing, I should deprive myself of my portion in my Saviour, and should lose my soul, I reject such an insinuation; and resolve to yield myself with soul and body to Him who has created and redeemed me; although, on account of my rising family, I could wish to live longer.

He also expressed his gratitude to the Lord for having preserved him from all participation in the superstitious ceremonies, instituted by his relations for his recovery, during his last visit to them.

From this time he appeared to be very happy, and perfectly resigned to the Lord's will. On one occasion he remarked—

I have laid down all my sins at the feet of Jesus, and He may now do with me as seemeth good to Him. I feel truly thankful that He has shewn to me in this world that great favour to hear His Word, and by baptism to be received into His Church on earth. It is true, I have often strayed from Him, and have been a servant of sin; but He has not cast me away, and I trust He will receive me, and graciously regard me a poor sinner; and then I, an unworthy Indian, shall also be admitted to the company of the just made perfect.

He was very much concerned for his three children, the eldest of whom was only eleven years of age: and often prayed for them, that our Saviour would keep them united with Himself and His Congregation; and admonished them to shew obedience to their Teachers and their Mother, and to follow the directions of the Word of God to their dying day. The 14th instant (January, 1825) his speedy dissolution was expected: he continued however yet two days suffering extreme pain, being for the most part delirious, but to his end trusting in Jesus; when his soul was released, and conveyed to the Redeemer's arms, as a trophy from among the Heathen. His age was about 37 years. [*United Brethren.*

Proceedings and Intelligence.

United Kingdom.

WESLEYAN MISSIONARY SOCIETY.

THE Committee have published the following

Resolutions and Appeal relative to greatly-enlarged Contributions.

The following Letter, addressed to one of the Secretaries, is evidently written in a spirit similar to that which animated our Transatlantic Friends [see Introductory Remarks to our last Survey] to their noble and extraordinary Contributions.

The reading of the last Report filled my soul with gratitude to God for the great good already done. I remember well the going-out of the first Missionaries sent by Mr. Wesley and the Conference. I knew the men. Then, indeed, the cloud was—

> Little, as a human hand:
> Now it spreads along the sky,
> Hangs o'er all the thirsty land.

These feelings were followed by delightful anticipations of the increasing glory of the future, when the Redeemer's Kingdom shall prevail over the whole earth, and the whole world be filled with His glory! What an honour hath the Lord conferred on us, in employing us in any way in this glorious work! But why are we not more active and more faithful? It appears, from the facts stated in the Report, that there are openings among the Heathen in different parts of the world, as well as among our own fellow-subjects in Ireland and America; and LOUD, LOUD CRIES from the perishing inhabitants, *Come over, and help us!* And the Lord hath provided the men, (as I understand) a sufficient number for the present calls, well qualified and fully approved—a wonderful instance of Divine Goodness! Thus hath the Lord graciously done HIS part: and yet the men are not sent, for want of funds! That is, because we have not kept pace and done OUR part. Why is this?

Here is a question that concerns every one interested in the spread of the Redeemer's Kingdom. We should ask ourselves, "Have I done ALL that I could? Can I do no more?"

In putting this question to myself, I feel satisfied that I have kept pace with the GENERAL practice: that is, I have given my Annual Subscription; and have given at all the Annual Services: and my family have given, and my children are Collectors, and Secretaries to Branch Societies, and have a Missionary Box, &c. But when I consider, that, perhaps, about SIX THOUSAND POUNDS a-year, added to the present funds, would enable you to send Six more Missionaries to Ireland where they are much needed, and Twelve more to Foreign Countries, and something to increase our Schools, especially for Females in the East whose claims are very urgent, which, if we do any thing like our duty, ought to be done IMMEDIATELY; and when I consider further, that there are about FIVE THOUSAND Subscribers on your list, of ONE Guinea annually, of which I am one—I then ask myself, "Could I not give ANOTHER Guinea to such a call as this?" I must say, I could; and, by the help of God, I will. Now, if all ONE-Guinea Subscribers would do the same—and I cannot but think it possible, with perhaps a few exceptions, which defect might be made up by others who can give a little more—then here are Five Thousand Guineas at once! Then there are all those who have been accustomed to subscribe two, or three, or five, or ten Guineas, and upward, annually, who, we may presume, are the most wealthy; and, without intending any thing like dictation, they might produce another thousand. Then the present work is done: Six Thousand Guineas are raised: the men will be sent, and our Lord will give His blessing, and thousands of Heathens, and thousands yet unborn, will praise God for His *unspeakable gift*.

Some may deem this visionary: but I am quite satisfied of its practicability; and I am afraid we shall sin against God if we do not set about it immediately. And I must say further, that I am so far from thinking this an extravagant proposal, that I have no doubt the time is not far distant, when the people of God will feel it their duty to consecrate a MUCH GREATER portion of their property to the service of the Gospel of our Lord and Saviour than this amounts to. But our Lord's Kingdom spreads by degrees: let us only follow His call, and we shall do well.

Extract from the Minutes of a Meeting of the Committee, held July 16, 1828—

Read a Letter from an Anonymous Friend, proposing a plan for increasing the income, and consequently the usefulness, of the Society—

Resolved,

1. That this Committee cordially approve of the sentiments contained in the Letter now read, and most earnestly recommend it to the serious consideration of every friend of the Wesleyan Missions, and of the extension of Gospel Light and Truth.

2. That the Committee, deeply affected by the necessity frequently imposed upon them by the state of their funds, of rejecting most interesting and importunate entreaties to extend their Missionary Operations, are constrained to appeal to the friends of the Society, on the painful situation in which they are thus placed, of either refusing help to those who are perishing for lack of knowledge, or of venturing on an expenditure utterly unwarranted by their present resources.

3. That such are the extraordinary openings for Missionary Engagements, and so nu-

merous are the zealous and devoted men who are prepared of God for the work, that, could sufficient funds be raised, the most extensive and gratifying success might justly be anticipated.

4. That the Committee further are obliged to state, that, without a considerable increase of income, so far from being able to extend their undertakings, it will be impracticable even to retain the Stations at present occupied.

5. That the Committee, therefore, strongly and affectionately urge upon their friends the necessity of the most active and persevering efforts to effect such an increase of the Society's funds, as will enable them not only to maintain their present Missionary Ground, but also to meet the pressing solicitations which are sent from those places where their help is wanted; and the Committee pledge themselves to additional endeavours, on their own part, to further the attainment of an object of such vast importance.

The preceding LETTER and RESOLUTIONS bring the necessity of prompt and liberal exertion in the Missionary Cause fully before our readers. As Christians, it is our imperative duty to endeavour to understand, and then resolutely to follow, the direction of Providence, in every thing relative to His Church, and the diffusion of the glorious Gospel of our Lord and Saviour. If the finger of God, therefore, indubitably point to the object to be pursued, and trace out the path to be trodden in order to its attainment, motives of the highest nature dictate a ready and cheerful acquiescence. What then, we may inquire, is the object which is thus marked, and the conduct thus indicated to us, not only as Christians, but, in particular, as Methodists? The facts which have been stated distinctly shew our duty. Our funds are inadequate to meet even the present expenditure of the Missions; and still more so, to meet the calls which are daily becoming more numerous and distressing. A wide and an effectual door has been opened for the propagation of the Gospel in regions the most barbarous, and among nations the most ignorant and savage. Cries of "Send over, and help us!" are heard on every side; and entreaties, the most earnest and pathetic, for the aid of Missionary Teachers, are heard from every quarter of the world. God has touched their hearts. A numerous body of devoted Missionaries are waiting to be sent to any portion of the globe, however drear, inhospitable, or dangerous, where they can cry, *Behold the Lamb of God!* to the perishing sons of men. The Great Head of the Church has thus raised up and prepared the Messengers of His Mercy, and opened the way before them; and He now looks to His "*stewards*"—the stewards of His manifold grace—to furnish what is needful to bear them into the field of labour, and to support them with the necessaries of life, till converted numbers can sustain the charge; and permit the help, which they needed, to be employed in conveying the glad tidings of great joy to others. Never before was the whole world so accessible to Missionary Effort: never before had Christians so cheering a prospect of hastening the universal establishment of righteousness and peace, and accelerating the period when the Redeemer shall take unto Him His great power and reign *King of Kings and Lord of Lords*, and sway his peaceful sceptre from *sea to sea, and from the river to the ends of the earth.*

Men and Brethren, help!—Myriads of Immortal Beings are sitting in darkness and the valley of the shadow of death, to whom it is in your power, by pecuniary, personal, and united efforts, to send the light of the Gospel and the glad tidings of Salvation. Let not the awful responsibility of their destitution or destruction rest with you, by your indolence, indifference, or neglect! Study their situation. Dare to contemplate the horrid rites of some, the savage barbarities of others, and the dreadful state of the millions who are worshipping idols, the work of men's hands. Awake to energetic activity! Hasten to adopt every practicable plan for supplying the means to send forth the men whom God has provided. Remember, that Hesitation is Death—since more than FIFTY THOUSAND Heathens are daily dropping into eternity! Be, therefore, prompt and unwearied in your labours of love. Be instant in prayer for the conversion of the world, and for the outpouring of the Holy Spirit. Direct every act to the glory of God; so shall God, even our God, bless you: your labour shall not be in vain in the Lord. Ethiopia shall stretch out her hands unto God: the wilderness and the cities thereof shall lift up their voice: the Isles shall wait for His Law: the inhabitants of the rock shall sing: and many shall come from the East and from the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of Heaven, and great shall be the Holy One of Israel in the midst of His people.

JEWS' SOCIETY.

TWENTIETH REPORT.

State of the Funds.

THE amount of Contributions, during the year, is considerably less than the total amount of the year preceding. Notwithstanding this diminution in the total amount, there is an actual increase of 184*l.* 13*s.* 4*d.* in that portion of your income which arises from regular contributions: the diminution is under the head of Legacies received; which, during the former year amounted to 2015*l.* 3*s.* 1*d.* and during the year just closed only to the sum of 99*l.* 19*s*: no real defalcation, however, is likely to take place eventually under this head, as your Committee have received official intelligence of Legacies to which your Society has become entitled during the past year, but which have not yet been paid to your Treasurer.

The Legacies here mentioned amount to about 4400*l.*

Investigation of Expenditure, with Remarks.

Immediately after your last Anniversary, your President suggested the importance of appointing a Special Committee to investigate into the General Expenditure of the Society, and to ascertain whether any or what reduction could be made therein ... This Committee have had many Meetings. In some items of the account, they have proposed a reduction of expense; but, in others, which might perhaps at first sight appear most to require such a measure, they have not thought it their duty to recommend any alteration. On the whole, after a long and patient investigation, they have not found themselves able to recommend so considerable a reduction as was at first anticipated, without diminishing the efficiency of the means at your disposal for carrying into effect the great purposes of your Society ... Your Committee beg to quote the concluding observations of the Special Committee on the general subject of their investigation—

Before they conclude this Report, your Committee wish to add a few general observations on the Expenditure of the Society, because they have reason to believe that many false ideas are abroad on the subject. Your Committee fully allow that it is the duty of the persons appointed to manage Societies like yours, to give to their constituents a clear and intelligible account of the nature and extent of the expenditure of the sums committed to them; and your Commitee are equally of opinion, that, having done so, the Managers of such Societies are entitled to claim from those constituents a full confidence in the integrity of their motives, and of their desire properly to execute the duties with which they are charged. It is true, they are bound regularly to receive and duly to examine every suggestion which may be made for the better management of the concerns of the Society; but, doing so, they have generally a right to expect the acquiescence of those for whom they act, in the measures afterward adopted. There are several reasons quite apparent, why such a course should be pursued.

1st. It is evident, that those only, who from local circumstances have the means of obtaining a full and complete knowledge of the causes and necessity of any particular measure, can be able fully to understand the mode or extent of it: many items of expense, which to a casual observer may appear large or unnecessary, perhaps, on examination by one possessing greater means of information, appear decidedly just and proper.

2dly. It should never be forgotten, that the Managers of Societies must decide PROSPECTIVELY, while the results of their decisions are viewed RETROSPECTIVELY: it must be clear, that many an expense would have been avoided, if those who decided on its necessity could look into futurity.

3dly. Your Committee believe that the members of the Society in general, and especially those who reside in the country, have a most inadequate idea of the degree of labour and attention needful for the proper management of the business of the larger Societies in the Metropolis, and consequently must have an equally inadequate idea of the expense necessarily connected therewith.

Other reasons might be added: but your Committee forbear; satisfied, that these considerations are fully sufficient to induce Christian Minds to take a candid and favourable view of such points, as may at first sight appear to them not quite satisfactory.

Jews in England.

On the subject of your Operations among the Jews in England, your Committee would observe, that they have not been inattentive to their spiritual wants; but have endeavoured to take every opportunity of stirring up their Christian Friends to exert themselves on behalf of their Jewish Neighbours, in those towns where they are to be found. In some places this has been accompanied with an evident blessing; and individuals, whose names it would not be judicious openly to mention here, have been awakened to a sense of their lost condition as sinners, and have been led to seek for mercy through Jesus, their long-neglected Messiah. Some of these have been publicly admitted into the Church by baptism; and though, in a few instances, the expectations formed have been disappointed, yet in several others, your Committee receive pleasing accounts of their stedfastness in the faith,

as evinced by a consistent Christian Deportment.

In London, your Missionaries, and others connected with your Society, have from time to time gone forth among the Jews; and several of that Nation have, in consequence, presented themselves for further instruction.

During the past year, two Jews have been baptized at your Episcopal Chapel... The Monthly Lectures continue to be preached to the Jews by your Chaplain: frequently a considerable number are present.

Schools.

Six boys and nine girls have been admitted during the past year: three boys and seven girls have been put out as apprentices or servants; and three boys and four girls have returned home with the consent of your Committee. The testimony received of the conduct of the children who have been placed out in Christian Families has been generally favourable. The progress made both by the boys and girls in religious knowledge was also pleasingly evident to those who witnessed their public examination in Lent.

There are, at present, in the Schools 41 boys and 47 girls: the Boys, your Committee have the satisfaction of knowing to be in an excellent state of order and discipline; but, among the Girls, they regret to say that a spirit of insubordination has been recently manifested, which however is now subsiding, under the judicious measures adopted by the Ladies' Committee.

Publications.

Your Committee have issued from their Depository during the year, 2481 complete Copies and 22,125 Portions of the Hebrew Old-Testament Scriptures—2110 Hebrew New-Testaments—1039 German-Hebrew Prophets—1000 copies of the Judeo-Polish or Jewish Pentateuch—and 627 copies of the New-Testament in the same language; besides many thousand Tracts in Hebrew, Jewish, German-Hebrew, French, and English.

Your Committee have much satisfaction in being able to report, that they have fully completed and stereotyped the 12mo. edition of the Hebrew Old-Testament Scriptures: the Committee of the British and Foreign Bible Society, in addition to a donation of 100*l.* in a former year toward the original expense, have purchased 1800 copies at the cost price.

The edition of the Old-Testament Scriptures in the Judeo-Polish, or more properly the Jewish Dialect, has been printed in this country as far as the Five Books of Moses: your Missionary, the Rev. A. M'Caul, having however stated that he thought it could be printed in Poland at a less expense, your Committee have consented to the printing of the Prophecy of Isaiah in that country as an experiment.

With reference to the revision of the translation of the Hebrew New-Testament, your Committee have to state, that Dr. Neumann has sent over a portion of his observations and corrections, which are now in the course of examination by some eminent Hebrew Scholars.

Students and Missionaries.

Your Seminary, in the opinion of your Committee, has a most important bearing on your future Missionary Exertions; and it has been their object to render it as efficient as possible. There are, at present, Seven Students, of whom two have been received during the past year: two, Messrs. Lawrence and Pauli, (the latter a Converted Jew,) have been recently appointed to the Missionary Work, in the capacity of Catechists, and are on the eve of departure: one is shortly expected to arrive: and other applications are under the consideration of your Committee. Three other individuals have entered the Missionary Field during the year, in connection with your Society—the Rev. W. Ayerst, B. A. late of St. John's College, Cambridge; and the Rev. M. S. Alexander, who was lately ordained by his Grace the Archbishop of Dublin, and an account of whose conversion from Judaism [see p. 558 of our Volume for 1825, and pp. 155, 400 of that for 1827] has been given in a former Report, have been stationed at Dantzic; and C. Czercher, a Converted Jew, has been appointed Assistant Missionary in Poland: he had been previously engaged in the work for a considerable time, under the direction of your Missionaries there.

In their last Report, your Committee were compelled to notice, with regret, the depressed state of health under which your highly-valued Missionary, the Rev. A. S. Thelwall, then laboured: it is now their duty to inform you, that, during the last year, circumstances have arisen, which have led to a dissolution of that connection which has for so long a time subsisted between him and your Society.

It is only necessary for your Committee to state, that nothing has occurred to diminish, in the slightest degree, the high esteem and regard which they have ever felt toward him.

The present number of your Missionaries is Thirty-three, of whom Twelve are of the Jewish Nation.

It was stated in the last Report, that your Committee had requested the Rev. A. M'Caul to come to England, in order to confer with them on various important subjects, connected with the welfare of the Mission in Poland: they have now to express their conviction, that, from his experience and judgment as well as from his local knowledge, they have derived very great assistance in forming their plans for future operations. He has visited many of your Associations: and, by his narrative of the circumstances of his own Mission in Poland, and his general statement of the progress of the work among the Jews as it had come under his own personal observation, he has been the means of awakening an increasing attention to the claims of the Jewish People on the prayers and exertions of Christians, and of satisfying the doubts of many individuals respecting the propriety and efficiency, under the blessing of God, of the means now in operation for their conversion.

Testimony to the late Rev. Peter Treschow.

Your Committee record, with unfeigned regret, the death of your late valued Foreign Secretary, the Rev. Peter Treschow; who has for a few years past been the Correspondent of your Society at Neuwied on the Rhine, and in this capacity has rendered important services. His residence in London during seven years, and his visits to many of the Auxiliary Bible and Jews' Societies through the country, made him known to the friends of the Jewish Cause: the zeal and ability with which he served your Society enabled them to appreciate his worth; while his Christian simplicity, his cheerful temper, and his humble devotional spirit, endeared him to the affectionate feelings of all who came in contact with him. The tidings of his removal were communicated by the afflicted widow to his friend Dr. Steinkopff, under the date of Jan. 3, 1828; and it will afford pleasure to those who knew him, to learn how peaceful were his latter days, and how bright his hopes of eternal joy ere he exchanged an earthly cross for a heavenly inheritance.

Officers of the Society.

The Rev. C. S. Hawtrey has been obliged, by his duties as Minister of the Episcopal Jews' Chapel, to resign his office as Secretary; but, in the capacity of Honorary Secretary, will render such assistance as may be found practicable: the Rev. Basil Woodd and the Rev. David Ruell, who had been considered Honorary Secretaries, have been appointed, together with two other friends of the Society, the Rev. Charles Simeon and the Rev. William Marsh, Honorary Life Governors; the responsible and laborious duties of the office of Secretary devolving on the Rev. J. B. Cartwright and Mr. J. G. Barker.

RELIGIOUS-TRACT SOCIETY.

TWENTY-FIFTH REPORT.

Progress of the Society.

The income of the Society for 1826-7, not including Sales and Legacies, was 2836*l.* 1*s.* 2*d.*: for 1827-8, it is 3329*l.* 19*s.* 11*d.*; being an increase of nearly 500*l.* For this additional support the Committee are thankful, because it has enabled them to increase their efforts in Foreign Lands; but they remind their friends, that but little comparatively has yet been accomplished for the benefit of the Heathen World.

The Sales of the Society's Publications during the year 1826-7, not including the Foreign Grants, amounted to 10,502*l.* 14*s.* 10*d.*: for the year 1827-8, to 12,578*l.* 6*s.* 1*d.*; being an increase in the Sales, of 2075*l.* 11*s.* 3*d.* The total amount of the Society's Receipts in 1826-7, for Sales and Benevolent Income, was 15,023*l.* 8*s.* 7*d.*: for 1827-8, it is 18,417*l.* 3*s.* 1*d.*; being an increase of 3393*l.* 4*s.* 6*d.*

New Publications.

The Committee have continued to increase the number of their Publications during the year, a course which the spread of education and the activity of the press imperatively demands: they have added One Hundred and Seventy-eight Publications to their List.

The Publications are as follows—General Tracts, First Series, 21 added; making a total on sale of that Series, 266—Second Series, 4: total, 599—Occasional Series, 6—Hand Bills, 18: total, 93—Broad Sheets, 1—Children's Books,

6—Short Stories, 4: total 52—Cards, 12—Bound Publications, 3—18mo. Series, 4—Select Sermons, 12: total, 40—Cottage Sermons, 12: total 28—Tract Magazine, Child's Companion, and History of the Church of Christ, each 12—British Reformers, 4—Domestic Visitor, 1—Christian Biography, 12: total, 16—For Auxiliaries, 2—Welsh Tracts, 10—Foreign Tracts, 10.

Notices respecting different Works.

The *History of the Church of Christ* continues a steady and encouraging sale: the Third Volume has been completed: the Committee have proceeded to publish the Fourth and Fifth Volumes of this valuable work; the friend who paid the expense of stereotyping the former volumes having contributed the necessary funds for this object.

The *Christian Biography* has had a considerable and increasing circulation; and the Committee feel assured, that when it is more generally known it will have a very large sale. The same remark will apply to the *Select*, the *Cottage*, and the *Sea Sermons*.

The *Circulating Libraries* have also sold to a considerable extent: they hope that this valuable Collection of Religious Works will soon be introduced on board merchant and other ships, for the use of sailors during their voyages.

The Committee having heard that several of their Re-publications of Old Works had been useful, suggested, in the Tract Magazine, the importance of publishing *Doddridge's Rise and Progress of Religion in the Soul*, provided a friend could be found who would pay for the stereotype plates: the Committee acknowledge the receipt of the necessary funds for this object from David Niven, Esq. They have published the Work without abridgement, at a very low price.

The Committee also acknowledge a donation of Ten Pounds for stereotyping the Rev. J. H. Stewart's Tract, *On the Out-pouring of the Holy Spirit*, which has accordingly been printed.

Cottage Sermons—The Rev. George Burder has completed Twenty-four Cottage Sermons, which he has presented to the Institution: the Committee consider these Sermons a valuable addition to their Publications. The age and infirmities of the esteemed Writer having prevented him from continuing the series, the Committee have availed themselves, for the ensuing year, of an abridgment of the Sermons of the Rev. Joseph Milner, whose kindred spirit is well known. They present their cordial and affectionate thanks to Mr. Burder, for his truly valuable services.

The *Cottage Hymn-Book* — In five years, more than One Hundred and Sixty-seven Thousand copies have been sold. The Cottage Hymn Book is now published in two forms: one contains the same Hymns as before, with some additional Doxologies, price 6*d.*, or 4½*d.* to subscribers: the other, the "Cottage Hymn-Book Enlarged," contains additional Hymns; which have been added at the recommendation of several friends, on some subjects which were found to be particularly needed for Public Worship; price 8*d.*, or 6*d.* to subscribers.

On the First of March, the Committee commenced a New Work—the *Domestic Visitor*—which will be published quarterly; on the 1st of March, June, September, and December. Its leading object is the promotion of the spiritual instruction of Families, particularly Domestic Servants; but the contents are also adapted to general readers, and not unsuitable for any rank of life. The Committee trust, that, in this effort to benefit a large and interesting class, they shall receive the assistance of all their Subscribers and Friends, and particularly of the Heads of Families: human happiness is so intimately connected with the relations of domestic life, that this attempt to promote the improvement and religious instruction of all the members of families will, it is hoped, commend itself to general attention. This Work is published in a good clear type, and contains 48 pages, 12mo. with Wood Engravings; price 4*d.* each Number.

The little Scriptural Work, *Daily Food for Christians*, is intended to be a constant pocket companion: it contains a Promise and another Scriptural Portion for every day in the year, together with the verse of a Hymn. It is printed in a small size, and neatly bound. Upward of 10,000 copies of this little Manual have already been sold.

Select Works of the British Reformers.

The importance of publishing a Selection from the Writings of the British Reformers, from Wickliff to Jewel, has been repeatedly urged on your Committee in former years, and it was specially brought before them soon after the last Anniversary. They were addressed by one of their friends, who stated—

You have published much of the divinity

of the SEVENTEENTH Century: you ought also to give publicity to a selection from the most valuable writings of the SIXTEENTH. It has been well observed—"The one wrote in THEIR CLOSETS; and their writings are full of thought—accurate, disquisitive, and scholastic: the others wrote with the stake before their eyes; and their writings are full of holy feelings—popular, experimental, and spiritual."

The value and necessity of this Work will be seen, when it is remembered that Tracts, which were originally sold for a few pence and thousands of which have been suffered to perish by those who were ignorant of their value, are now eagerly bought at the price of many shillings or even pounds; and are thus wholly excluded from all whose means are limited. Nor have they yet been reprinted in a form which would render them accessible to readers in general, although the number of those to whom they would be acceptable and useful is annually increased by the progress of education.

These Works were originally published at a cheap rate, and often circulated without charge, so that they were widely diffused; and they were rendered most efficacious in dispelling the spiritual darkness which prevailed at that period: they then excited that enmity, which the Adversaries of the Truth uniformly manifest against Religious Tracts; and those, who loved darkness rather than light, complained that—

"The Gospellers do fill the realm with so many of their noisome little books, that they be like to swarms of locusts which did infest the land of Egypt.

The Committee were not indifferent to this subject: they felt that THE TRACTS, which, in former years, had been instrumental in advancing the Cause of Christ, should not be allowed to remain in obscurity to general readers; but they did not possess the funds requisite for publishing them. This obstacle is now removed, by the liberality of a highly-esteemed coadjutor, who recently undertook a most important office in your Institution: he has engaged to defray the expense of stereotyping such a Work; and thus the Committee are enabled to render these Writings permanently accessible to readers of every class, without any interference with the other operations of the Society.

In preparing this Work, the Committee endeavour to render it acceptable to persons of every class and station of life: they trust that it will be found a valuable acquisition to the Libraries of Ministers of Christ of every denomination—a useful companion for the Parlour or Drawing-room—and an acceptable addition to the shelf of the Cottager and Artisan.

The Plan upon which this Work is publishing, is as follows—

It will contain the most important and interesting of the Writings of the BRITISH REFORMERS: most of their smaller Treatises, Letters, and Sermons will be given; and, in some instances, Extracts from their larger pieces.

To render this Work accessible to the public in general, it is published in Monthly Numbers, each containing 120 pages, 12mo. printed in a clear type, upon good paper, price One Shilling: well-executed Portraits of the principal Reformers will also be given. The Writings of each Author are paged separately, and are sold as a distinct publication; so that it is entirely optional with the purchaser to take the whole of the Work, or any particular Part, as he pleases.

The first four Numbers contain the Writings of Bradford, which have always been highly valued for their spirituality: they have never before been printed in so complete and correct a form as in the present Work. The next four Numbers will contain select Sermons and the Letters of Latimer, which are well known as containing most excellent practical applications of the doctrines of the Gospel. These will be succeeded by the select Writings of Philpot, Ridley, Knox, Hamilton, Cranmer, Wickliff, Tindall, Frith, Barnes, Joy, Hooper, Queen Catherine Parr, Lady Jane Grey, Becon, Gilby, Lever, Coverdale, Jewel, and others; including some Tracts translated from the Continental Reformers, and actively circulated in this country during the Sixteenth Century. The whole will extend to about Thirty Numbers; and, when completed, will be arranged in a regular chronological series.

The pieces contained in this Selection are without abridgment, except those which are merely extracts: there are, however, a few omissions, which were necessary in a publication intended to be generally circulated at the present day. In other editions, the obsolete spelling has been laid aside: the same plan is pursued in the present publication; and the involved construction of sentences, common in writers of that period, has been removed: such words also as have become unintelligible or offensive are exchanged for others; or are explained by notes, when it appeared desirable that they should remain. These variations from the original editions were found as necessary to render this Work generally useful, as the adoption of the modern standard of orthography. The utmost care is taken that the meaning of the author shall ALWAYS BE STRICTLY PRESERVED; and, as far as practicable, this Work is collated with the best and earliest editions.

Attention is earnestly requested to this publication, as its success will much de-

pend upon the early encouragement which it receives; and it is hoped that many persons, of every rank and station, will avail themselves of the opportunity now afforded, by the liberality of a highly-respected individual, to acquire, at a moderate price, the valuable writings of former days, which have so long been inaccessible to the public in general.

Works in Preparation.

The Committee intend, previously to the commencement of the next year, to publish a *Scriptural Text-Book*, with suitable verses from Hymns, for general use, and especially for the rising generation; at a price, which, they trust, will enable their friends to circulate it extensively.

In the enumeration of the various Works which have occupied the attention of the Committee, they think it right to mention, that, in consequence of the strong recommendations received on the subject from several esteemed friends, they have had repeatedly under consideration the publication of a short and unexpensive *Commentary on the Holy Scriptures*. They have been further encouraged to contemplate such a Work, by the kind offer of the Treasurer to defray the expense of the stereotype-plates. It is obvious that the preparation of such a Work, in accordance with the principles of the Institution, will require much care; and, if carried into effect, every effort will be made to secure its being a publication, which, under the Divine Blessing, may be acceptable and useful to every class. A friend of the Society has remarked, that "an unexpensive Work of this description has been called for by the Church of Christ during the last three hundred years."

Issues of Publications.

The Publications issued from the Depository during the year have amounted to Nine Millions, Six Hundred and Forty-nine Thousand, Five Hundred and Seven; without including the Works published in Foreign Countries, at the expense of the Society, to which considerable additions have been made—being an increase, compared with the preceding year, of One Million, Three Hundred and Sixty-seven Thousand, One Hundred and Three, in those issued in England. The Sales of the First-Series Tracts alone have increased nearly Six Huudred Thousand. The Committee have no doubt that the total number of Publications distributed through the instrumentality of this Institution, since its commencement in 1799, amounts to upward of One Hundred and Twenty Millions.

The *Tract Magazine* and *Child's Companion* have increased in sale upward of Sixty Thousand during the past year. The profits of these two small Periodicals for the first three years have enabled the Committee to add to their Foreign Grants Four Hundred Pounds, to aid the circulation of Tracts in China and the East Indies, and in the French and Spanish Languages.

The friend who visits the Courts and Alleys of London, and distributes Tracts in Prisons, Hospitals, and Workhouses, has received nearly 53,000 Publications for these important objects. At the Pleasure Fairs in London and its vicinity, where much wickedness generally abounds, 185,700 Tracts and Hand-bills have been distributed. About 150,000 have also been given to persons found violating the Sabbath Day. The Soldiers and Sailors have not been forgotten: more than 23,000 Publications having been granted for circulation among them; in addition to two of the Circulating Libraries—one presented to a Regiment proceeding on Foreign Service, and the other for the use of the men in the Barracks at Chatham. The Home-Missionary and Baptist-Home-Missionary Societies have received 26,000 Publications. Among the crowds attending the execution of criminals, 31,700 have been given away. Several Convict-ships have been supplied, to the extent of 18,000 various Works; including the Circulating Library, which was placed under the care of a Correspondent in one of the vessels. About 40,000 Tracts and Hand-bills have been circulated at different Horse-Races, and 28,000 among the crowds who visited the ruins of the Brunswick Theatre.

Circulation of Tracts in Ireland.

The last Report mentioned, that the Committee had determined to devote One Hundred Thousand of your Publications for distribution in Ireland during the year: nearly Ninety Thousand of these have already been sent. In these grants, the Works of the Society have been entrusted to the care of Clergymen and Ministers, who are actively engaged in spreading Scriptural Knowledge.

There appears to be great anxiety, in many districts, to become acquainted with your Publications: one Correspondent remarks—

The Tracts which I received were instantly

distributed: many of the poor inhabitants are hungering after knowledge.

Another states—

I could circulate ten times more Tracts, if I had a sufficient supply: when I get a hundred or so, I have to observe the strictest economy in their distribution, and frequently have to deny applicants.

One of your Correspondents, in Belfast, states the following important fact—

Almost invariably, wherever Religious Books are found, our Agents are kindly and cordially welcomed, and there is at least an outward respect to Christian Duties: on the contrary, where there is the absence of the Bible and other Religious Works, the Readers are coldly and contemptuously treated, and have to endure the most painful exhibitions of sin and wretchedness.

Vast Importance of Circulation by Loan in large Towns and Cities.

The circulation of Religious Tracts and Books on Loan has received a greatly increased degree of attention in many parts of the country, during the year; and the friends who have vigorously prosecuted the plan have not laboured in vain. One grand aggressive movement appears to be necessary in all our great towns, for the benefit of the lower classes of the population. Men are everywhere perishing—God works by means in the salvation of sinners—those means are within our reach, and the neglect of them imposes a weight of awful responsibility too painful for the mind to dwell on. The Committee, in respectfully recommending the Loan System, are influenced by a conviction that it is a plan which has done much good: they trust that the friends of religion in large towns will adopt active measures for visiting those who live in the neglect of all the Means of Grace. An American Minister, in a Sermon "On the Duty and Importance of Special Efforts for the Conversion of Cities," remarks—

If Christians in our cities would conduct themselves agreeably to the Bible, how awful to the wicked would be their example!—What reformations would be worked among the worldly and profane!—How many haunts of poverty and wretchedness would be searched out!—How many souls, once in communion with the saints, would be brought back from their wanderings!—How many children, rescued from vice, would be brought to the Sabbath School; and there, perhaps, be taught of God to become themselves angels of mercy!

In the prosecution of this great work, the Committee of the Religious-Tract Society desire to render every facility, by the co-operation of the Christian Press: their present Publications have *been systematically* arranged; and, supposing a circulation of sixteen pages every fortnight, there is a present supply of Tracts, Cottage Sermons, and Tract Magazines, for eight years to come. Two small Publications, entitled, "Hints on Loan Tract Distribution," and "A Classification of Tracts, arranged and adapted to the Loan System," may be obtained at the Depository, which will give many important hints to persons disposed to adopt this useful plan.

The Piper and his Tracts.

From the Appendix to the Report we extract the following narrative, furnished by a Correspondent.

One evening, while seated in my study, I was unexpectedly interrupted. A Highland Piper, clad in the full costume of ancient Caledonia, stationed himself exactly in front of my window, in the midst of a groupe of children; who seemed mightily delighted and astonished at the novelty of the sight, and equally so at the animating sound of the pibroch. I was not the least pleased of the spectators, as I had not for several years listened to the spirit-stirring notes of the pipes; nor had I ever beheld a more venerable and striking countenance, or a more interesting figure altogether, than that which this Piper presented. I observed, that when any one gave him any money for playing, however small the sum, he immediately gave them in return a paper; which I, of course, conceived was some ballad or idle song: but you may judge how great was my surprise and pleasure, when I ascertained, that, in place of being a vender of profane songs, this man proved to be an active circulator of Religious Tracts. While he entertained the listening crowd by his music, he was, at the same time, seeking to produce salutary and saving impressions on the hearts of his auditors, by directing their attention to the pure and simple statements of Divine Truth with which your Tracts abound.

This fact, however, I did not ascertain until the following day, when the Piper called at my house. He wished to know from me, as he had learned that I was Secretary to the Blackburn Auxiliary Tract Society, whether our Committee would have any objection to allow him to purchase a few hundred Tracts at the subscribers' price, although he was not himself a subscriber; observing at the same time, that he had run short of Tracts, owing to the number which he had given away since he had come from

Liverpool, where he said he had purchased a great many. When I asked the question, whether he was quite able to pay the subscribers' price for the number which he wanted, or whether he did not wish to have them *gratis*, he answered, with an independence of spirit peculiar to the Scottish Peasantry, "*Gratis*, Sir! Oh no: I would not have them gratis. I would rather pay for them; but I am not able to pay the non-subscribers' price. If you choose to give me any gratis, I shall be very happy if you will also accept of some from me, which perhaps you may not have seen, as they have been recently published in Glasgow." I need not add, that I immediately gave him an order upon our Depository for as many Tracts as he wished to purchase at the subscribers' price, and felt exceedingly gratified by the interview which I had with him. He said it had been his practice, for years, while he travelled up and down the country, to give a Halfpenny Tract to any person who gave him a penny for playing a tune on the bagpipe. Would that we had many such Pipers and Itinerant Musicians!

Testimony to the late Rev. Legh Richmond.

At the last Annual Meeting, information was received of the death of your late Clerical Secretary, the Rev. Legh Richmond; which took place at Turvey, on the 8th of May last. This painful event deeply affected the Assembly; and the friends present recorded their feelings of esteem for their departed friend, by a Public Resolution.

Mr. Richmond was for more than fourteen years one of the Secretaries of your Institution. On the services which he rendered the Society, and the spiritual success which had attended his writings, it is unnecessary to enlarge. The DAIRYMAN'S DAUGHTER, the NEGRO SERVANT, and the YOUNG COTTAGER, have been greatly blessed by the Spirit of God, and have endeared him to thousands to whom he was not personally known; while his Christian spirit united him still more strongly to those who enjoyed the privilege of his personal friendship.

The following Resolution was unanimously passed at a Special Meeting of the Committee—

That this Committee have heard, with the deepest regret, the painful intelligence of the decease of their late highly-valued co-adjutor, the Rev. Legh Richmond, who for so many years sustained, with so much reputation to himself, and advantage to the Society, the office of one of its Secretaries. In recording their sense of the loss now sustained by this Institution, the Committee cannot forget that their Departed Friend was endowed with eminent talents as a writer, enabling him to furnish Tracts, of which the circulation has been immense and the usefulness very extensive: nor can they overlook the expansive benevolence, unaffected liberality, and ardent piety, by which these talents were consecrated to the service of God and the good of mankind—intending, by these allusions, not merely to pay a just tribute to departed worth, but to acknowledge their obligations to that Grace by which their Lamented Friend was made what he was; and in which they desire to place their humble trust for a succession of faithful labourers, to co-operate with them in carrying forward the important work in which they are engaged.

Conclusion of the Report.

In the conclusion of their Report, the Committee, while truly thankful for past assistance, earnestly urge their friends, and particularly those connected with Auxiliary Societies, to enlarge the amount of their Annual Support. A perusal of the sums received from the Societies will shew, that some have decreased their donations, others remain stationary, and some have not contributed at all to the Foreign Objects, although the calls on the Society increase from most parts of the world. The Committee would impress more particularly on their friends the present wants of the population of India, and the disposition that prevails to receive religious works; and also the encouraging openings, from the Press at Malta, for the distribution of Tracts in Turkey, Syria, Persia, Arabia, and the Coasts of the Mediterranean. During the coming year, it is of the highest importance to devote considerable funds to these Stations.

Notwithstanding all that has been done, the World still appears One Vast Wilderness, requiring spiritual cultivation. Here and there, is to be seen the garden of the Lord; but the work still to be accomplished almost overwhelms the mind of the Christian. It is necessary, therefore, to bring into action all the dormant energies and powers of the disciples of Christ; and, when there shall be a greater display of self-denying liberality—when every Christian shall practically feel that he is not his own, that he is bought with a price—when the love of Christ shall lead to entire personal consecration to the cause of God—when there shall be a general

sympathy for perishing men—when *the Spirit of grace and of supplications* shall rest upon each member of the household of faith—when there shall be the daily presentation of fervent prayer for the fulfilment of the Divine Promises—and when the influences of the Holy Spirit shall descend on all the Churches—THEN shall be heard *a great voice out of heaven, saying, Behold, the Tabernacle of God is with men; and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God*—THEN will be heard *as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,* ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH.

EDINBURGH BIBLE SOCIETY.

NINETEENTH REPORT.

State of the Funds.

Receipts of the Year:	£.	s.	d.
Subscriptions and Donations...	566	10	0
Congregational Collections	126	0	8
Collection at Annual Meeting..	32	17	2
Societies which formerly remitted,	1603	18	5
Societies now first remitting ...	278	16	4
For Specific Purposes.....	174	0	0
Legacies.....	218	9	7
Interest.....	38	16	6
	3039	8	8
Sale of Scriptures &c.	248	19	2
Total... £.	3288	7	10
Payments of the Year:			
Grant for Gaelic Scriptures	300	0	0
Grant for Bengalee Scriptures..	400	0	0
Grants to Ireland.....	500	0	0
Printing the Scriptures.....	2231	5	5
Reports, Salaries, & Incidentals,	313	13	4
Total... £.	3794	18	9

Issue of the Scriptures.

The Total Issue of the Scriptures, for the past year, has been—of Bibles, 5939; and of New Testaments, 8767.

Revised Version of the Scriptures into French.

In our last Report, we stated our conviction that a New Translation of the Bible into the French Language was most desirable; and mentioned that we had engaged in a correspondence with a pious and intelligent individual, for the purpose of forwarding this great object. We are happy to inform you, that our correspondence has been successful: the friends of religion in Switzerland, who were applied to, have entered cordially into our views, approved highly of the design, and promised it their best and most vigorous support. It is some time since the arrangements were completed: the work indeed is already begun; and we have every reason to anticipate for it a satisfactory progress and a prosperous result.

Instead of having literally, as was at first proposed, a New Translation, it was deemed advisable to adopt a Translation already existing as the basis; and, by a thorough and careful revisal of that, to produce such an edition as might embrace all the advantages that we desiderated. With this view, we fixed on the Ancient Version of the Pastors and Professors of the Church of Geneva, edition 1712, as being the best and most faithful in every essential point, though not the most modern or elegant in style, of all those that exist in the French Language. The process, to which it is to be subjected, will be strict and thorough-going. It will be uniformly collated with the Original Greek and Hebrew; and will be benefited besides, by a perpetual reference to the English Authorised Version, to that of Luther, to those of Ostervald and of Martin, and to the oldest editions of the Geneva Version which has been adopted as the basis.

The individuals, on whose labours we are to depend for the accomplishment of this undertaking, are Pastors and Dissenting Ministers belonging to the Cantons of Vaud, Geneva, and Neufchatel: they are known to your Committee, as men of competent scholarship, of sound principles, of personal piety, of zeal for the truth as it is in Jesus; possessing, in short, all the qualifications which are requisite for the satisfactory completion of such a difficult and important enterprise: and our confidence is increased—by the number who are engaged in it; there being no fewer than above thirty that have agreed to give their active and cheerful co-operation—by the plan of operations which they have adopted; six separate Committees being formed for the several duties for which their talents and attainments are best fitted; every Committee deciding, in the first instance, on the alterations that are to be made, and, when any case of doubt or difficulty arises, their decisions undergoing discussion, and being revised in a general meeting of the whole, by whose determination every thing is to be concluded—and by the length of time which is to be occupied; there being

nothing which is not to be made the subject of deliberate and patient consideration, every circumstance both as to meaning and phraseology having to pass through a minute and pains-taking scrutiny; and, in short, all departments of the work being conducted on the principle, that the delay of a few years is of no consequence at all, when by that we secure correctness and fidelity in what contains the Revelation of God's Holy Will, and is to convey the message of His grace to thirty or forty millions of ignorant and perishing mortals.

Notwithstanding the scrupulous attention that will be thus devoted to the revisal, and the abundant means that will be employed to secure accuracy in every respect, not a few errors of minor importance may be expected in the first impression: and, therefore, it is intended to throw off a very limited number of copies at the outset—to submit these to the criticisms of the Learned, as well as to the remarks of ordinary readers—to notice the mistakes that may be pointed out—and, after rectifying these, to give the edition a more permanent form, and a greater capability of general and extensive usefulness, by putting it into stereotype, and thus insuring continued exactness and a regular as well as copious supply.

New Edition of Martin's French Version.

In speaking of this Revised Version, it is added—

It has been thought expedient to begin with the revisal of the New Testament, so that the benefits of the undertaking may be the sooner experienced; and that, while the Revisers are going on with the Old, the New may be in active circulation: as, however, it may be a considerable time before any such portion of this edition, as might be separately and usefully put forth, can possibly be ready . . . . . we have resolved to print for immediate use an edition of Martin's Version. Arrangements have accordingly been made and instructions given for an impression amounting to 3000 Bibles and 2000 New Testaments.

Version of St. Matthew into French Patois.

Your Committee are contemplating still more in behalf of the people of France. There are many millions of that people, it is well known, who cannot understand books that are written in French; and to whom, therefore, every edition of the French Scriptures that exists is unintelligible: they are only conversant in the language which is commonly spoken. This comprehends several dialects differing so materially from one another, that those who are accustomed to one of them cannot receive instruction easily or sufficiently in the rest: though they have been taught to read, they cannot understand the French Bible, unless it is presented to them in that modification of the Patois, or Country Tongue, which is used in the particular district that they inhabit. To these circumstances . . . your Committee are directing their attention. We have engaged a Pastor, in the neighbourhood of Nismes, of Christian character and undoubted qualification, to translate the Gospel of Matthew into the Patois of his neighbourhood. This Translation, when completed, we intend to submit to the revision and correction of other individuals in whom we can confide, as fully capable of judging of its merits, and making it fit for publication: and, proceeding in the same manner with the other Books, we shall be able gradually to introduce the Scriptures among a numerous population, who are still almost entirely destitute of that invaluable gift.

Revised Edition of Luther's German Version.

Our researches have been carried into Germany also, where there is a wide field for Bible operations . . . . So confident are we of getting pure Bibles circulated in the department of the Continent which we are alluding to, that we have resolved to print, for that purpose, an Edition of the German Scriptures. Of course we are, on many accounts, shut up to Luther's Version: it is allowed, by all competent critics, to be good in itself: the name of its Author is deservedly dear to the people: it has long maintained a very general authority among them as a Translation of standard worth; and it will be received by them without that jealousy which they would naturally feel toward any other, however skilfully rendered, that might be substituted in its place. There are, indeed, a few things in it which impair its otherwise distinguished excellence; but it is our design to get these amended or removed in the projected edition.

Continent.

JEWS' SOCIETY.

We collect, from the Twentieth Report and the Quarterly Records of the Society, the following summary view of its

Labours among the Continental Jews.

FRANCE.

The Rev. J. J. Banga has principally resided at *Colmar*, during the year; and occasionally visits the Jews throughout the Department of the Upper Rhine: the circulation of the Scriptures and Tracts is the principal means employed in this district. In one town, there are several Young Jews who meet for prayer and reading the Gospel: a friend who had met them repeatedly informed Mr. Banga, that, according to his conviction, some of them are to be considered as sincere converts to Christ, and that they are leading others into the same path who promise well. Your Missionary has many obstacles to contend with: Satan opposes the work everywhere, but he varies the mode according to circumstances: in this place, Scepticism and Indifference chiefly prevail among the Jews. Yet there are many tokens of the Divine Blessing, which serve to refresh the spirit of the Labourer in this part of the vineyard.

NETHERLANDS.

The *Rev. A. S. Thelwall* has not been able to resume his former station at *Amsterdam*: *Mr. Chevallier*, who formerly assisted Mr. Thelwall in his Missionary Labours and was partially engaged in the service of your Society, has withdrawn from further connexion since your last Anniversary; not finding himself able to maintain it in an efficient manner, consistently with other views and engagements.

It was mentioned in the last Report, that your Missionaries, the *Rev. Joseph Wolff* and the *Rev. J. C. Reichardt*, were both in Holland; where they had daily intercourse with the Jews, who are so numerous in that country. Mr. Wolff was attended by great numbers of Jews; and, on all occasions, preached to them most faithfully the Gospel of Christ. Both Missionaries concur in stating, that their opportunities of doing this were very abundant, both in public and in private: in many instances, indeed, the Jews heard what they had to offer with obstinate bigotry or cold indifference.

GERMANY.

It was mentioned in the last Report, that *Mr. Graf* had been sent out to join Mr. Stockfeld in his labours at *Cologne* and places adjacent. During the summer of last year, they were actively employed in making a tour, chiefly through the Duchies of the Lower Rhine: their Journals present a simple statement of facts, without any attempt to conceal the difficulties and opposition which so frequently occur. Mr. Graf gives the following summary of the proceedings on his first Missionary Journey—

The Jews, on the whole, are very ignorant of their own Scriptures. It is difficult to labour among them in this country: when we visit them, they are seldom at home, except on Saturday; and when we meet them on the road or in the streets, they seem to know us, and will not stay to hear us. Notwithstanding this, we have seen during this journey some very delightful things: in Kassenberg, Juethen, and Berghem, we were treated civilly and heard attentively.

Toward the latter part of the year, Mr. Graf proceeded to Posen; where he is now assisting in the School established by the Rev. J. G. G. Wermelskirch. *Mr. Stockfeld*, having continued to the present time in his former sphere of labour, has suggested the expediency of his quitting it for a season, as little apparent progress has been made among the Jews of that district: your Committee have, therefore, requested him to spend some time in Holland; and, afterward, to make a tour through Saxe Weimar, Hesse Cassel, and other neighbouring States. Mr. Stockfeld will be accompanied in his labours by *Mr. H. Pauli*, of your Missionary Seminary, who is about to enter upon the work.

Mr. J. D. Marc, a converted Israelite, one of the earliest Missionaries of your Society, has been for several years resident at Offenbach, a small village near Frankfort-on-the-Maine, labouring among the Jews of Frankfort. From the infirm state of Mr. Marc's health, he has not been capable of much exertion. The following extract from one of his Letters presents a general view of what he has been able to do and is doing—

I continue to preach to the Jews. I often seek occasion for it, in their houses and on the road. I can have myself but an imperfect knowledge of the results of my labours: I am only sowing the seed, and there is very little present prospect of an in-gathering. We hear continually of the pleasure taken in the

stones of Zion, and of favouring the dust thereof; but little, or nothing, is seen of this. The time to raise up the fallen tabernacle of David seems not yet quite come.

Different persons, with whom I had intercourse some years ago, have been baptized.

In a town where I was some years ago, and in its neighbourhood, different Israelites of both sexes have been awakened, and turned every one from the iniquity of his way; and they now keep themselevs in the society of a few believing Christians, and edify themselves in private meetings.

A Jewish Schoolmaster of a neighbouring town, with whom I have corresponded many years, has in his school about 70 children of both sexes; and instructs them in the same manner as we should suppose a Jew, enlightened by the Holy Spirit, would have done, before the coming of Christ: though he has suffered much persecution, he still persists in that way.

Although Mr. Marc by no means seems to take a sanguine view of the success of his own labours, he is placed in a very important sphere, and is not left without much actual encouragement to proceed.

Mr. Petri still continues at *Detmold*, from whence he makes frequent journeys through the Westphalian Provinces.

Mr. J. P. Goldberg has retired from the management of the School for Jewish Children, under the inspection of Count Einsiedel and other Christian friends in Dresden: he still continues to reside there as the Missionary of your Society, and from thence he is to visit Leipsic and other places: he will now be able to give himself up more entirely to direct missionary employment. The friends of Israel in Dresden have made application to your Committee to appoint another Master for the Institution, and have proposed a pious Clergyman to fill that office: your Committee have reason to believe that such an appointment might be beneficial in promoting the great cause of Jewish Education; but they have not yet been able to come to a satisfactory decision on the subject.

Mr. and *Mrs. O'Neill* have continued to occupy their station at *Hamburgh*, notwithstanding the repeated attempts of the enemies of religion to put a stop to their labours, or at all events to render them ineffectual. The prevalence of Infidelity among the Jews of Hamburgh is very awful: Mr. O'Neill writes in the early part of last year—

It is lamentable to see the spirit of Infidelity and Indifference which reigns in the hearts both of the learned and the unlearned, the rich and the poor. Some have even the boldness to argue that there is no God. The works of Toland and Paine are well known here: at an auction yesterday, the Age of Reason was put up for sale in English and in German, and you would have been astonished to see with what avidity it was bought up: Hervey's Meditations were put up after the Age of Reason, but the buyers, who were chiefly Jews, said, "They will make us melancholy: they are not worth reading." I hope we shall shortly have an antidote to this, in Leslie's Tract against Deists: 5000 copies would not be too many for distribution here.

The School for Jewish Children, under their care, still continues in much the same state, as to numbers: the children make considerable progress in Scriptural Knowledge; and, amidst all difficulties, your Committee have ample encouragement to persevere.

DENMARK AND SWEDEN.

Your Committee requested *Mr. Moritz* to take a journey through Denmark and Sweden, for the purpose of obtaining information respecting the Jews of those countries; and at the same time availing himself of all opportunities of forwarding the great object of his Mission: early in the last summer he proceeded to Copenhagen; having previously thought it right to apply to the King of Denmark for permission to prosecute his Missionary Labours among the Jews in his dominions. The result of this application proved unfavourable; and, in consequence, Mr. Moritz was compelled to abandon his plans for the spiritual benefit of his brethren in that country. It appears, however, from his communications, that the Jews are not altogether neglected. A learned Professor, to whom the Missionary was introduced, remarked to him, that if the King did not cooperate with some of the Monarchs of Europe, in plans of beneficence to the Jews, yet that he had done much for the civil improvement of that people: he added—

He allows them to be educated in Christian Schools, and to study at the University: he has encouraged them to form a New Synagogue, in which the prayers and preaching are held in the Danish Language; and children of both sexes receive catechetical instruction from a learned Jew who is appointed thereunto, and they are then properly confirmed; and greater civil privileges are granted to those who comply with this order.

Mr. Moritz spent some time in Sweden, chiefly remaining at *Gottenburgh*. Here he had been led to hope that a School might be established for the poor Jewish Children: but his views were

thwarted by some of the richer Jews, who immediately formed a plan for the education of those children among themselves, in Schools from which all religious instruction is to be excluded: and some of the richer females have prepared a Seminary where the poor Jewish Girls are to receive an education, with all accomplishments equally with the richest.

Notwithstanding the discouragements which your Missionary appears to have met with in the endeavour to establish himself in a new sphere of labour, your Committee find great cause of thankfulness in the result of his late journey. Writing from Gottenburg, Mr. Moritz says, "I have visited and spoken to every Jewish family in this town; and distributed my whole stock of Tracts to them, amounting to near 300." In a similar manner he proceeded in other towns, testifying to the Jews, from house to house, and *persuading them concerning Jesus.*

Mr. Moritz has subsequently returned to Hamburgh for a short time: and your Committee, having corresponded with him on the subject of his further labours, have requested him to direct his attention to some part of Germany in which no missionary effort is at present made among the Jews.

PRUSSIA.

Your Committee desire to feel thankful to God, in being able again to report to you the steady progress which the Cause of Israel is making throughout the dominions of His Majesty the King of Prussia, under the continued support and fostering care of that Monarch. The Missionaries of the *Berlin* Society are labouring in the same field with those of your own Society: they are mutually aiding one another in the work, and exciting in one another's breasts a holy emulation in the cause in which they are engaged.

Professor Tholuck, of the University of Halle, is still the steady friend of your Society. Your Committee have received from him, during the past year, much valuable information; and he has been in other respects able to render them most important services.

There is an increasing energy in the proceedings of the Berlin Committee: they are endeavouring to extend the sphere of their operations, and to diffuse throughout the kingdom a spirit of affectionate concern for the spiritual welfare of Israel.

Your Committee would hope that among the Jewish Proselytes at Berlin they see the commencement of a rising Jewish-Christian Church. It is well known that several hundreds of Jews have professed Christianity of late years in the Kingdom of Prussia; and, of these, a great number in the city of Berlin: this new feature in the history of this extraordinary people is highly encouraging. Many of the Proselytes have left Berlin for Christian employment elsewhere; and a few who still remain there, are in the habit of assembling together for Christian conversation and prayer.

The Journals of Messrs. Hœndes and Ball, the Missionaries of the Berlin Society, shew what an extensive field of labour is open to the exertions of your Society and of every other kindred institution. *Mr. Hœndes* writes—

A Jewish Teacher called, who had walked here six German miles, to talk with me about the Messiah; which, as he said, is now the general subject of conversation and inquiry among the Jews.

Your Committee are led to believe that the statement made by this Jewish Teacher to Mr. Hœndes is true to a very great extent; and that a spirit of inquiry on the subject of Christianity is very widely spreading among the Jews. *Mr. Ball* writes—

Soon after the Sabbath Service, the room was filled with Jews. I read to them from the Tract, "The Covenant of Promise;" expounding it at large, and shewing them their incapacity of fulfilling the Law. A great number of men and women listened attentively to the Word; and approved of what I said, so long as my address dwelt on their sins and corruption: but, as soon as I began to mention the Saviour, they became displeased, and some withdrew. We were scarcely able to take our dinner, when another crowd of Jews assembled, men and women: we divided them into two parties, and each of us declared to them that there was no salvation except in Christ Crucified.

We prepared for our departure, praising God that He had given so much opportunity in this place, to proclaim to hundreds of Israelites the Gospel of His grace. How thankful ought Christians to be, that the spirit of inquiry is so much excited among this people, and that they are thus flocking in crowds to the house of the Missionary.

Your Missionary, the *Rev. J. C. G. Wermelskirch*, continues his labours at *Posen:* the public preaching of the Gospel on the Jewish Sabbath seems to have been blessed both to Jews and

Christians, who still attend in as great numbers as formerly: Mr. Wermelskirch states also, that he is constantly visited by the Jews at his own lodgings. During the summer a short journey was undertaken by Mr. Wermelskirch, in company with *Mr. J.C. Hartmann*, for the purpose of visiting the Jews in other towns throughout Prussian Poland: the result of their tour was, to confirm your Committee in their conviction of the great importance of this district, as a sphere of Missionary Labour among the Jews.

According to the last calculation, the total number of Jews in the Grand Duchy of Posen is 64,532 individuals; and, as the whole population amounts to a little more than one million, nearly every fifteenth man in the province is a Jew. Though this proportion is remarkable in itself, it becomes the more so, when it is compared with the population of the towns and villages: in the towns more than one fifth, and almost one-fourth, part of the inhabitants are Jews.

Mr. Wermelskirch earnestly requests your Committee to appoint another Missionary Station at Lissa; and they are fully aware that there is yet a large field remaining uncultivated in that district, for which a great accession of zealous Labourers, and an increase of means to send them forth, are yet requisite.

Mr. Graf, who commenced his labours in the company of Mr. Stockfeld, has removed to Posen. It was formerly stated, that the Royal Permission had been obtained for the establishment of a School, under the management and care of your Missionaries: it was opened early in last summer, on the simple principle of affording Scriptural Instruction to such Jewish Children as were willing to come to be taught. The success which has attended this School has been such as to give new vigour to the exertions of Christians in behalf of Jewish Education: other Schools have since been opened on the same plan, with similar encouragement; and there are now several applications before your Committee to contribute toward their support. The Committee at Posen write—

We lament that the Rabbi, who has raged against our School for some time, succeeded in decreasing our number of regular scholars from 70 to 20: he sent for the parents, and tried all he could to induce them to take away their children: and though he succeeded with some, others told him decidedly, that they should not take them away. In short, the hearts of many, and their good opinion of the Missionaries, have been made known, so as to quicken the hope that there is a stir among them. What a contrast does this afford to former times, when the Rabbies were all in all! What a striking co-incidence with the times of the Reformation from the Church of Rome! And what an encouragement is it to ourselves, to find the number of scholars again daily increasing; to see old ones return, and new ones added!

Mr. Hartmann writes—

It is surprising what progress the children have made, not only in reading and writing, but in the knowledge of the Word of God. A great improvement has also taken place in their general behaviour, so that they do not seem like Jewish Children. We have gained the affections of the children to a great degree: they prefer being with us to being at home: and many evince the strongest disposition to become Christians.

The *Rev. J. G. Bergfeldt* has been appointed to a permanent station in *Koenigsberg*, and has accordingly removed thither. He is, at present, at Berlin, endeavouring to procure the requisite sanction for the prosecution of his work, and is shortly expected in England: on leaving this country, he will, with the Divine Permission, immediately proceed to Koenigsberg. He has already laboured there with much encouragement; and hopes, on his return, to form plans for a more extended intercourse with the Jews, in the exercise both of his public Ministry and of more private means, under the sanction of the King of Prussia, which is never withheld from any prudent and pious endeavour to promote the spiritual welfare of his Jewish Subjects.

At *Dantzic*, the Rev. Messrs. Ayerst and Alexander have been stationed, and have already commenced their labours. They have undertaken an English Service every Sabbath for the English residents; and hope soon to be permitted to commence one in German, on Saturday, for the Jews: they have already had much intercourse with this people, and have commenced the distribution of the Scriptures among them. Mr. Alexander writes—

We have much reason to rejoice over the abundant opportunities afforded us of proclaiming the glad tidings of Salvation. We have been quite overrun by Jews of all classes, who come to us desirous to hear what we had to say to them and to get books. On one Saturday I had nearly fifty Jewish Boys in my room, some of whom I found tolerably well acquainted with the Old Testament; and

I preached to them on the character of the Messiah.

Breslau and the country of *Silesia* are the proper sphere of labour for your Missionary, *Mr. Richard Smith*; but he has, during the past, as during the preceding year, made long Journeys of Investigation among the Jews in distant countries. During the latter part of the summer and the autumn of last year, he was accompanied by *Mr. Reichardt*, who gives the following account of the result of their tour—

I left Ruhrort on the Rhine with Mr. Smith, on the 9th of August. We arrived, in the beginning of September, at Breslau; and, during September and October, traversed Silesia and some parts of Poland. In the middle of December, we were, by the grace of the Lord, safely brought back to the place from whence we started; after having made, in this short period, a journey of 2000 miles, and paved the way for more extensive usefulness.

We were, on the whole, much satisfied in observing that the work of the Lord was going on: the number of those who are searching after the truth is very much on the increase, and prejudices are very obviously diminishing; so that even a distinguished Chief Rabbi could, without the least agitation, inform us of the baptism of two of his cousins, whom he described as very clever young men. One sect, however, known by the name of Chasidim, which arose in Russia, is, notwithstanding its absurdities and superstitions, increasing very much; and spreading about over Poland, and almost over all the Continent: this sect may be considered as the strongest bulwark of Satan; and is calculated to do much harm, in opposing the improvement of the condition of the Jews.

As to the rising generation, we were led to entertain very encouraging hopes; and the Establishment of Schools seemed to us, on many very important occasions, to present the most promising objects for the consideration of the Committee. The Schools already established at Dresden, Posen, and Pinné, which we visited to our great satisfaction, impressed our minds still more to desire, with all our Fellow Missionaries and many Christians and Jews, that the Committee would particularly fix their attention on this increasingly-important subject.

POLAND.

Your Committee were enabled, in your last Report, to bring forward many encouraging circumstances communicated by your Missionaries in Poland, which clearly proved that a great work was begun among the Jews in that country, and loudly called on all who seek the prosperity of the Literal Zion to redouble their exertions, and to be earnest in their supplications to the God of Israel for His blessing on the means used. Public preaching, private discussions, daily conversation respecting the character and coming of the Messiah and the fulfilment of the prophecies in Him, the circulation of the Hebrew Scriptures, and the translation of a portion of the Sacred Volume into the Jewish or Judeo-Polish Dialect—all these means seem to have been owned and blessed by God, among the numerous descendants of Israel who inhabit the ancient Kingdom of Poland.

The statements received by Letter have been abundantly confirmed by the *Rev. A. M'Caul*, one of your Missionaries at Warsaw, who has lately been for several months in England.

During the past year, the work has been carried on as before: and accounts are continually received of its progress. Jewish Prejudice is diminishing; and this people are coming in crowds to receive the Scriptures, either in the whole or in part, and to hear the Word of God from the mouths of your Missionaries. Your Committee do not intend to insinuate that there are no difficulties in the way, that there is no opposition to contend with, or even that the great mass of the Jewish Population in Poland is at present willing to receive the Gospel: under the present dispensation, they cannot expect that the Work of God can go forward without exciting opposition from the world and the God of this World; or that the Word of God can be faithfully preached to sinners, whether Jews or Gentiles, without calling forth all the natural enmity of the human heart, unless restrained and renewed by the grace of God.

During the course of the past year, your Missionaries, though stationed at Warsaw as the place of their regular abode, have by turns made excursions to distant parts of the kingdom. It is their practice to go out two and two; and, very generally, to associate a Jewish Proselyte with the Gentile Missionary: in this way, the *Rev. J. G. Bergfeldt*, who spent part of the summer in Poland, was accompanied by the Jewish Proselyte, *Mr. D. Goldenberg*; and the *Rev. F. W. Becker* by *Mr. Sampson Meyersohn*. Great benefit has been found to result from this arrangement.

Formerly, two of your Missionaries, the *Rev. Messrs. Wendt and Hoff*, resided at Petrikau; and the circumstance which led to their removal is of so interesting a nature, that your Committee cannot withhold the relation of it. About five

years ago, Mr. Benni, then a very bigoted Jew, heard the truths of the Gospel at Koenigsberg from Messrs. Wendt and Hoff: so opposed was he to the reception of them, that he prepared openly to oppose them by argument: in his search after the means of defending error, truth gradually dawned upon his mind; and, eventually, he requested Christian Baptism from a Protestant Minister: this he did not receive, until after a probation of two years. In the mean time, being a young man of some literary attainments, he entered on a regular academic course; at the close of which, about a year ago, he received Ordination in the Lutheran Church, and proceeded to take charge of the Protestant Congregation at Petrikau. He will thus be enabled to testify concerning Jesus as the Messiah to his Brethren the Jews, the number of whom very considerably exceeds that of the Christian Inhabitants of Petrikau. In consequence of Mr. Benni's arrival at Petrikau, the Missionaries were enabled to resign their charge into his hands: and thus God has been pleased, through the instrumentality of your Missionaries in the first instance, but without any further interference or assistance on the part of your Committee, to raise up a Pastor for His people Israel, who is now labouring among them unconnected with any Missionary Institution whatever.

Your Committee can do little more than furnish a short sketch of the general proceedings of your Missionaries in Poland; which assume a peculiarly interesting character, chiefly because in that country the Jews are to be found in greater numbers, and have much less general intercourse with other countries: on this account, the national character and habits have undergone less change: they are, indeed, marked with all the obstinate perverseness and self-righteous pride of Talmudical Superstition; but they are devoid of the profane levity and the sceptical indifference, so often manifested in the conduct of the "enlightened Jews," as they are called:—

Here, as in other countries, your Missionaries occasionally meet with OPPOSITION. At one of the places where Messrs. Becker and Meyersohn stopped during their Missionary Tours, they found many Jews strongly prejudiced, who scoffed and mocked at them continually: others listened apparently with attention. The opposing Jews seemed infected with infidel principles; and some of them hesitated not to say, that they looked only to this world, and neither thought of nor expected any thing after death. Upon infidels of this description, however, some kind of impression seems at length to have been made: for when the Missionaries, changing their mode of attack, quietly and plainly stated to them what practical Christianity is, and, shewing the fruits and the effects of it, explained to the Jews, upon these principles, their object in visiting and travelling among the Jewish People, they seemed abashed; and shrunk from the challenge of the Missionaries, who called upon them to shew or produce, from among themselves, fruits of the same description.

In general, however, your Missionaries meet with a very different reception. Their labours have, at all events, excited the earnest ATTENTION of the Jews. In general, when they arrive at any town inhabited by Jews, they have only to circulate a few Tracts; after which the news soon spreads, that "The English Missionaries are come," and the Jews immediately flock around them in great numbers and inquire for the Scriptures.

There is also a marked CHANGE in the feelings of the Jews toward their Converted Brethren: formerly, they spoke of them only with abhorrence — regarded them with the most inveterate prejudice — and refused to hear them speak on the subject of Christianity, when they would listen patiently to the discourse of a Gentile Missionary; but, with many among them, these prejudices are removed, and they willingly receive the Converted Jews who are employed as Missionaries.

There is an increasing DESIRE among the Jews to receive the Scriptures. They are astonished to find Christians better acquainted with the Word of God than they are themselves; and, as the Missionaries will allow no other authority, the Jews are led to search the Scriptures. The Jewish or Judeo-Polish Version is one of great importance, when taken in connexion with the Hebrew Original: comparatively few of the Jews understand the Hebrew grammatically, and many of them translate it very imperfectly: the Jewish Translation presents the Sacred Word in the vernacular idiom, and they are enabled to prove its correctness by reference to the Hebrew. But the importance of the Translation has been chiefly felt as regards Jewish Females; who, though they are taught to repeat Hebrew Prayers, do not understand a single word of their meaning: some of them have asked for the Psalms in Jewish, that they might use them as prayers; as they have been accustomed to do with the Hebrew Psalms, without understanding them: many Jews come to ask for a copy of the Translation for their Wives.

The Jews likewise begin to detect the perversions of the RABBINS, and learn to separate the Word of God from the absurd commentary by which it is accompanied in their own books. From having learned both together, and from attaching greater weight to the commentary than the text, they are apt to confound the one with the other; and, in their discussions with the Missionaries, to quote passages as the Word of God, which are in reality the ab-

surdities of the Talmud: in such a case, the Missionary refers at once to the Hebrew Bible; and the Jew, after a long and fruitless search, is compelled to acknowledge his error.

These facts prove that those means, which God has ordained for the salvation of perishing sinners, are at length brought effectually to bear upon the Nation of the Jews. The Divine Promise is the warrant of your Committee for believing that the Gospel, thus made known to the people of Israel, is made, in many instances, the power of God unto salvation. Your Missionaries are enabled to bear witness to this fact, so far as human judgment can ascertain the real character of any man: the Rev. Mr. M'Caul has expressly stated, that, on a late tour made by some of the Missionaries through districts which had been visited a few years before, they found satisfactory evidence that the good seed sown on the former occasion had not been unproductive: they met with many, to whom they had reason to believe that the reading of the Scriptures distributed had been greatly blessed.

During the past year, several Jews have been baptized at Warsaw, after having satisfied the Missionaries as to their sincere desire to become followers of the once-despised Jesus.

Dissolution of the Institution at Dusselthal.

Your Committee have been accustomed to allude to the Institution at Dusselthal, under the care of Count Von der Recke; in which, with various other objects, provision was made for the reception of Jews who were in search of employment, and at the same time desirous of Christian Instruction. Your Committee have every reason to believe that a great blessing attended the labours of this devoted servant of Christ on behalf of the House of Israel; and it was, therefore, with regret that they received the information, that he would probably find himself under the necessity of abandoning that part of his benevolent plan which had reference to this object. The Proselyte Institution was almost entirely broken up, at a time when its efficacy and importance, as well as the practicability of conducting it under judicious management, seemed to be most fully established. Of the circumstances which led to this event, your Committee are but very partially informed; and, therefore, they offer no further remark. The Proselytes have gone to seek employment elsewhere; and there is reason to hope that many of them are doing so with success, and at the same time maintaining the consistency of the Christian Character. Your Committee doubt not that the effects of this Institution will remain after its own labours have terminated. The contribution of your Society toward the maintenance of a Minister and Instructor for this once-interesting Jewish Community has now ceased of course. The following extract is from a Letter of Count Von der Recke, dated Dusselthal, Oct. 10, 1827; the last which has been received. It was written a month or two before the event took place, of which mention has been made, and was addressed to one of your Secretaries:—

Notwithstanding the great difficulties which are found in the education and conversion of Israel, the Lord our merciful Saviour, who wishes that the lost sheep of the House of Israel should be collected out of the deserts and brought to Him, has shewn himself merciful in our works, and manifested Himself to many of our young Jew Disciples, so that we could, with good conscience, on the second day of Whitsuntide, see Five of our Sons of Israel received into the community of Christians, by the Rev. Mr. Schmidt, by holy baptism, before a large assembly of Christians. I believe of these Young Men, that they did not only comprehend the truths of the Gospel with their understandings, but that their hearts were also affected by them: therefore, I have the joyful hope that they will always remain real followers of their Lord and Master, and members of their Lord Jesus Christ. These Young Men, as well as those eight who were baptized with us the year before, had learnt a trade here; and went away in order to improve in the same, and to become useful members of Society.

The number of Proselytes has increased to thirty-one: the Rev. Mr. Schmidt gives them daily lessons in religion; and I see, to my very great joy, how the power of the Gospel works more and more on the hard hearts, and how the old Jewish Prejudices give way to the better persuasion. We have good hopes of most of these individuals.

Affecting Interview betwen a Converted Jew and a Rabbi.

The following is Mr. Meyersohn's account of his visit to a Jewish Rabbi, on the evening of the Sabbath:—

One Jew accompanied me from our house to the Rabbi; but, before I came to the Rabbi's, a great number collected round me. The Rabbi was sitting alone, in the dark. He said he rejoiced to see me, and begged permission to call me Rabbi Jacob: a conversation soon began, but it was upon unimportant subjects; and, wishing to give it another turn, I said "It is not good to pass our time in unprofitable discourses: rather let us sing hymns." The Rabbi said,

"Rabbi Jacob shall sing:" upon which I sang the xxiiid Psalm: it brought to my mind how I spent those hours when at home: I sang the 3d and 4th verses more than once; and could not refrain from tears: the Rabbi seemed affected, and joined with me in singing, and his example was immediately followed by several others. Afterward I expounded the Psalm, and dwelt on verses 3d and 4th, "He refreshes my soul; not by the Law, for the Law only bringeth death, because no man can fulfil it perfectly: it therefore denounces wrath; and fills the heart with fear, and terror, and trembling. But the Gospel of Messiah refreshes the heart. He leadeth me in the right way for His name's sake; not on account of my own merits, for every imagination of the heart of man is only evil, and that continually, which brings him under wrath and eternal condemnation: but Christ, the Messiah, has brought in a righteousness which availeth before God; and, by his grace and mercy, is imputed to man by faith in the Lord Jesus." After finishing my exposition, I mentioned my own feelings, when reading this Psalm to myself at home. He became very serious. I think he found that I had described his own present state. After a short interval, the Rabbi sung, with the other Jews, the Hymn appointed for the evening. After some observations upon the worldly things prayed for in the hymns, I directed their thoughts to spiritual things; and then spoke of the general condition of the Jews. He confessed with sighs their deep depravity, and I related to him something of the life of pious Christians; and mentioned circumstances of Church History, which excited their attention. The time passed away rapidly till late, when the Rabbi and some of his people accompanied me half way home. On taking leave, he said, in an affectionate manner, "Rabbi Jacob, if you had come to me in former times, you should have remained with me at least six weeks: I should have carried you on my hands, and we should have rejoiced together." We parted in love: all shook hands with me, and I wished them the enlightening of the Holy Spirit, that they might know the Messiah, and partake of His grace, like myself.

Importance of Bavaria for a Jewish Mission.

Your Committee have not hitherto had any Missionary engaged among the Jews of Bavaria; but a communication from the Rev. J. C. Reichardt has led them to think that it presents an opening for a Station of considerable promise.

At the request of Mr. Wolff, Mr. Reichardt had accompanied his aged mother from Dusselthal to Bavaria: this gave him an opportunity of laying before your Committee the following statement:—

Bavaria seems to be an important Station for a Missionary. The Government is very tolerant; and the Protestants, who compose more than a third of the Nation, have great privileges. Bible, and Missionary, and many other Societies for propagating the Gospel and other charitable purposes, are sanctioned by the Government, and zealously supported by the people. The number of Jews in the land —especially in that part called Franconia, or Frankenland—is very considerable: according to a recent estimation, they amount to 10,663 families, or 53,402 souls: of this number, 252 families live by agriculture—169 families support themselves by the labour of their hands as tailors, shoemakers, &c.—and 10,242 families by trade as merchants, pedlars, &c. These Jews, on the whole, are more enlightened than in any other land, Prussia even not excepted; and, on the whole, for the reception of Christianity not unfavourable. This improved state of things is to be attributed to the discontinuance of many superstitions and indecencies, which have been abolished from their Temple-worship by a special act from Government of 1824; and also to the order and improvement which has been introduced into the Jewish Schools, namely, that all the children must be taught to read and write in German as the language of the land, and that no person can be admitted as Schoolmaster unless he has been in Christian Schools and has received testimonials of his qualifications; and that no person can be admitted as Rabbi without having studied at a Christian Seminary, and subjected himself to an examination. For the abolition of petty trading and the eccouragement of industry, it is determined that every Jew who will commence trade for himself must serve five years as an apprentice to the same; and, after the expiration of this period, must have a certificate, stating his qualifications, and also possess sufficient property to commence business: and as only a limited number of this class is allowed to reside in a place, he must wait till there is a vacancy by death or otherwise. Mechanics and agriculturists can, with the same privileges as Christians, settle where they please.

In my frequent intercourse with the Jews in Bavaria, it was very gratifying to me to observe the great effect of these new regulations, so very obvious in both their manners and conversation. Their peculiar habits and strong prejudices are daily put off more: as the Jews themselves feel very anxious to associate with the Christians; and to remove from among them every obstacle in their way for obtaining this aim, since more tolerating laws and more equal privileges have combined them closely as fellow-citizens and members of one family.

With respect to Religion, I had the satisfaction of finding that the cultivation of their minds and manners had not so generally produced in them that lamentable degree of Infidelity, so frequently met with in many enlightened and truly-learned Israelites in other lands; but, on the contrary, you will find here many Jews, who, under convictions of their own insufficiency and the insufficiency of the ground on which they had hitherto been building, feel a hunger and a thirst after the righteousness of God, and a hearty desire that their souls may be at peace

with Him. Some of this class, whom I found really enjoying religious conversations and the acquisition of German Bibles which they were very anxious to possess, asserted that they themselves wished to become Christians, and that many of their friends and acquaintances had often expressed an equal desire. In Bavaria it is, indeed, not uncommon for Jews to turn Christians: but, however pleasing this circumstance may appear, it is to be lamented that the Gospel, as the power of God unto salvation, has not been so inwardly effectual on the hearts of these new converts as one could wish; which may not improbably be attributed to their hearts and minds not having been sufficiently prepared for a beneficial and due reception of the Gospel before they were admitted—a circumstance worthy of being considered by those, who have it in their power to send out a Missionary, as an assistance and a guide to those Israelites who become seriously-minded, and who shew a readiness for becoming Christians. One convert, however, a Young Minister in the Protestant Church, whom I had the pleasure of meeting unexpectedly, I can happily state, is a truly pious man, and a very zealous promoter of the Gospel among his brethren the Jews and among Christians.

RELIGIOUS-TRACT SOCIETIES.
Their State and Progress.

THE following Notices occur in the Twenty-ninth Report of the Religious-Tract Society.

FRANCE AND SWITZERLAND.

The operations of the Paris Tract-Society have been more extended and useful during the past year, than at any former period: the sales have considerably increased; and the Society issued 172,812 Publications; making the total circulated, in six* years, 672,000.

There is a growing conviction in France of the usefulness of Tracts, and an increasing demand for them; and the Paris Society expects, during the present year, greatly to enlarge the circulation. They have many examples of the blessing of God having accompanied the reading of their publications. The Committee have established Depositories, for the sale of their works, in more than Thirty Departments. They also intend to publish a variety of New Tracts, to meet several popular errors which prevail, and to counteract the evil tendency of many publications which are now in circulation.

The Almanack published by the Society, which contains much Scriptural and useful information, has had an increased sale: in the first year about 7000 were sold; in the second, the sales amounted to 12,500; and during the past year, 16,000 were circulated.

A New Society has been established at Lausanne.

The Grants to France and Switzerland, and connected with your operations in those countries, have caused an expenditure of nearly 250*l.*

NETHERLANDS.

The Netherlands Society goes on prosperously, having at present upward of 2000 Subscribers. The Society appears to increase in public esteem, 2500 Guilders having recently been bequeathed to it. The Committee publish two New Tracts monthly, and have Auxiliaries at Java and Surinam: they have rendered pecuniary assistance for printing Tracts in Tamul and Cingalese.

GERMANY.

Saxony—The Seventh Report of the Lower Saxony Society states—

Many new doors in Germany have been opened, during the year, to the publications of the Society; and a great number of them have been distributed. A considerable number also were sent to North and South America.

During the year, 110,000 Tracts were printed, and 94,159 distributed. Since the formation of the Institution, 361,566 have been distributed.

Leipsig—The Committee have pleasure in reporting the formation of this New Society: the following extract from its Regulations shews the necessity for an extensive circulation of Religious Works; and also the sentiments of the Officers of the Society, as to the contents of such publications:—

The Members of this Society have ascertained, by long experience, that many friends of the Gospel in all, but more particularly in the more cultivated, classes of society, are not provided with such Works as are suited to their religious wants—that a still greater number of their fellow-christians are altogether unacquainted with such writings of ancient and modern times, as contain truly evangelical views and sentiments—that, after the Holy Scriptures, historical rather than doctrinal writings generally produce the most beneficial effects; particularly the biographies of eminent professors of our Faith, in the various ranks of life and in every age. They have, therefore, united together for the purpose of obviating the wants which have thus attracted their notice; partly by printing, and partly by purchasing, Works of the above description, which they propose to lend, sell, or distribute gratuitously, according to circumstances. By the term "Religious Books and Tracts," they only understand

* No account has appeared of the issues of the Paris Society's Fifth Year: but as the total up to the end of the Fourth Year was stated in the Religious-Tract Society's Twenty-eighth Report (see p. 477 of our last Volume) at 500,063, it follows *from the above extract*, that the issues of the Fifth *Year amount to 109,163.—Editors.*

such writings as are composed in the spirit of pure and simple Christianity, conformably to the Gospel of Christ and the doctrines of his Apostles: consequently, such are excluded as tend to distort, weaken, or annihilate the Christian Faith.

Hamburgh—The funds of the Society are not in a flourishing condition: it appears to be the privilege and the duty of the Christian Public to support their brethren, who are carrying forward the Redeemer's Cause at Hamburgh, amidst many discouragements. One of the friends of the Society remarks—

During the past year, we have experienced very severe opposition from almost all parties. Weekly Papers have been the vehicle of abuse from those who are called the Ministers of the Sanctuary: to the Tracts has been attributed the frequency of insanity, suicide, and even of the so-generally-prevalent Infidelity! Indeed, every means has been used to hold the Society and its friends up to the contempt and ridicule of all; and it is only by the good hand of our God upon us, that we are permitted and enabled to prosecute the work in which we are engaged. We give no heed to the gainsayings of our adversaries; but, seeking the promised blessing of God, we issue our monthly messengers of grace—bid them to declare the truths of the Gospel, and to point sinners to the only refuge, *the Lord our Righteousness*. Our publications travel far and wide; to north and south, to east and west: and thus does Salvation flow from the river Elbe unto the boundaries of the Continent. We have been gratified by Letters from Ministers and others in the interior: one Clergyman, who had received a few Tracts, writes to the Committee for a supply, and makes the following remark—"I could distribute thousands of them here: not to such as, for the sake of politeness, would not refuse to take them, but to such as are hungering for such food."

PRUSSIA.

The Rev. R. W. Sibthorp, when at Berlin, attended a Meeting of the Committee; when one of the principal Pastors of Berlin was in the chair, and there were about twelve other members present, among them Lutheran and Moravian Pastors, and one Roman Catholic. They have considerable difficulties to contend against; not being permitted to sell their Tracts, and their income being very limited: the whole amount which they have raised, since their commencement, has been 16,924 Dollars; and they have printed 1,085,470 Tracts, the greatest part of which have been circulated. Their income last year was 1443 Dollars; their expenditure 1402: but they are now above 1000 Dollars in arrears; and have made an earnest request for assistance from the English Society. They state, that they have large and increasing opportunities for the distribution of Tracts, particularly in Poland. They have on their list forty-six German, one Lithuanian, five Polish, and one Bohemian Tract. There is evidently a good work going on in this capital: there is, however, an awful mass of Infidelity, which, under the name of Rationalism, Neology, and Philosophy, calls for the most strenuous exertions of real Christians, or threatens otherwise the most tremendous consequences.

DENMARK.

Pastor Ronné, of Lyngsby, near Copenhagen, continues to be actively employed in the business of the Tract Society there: nearly Forty Tracts have been printed and circulated by him in the Danish, including translations of many of the Religious-Tract Society's publications.

POLAND.

The Missionaries at Warsaw have reported the circulation of the former grants placed at their disposal, during the Missionary Tours which have been taken. The spiritual wants of the people had led the Missionaries to circulate nearly Thirty Thousand Publications.

FINLAND.

The Society at Abo has received frequent grants from this Society. They now stand in great need of assistance: the venerable Archbishop of Finland has stated, that, in consequence of the fire which happened there last year, Eleven Thousand Persons have been left without house or home; and that the Religious-Tract Society had lost all its property, except a very trifling sum. He adds—

Being now in my seventy-second year, I cannot expect long to survive so many and such heart-breaking afflictions.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

In a communication from Beyrout of 12th of February, the Missionaries give the following view of the

Trials and Dangers of the Syrian Mission.

We have witnessed, during the last year, the devastations of war, of pestilence, and of famine; and have experienced in our own persons the influence of jealousy, falsehood, and oppression, from principalities and powers, and spiritual wickedness in high places. On

every breeze from the West have been wafted tidings of murder and robbery on the seas: from the East, we have heard of an armed population in the desert, rebelling against the Constituted Authorities, and falling by thousands in a day under the sword of the avenger. In the midst of us, and on every side of us, we have seen hearts filled with dismay—every man flying from his neighbour, and closing his doors against all access from without—whole families cast out and withering down, and whole villages quite depopulated by a sweeping epidemic. We have discovered treason lurking in the bosoms of our families; yea, our own familiar friends in whom we trusted, who did eat of our bread, have lifted up their heel against us. We have been reported through the country as guilty of sorcery, and simony, and damnable heresy. We have been accused to the Government by men in high stations, as disturbers of the public peace; and, by the same accusers, persecuted from village to village, and threatened with stoning and murder. In fear of Mahomedan Fanaticism, we have fled from our dwellings; leaving the greater part of our goods behind, to fall, as we expected, an immediate prey to infuriated plunderers.

Yet, through all these events, have we been mercifully preserved. We have lost many things, indeed, by the pilfering cupidity of men; but, by violence, not a hair of our heads has fallen to the ground. Having obtained help of God, we still continue, as we have opportunity, to testify, both to small and great, repentance toward God and faith toward our Lord Jesus Christ. A few witnesses for Jesus have been raised up; and remain, in general, stedfast and growing in the knowledge and love of evangelical doctrine—a reward abundant and superabundant for every exertion and sacrifice which we may have made.

The future is overhung with more than usual darkness: what is to happen to us on the morrow, and to what fate we are to leave this infant Mission, we cannot tell: much depends on political measures; and, as heaven and earth are unsearchable, so, we are taught, are the hearts of Kings. At the present moment all around us is calm: the overwhelming force of the three great Kingdoms of Europe and the terrible disaster of Navarino appear to have struck a most humbling dread into the hearts of most Moslems; and they generally agree to say, that should the Sultan risk a war with an enemy so formidable, he must be either a fool or a madman. It should seem, however, that his determination is no less than this: not an inch of ground, not a point in debate, will he yield to the interfering Powers. Peace, we know, may be determined on without further bloodshed; but we know too, that the combined fleets thirst for war, and the next news may be that they are advancing under orders to lay in ruins the whole Ottoman frontier. The Ambassadors have long since left their station, and sent off despatches to their respective Consuls, with the exception of those in Egypt, requiring them to take down their flags. The French vessel of war by which we now write, came with the special object of bringing this order to the Consuls of that Nation resident on this coast. A few days more, and the English Consul will receive similar instructions; when we shall have no other alternative, if we stay in the country, but to seek protection from some Popish Consul, or trust to the clemency of the Turks: in either of these cases, if we are protected, it must be looked upon as a Divine, and not a human protection. Whether it will appear prudent for us to stay, or whether indications may not be such as to render it presumption, we wait for the events of Providence to dictate. Still, whatever may befal us, or the present Mission, we indulge a strong expectation that a better day is dawning upon this land, and that ere long its ancient name will become again significant of its existing Spiritual state.

India within the Ganges.

BURDWAN.

CHURCH MISSIONARY SOCIETY.

Archdeacon Corrie's Report on that Station.

It was noticed at p. 91 of the Survey, that great deceit had been practised by some of the Natives connected with this Mission: and Mr. Deerr's remarks on the character of the Hindoos, at pp. 456—460 of our last Number, clearly manifest how little confidence can be placed in any of them, until the grace of God changes their hearts. The following Letter from

the Archdeacon of Calcutta, while it shews the great difficulty of conducting Missions under such circumstances, very strikingly marks the hand of God in overruling even this state of things for good. Ram Duloll is the Head Pundit mentioned in the Survey.

I arrived here early this morning (Saturday, March 15, 1828), and found Mr. Deerr and his family well. After breakfast, we entered into conversation on the state of the Mission.

The Pundit, RamDuloll, does not deny having practised deceit in part, but maintains that he is yet determined to be a Christian; and will receive baptism at any place whenever Mr. Deerr pleases, except at Burdwan. That imposition has been practised, is clear; but it could not, at first, be readily suspected.

An instance of deception occurred in December. Thirteen Brahmins, all of them, except three, School Pundits, came to Mr. Deerr desiring baptism: they evidenced great sincerity, and daily read the Scriptures with him, and he prayed with them; and every thing, for a time, indicated their wish to embrace Christianity. At length, one of them, named Harrish, came to Mr. Deerr, and told him that he had eaten of his salt and ought not longer to deceive him—that they had all been induced to take the present course by Ram Duloll, who said, that if the Sahib could be induced to report them all as Inquirers after Truth, and this should be published, then he (the Sahib) would be in their power; as, for consistency sake, he must keep all the schools up, and pay them their wages. When some said, that one or two of them would be enough for that purpose, Ram Duloll said, "No: the Sahib might dismiss one or two; but, if he should send them all away, he would be at a loss to carry on the work." These men still attend Sunday Worship.

Another instance of deception also occurred lately. A Pundit brought a request from a village, desiring Mr. Deerr to instruct them in the Bible: the intention was to get a school established, but this was covered under another pretence.

It may be observed, that the first-mentioned attempt to deceive could not in the early part of the work have been thought of by the Natives; and, when first attempted, could not be easily suspected: and, respecting the other, had Mr. Deerr reported that he had received a written petition from a village to instruct the people in the Bible, it would have been true; and, some time ago, the real truth would not have been suspected. Ram Duloll maintains, that Harrish has exaggerated matters, and that he is not capable of such great deceit: and which of the two to believe, Mr. Deerr knows not; but, in a right Christian spirit, is neither elated nor depressed: he knows that they must receive more distinct ideas of Christian Truth than they otherwise would have had, and even thinks the state of some of them hopeful.

In the evening I held some conversation with Manick, a Brahmin baptized on the 16th of December. He had been, from time to time, employed by different Missionaries. I asked him what he had seen in Christianity which led him to embrace it: he replied, "In the Hindoo Poorans and Shasters there is no certainty: one asserts one thing—another, another; but, here, is a clear way"—"In what way in particular?" "More especially in the way of worshipping God: in other systems a variety of ceremonies and rites must be observed; in this, it is required only to pray to God alone"—"What have you learnt to pray for?" "Daily I pray for pardon of sin; for this I daily require"—"What do you understand by sin?" "Whatever is not according to God's commands." He then, in answer, repeated briefly the substance of the Ten Commandments: he said, that every one must labour to fulfil them to the utmost of his power, though no one could do it perfectly. A good deal more conversation followed. It was very gratifying to find him thus well informed.

Sunday Morning, after Divine Service in Church, I attended Bengalee Worship in the Missionary Chapel, formerly the English School-house. There were present 45 men and 6 women, besides some children: of the men, seven were Christians, as were all the women: the remainder were connected with the schools, except two Mahomedans. Mr. Deerr preached from *I am the Way, the Truth, and the Life: no man cometh to the Father but by me.* After Service, I asked them what I should write to Mr. Perowne as to the state of the Schools: they said, I might tell him that they were going on very well. "And what shall I tell him of yourselves? If he

return in two years, will he find you in the same state as before?" "No," they said: "things come to perfection by little and little;" and I might tell Mr. Perowne that they were advancing.—"But if a man die before he reach the safe point?" — they shrugged their shoulders, and said that he would, in that case, lose the fruit of all. Ram Duloll, who has been practising so much deceit, was among them: he sung with the Christians the last hymn; but looks very much cast down, and not so clever and spruce as formerly. He said, on being asked what I should tell Mr. Perowne about him, that he was "still living among the dying;" and afterward told Mr. Deerr, that he felt much ashamed at meeting with me. This looks favourable on paper, but there is too much reason to fear that it is mere common-place with Ram Duloll.

Monday morning, about nine o'clock, the first three Classes from all the Schools assembled for the Examination: there are still 14 Schools supported, containing now about 322 Boys—viz. First Class, 74—Second Class, 62—Third Class, 186. During the past year, from the departure of Mr. Perowne and the new system introduced by Mr. Wilson and Mr. Deerr, the progress has not been great: instead of paying as formerly each Sircar five rupees and each Pundit five, for their attendance generally, each Sircar is now allowed one rupee for every eight boys who read in the Gospel and Ellerton's Dialogues and Geography: the Pundits, as formerly, and now the whole of the First, Second, and Third Classes, read some part of the Gospels; and all who were present to day were more or less proficient in their lessons. The First Class, as usual, read in the Third Dialogue of Ellerton and Matthew xxvth, with perfect accuracy and fluency. On the Geography being produced, I asked the Pundits how it came to pass that no advancement had been made; and they acknowledged, that, since they had been placed under Mr. Deerr in October last, they had been labouring chiefly in bringing up lost time. It does appear as if we had not, on former occasions, attended sufficiently to the fact, that, however accurately the Youths acquire the lessons appointed them, the comparatively small extent of their knowledge of the Scriptures has not been sufficiently marked: but, with this admission, their *accuracy in the* portions which they learn cannot be too highly commended. The effect, too, on the public mind is becoming evident: to speak of it as general would be beyond the truth; but that whole families should agree to offer themselves for Christian Instruction as has been done in several cases, and that individuals from distant villages should seek admission by baptism into the Christian Church, shew that the impression of the value of Christianity is considerably diffused, and the fear which once existed of coming in contact with it considerably abated.

If we trace the progress of this point at Burdwan, we shall find, that, in the Schools established by Mr. Stewart, the Scriptures were not admitted; nor was it till about 1821, that the reading of portions of Scripture, the Dialogues on Genesis, and Christian Catechizing, were introduced: after that, till 1824, nothing in the way of preaching was attempted. In 1825, an invitation came from some villages to preach the Gospel to them, and great hopes of Missionary Fruit began to be entertained: it has since been found, that the case was not, at first, as represented by the Pundits who brought these invitations to Mr. Perowne: the case seems to have been thus—A Pundit, wishing to secure a monthly salary, would petition to have a School; and this, when granted, he would always have influence enough to get the boys of the village to attend: when the number of schools became as great as the Society could maintain, no further petitions for schools could be granted. The Pundits now adopted another plan: they brought an invitation to preach the Gospel in such a village; and, on the Missionary going among the people to ascertain their wishes, the Pundit would always prevail on them to assert that it was their wish to hear the truths of Christianity, and then a school could not well be denied to them: and, now, since their deceit has been to a great extent discovered, they almost all, by way of securing the continuance of their salary, profess themselves to be Candidates for Baptism, and generally attend on Sundays on Divine Service. The effect, however, has been, that the knowledge of Christianity is considerably diffused; and individuals, who would have been kept back altogether had the Pundits not been interested in encouraging them to come forward, have heard and believed; and a work has commenced, which, it may

be rationally expected, will, if the means be in the course of Providence supplied and blessed, go on to perfection.

BERHAMPORE.

LONDON MISSIONARY SOCIETY.

Baptism of a Native.

The Rev. Micaiah Hill transmits the following narrative—

A man named Comol, whose residence is 14 miles distant, obtained a Tract, and conveyed it home safely; for, sometimes, the Brahmins contrive to deprive the people of their Tracts, and destroy them. He collected his neighbours: the book was read, and occasioned many inquiries about the Christian Religion. In a few weeks he came to Berhampore, deputed by his neighbours to make further inquiries; and returned home, with one or two additional Tracts. After several of these visits, I and Mr. Ray accompanied him to his village, where we were received with many marks of respect; and spent the day under a grove of mango-trees, in preaching and conversation: we repeated these visits, till the heat rendered such journeys dangerous. Comol continued his visits to us; and, at length, took up his residence at Berhampore, and became hurkara to the Girls' Schools (a person who collects the scholars), and employed his leisure hours in learning to read. He accompanied me in a preaching tour, and rendered me great assistance in distributing Tracts: taking them after I was fatigued with preaching, and collecting a number around him, he procured the assistance of the best reader, and defended the truth so far as his abilty enabled him: at other times, requesting permission to take with him a few Tracts, he went on before, and circulated them in villages concealed from the road by trees and underwood. He afterward accompanied me to Calcutta; where the Native Christians encouraged him in seeking the salvation of his soul. He was much affected by the baptism of two converts at Kidderpore, and entreated to be baptized himself, saying that he believed in Christ with all his heart: it was, however, thought advisable to defer his baptism till he had become more confirmed in the faith. On his return from Calcutta, he openly professed his faith in Christ, and exchanged his idolatrous songs for those of Zion. He afterward accompanied Mr. Gogerly and myself to Kopilaswor Fair; during which period we resolved to delay his baptism no longer, and accordingly I baptized him at Berhampore, Sunday, March 11, 1827. In answer to questions proposed to him, he stated his belief in God the Father, God the Son, and God the Holy Ghost; that these Three are one God—that the Father sent His Son to redeem men; that the Son gave His life for the world; and that the Holy Spirit regenerates the hearts of sinners—that, in renouncing the worship of idols, he acted from judgment; that he found Idolatry a refuge of lies, and, to save his soul, he had fled to the true refuge, Christ Jesus—that he had no earthly gain in prospect, by thus making a profession of Christ.

He intended to have his two Sons baptized at the same time; but, an hour before the time of worship, a multitude of persons collected round his house, (amounting, by the testimony of others, to 500,) and prevented, by persuasion and raillery, his Wife and Children from accompanying him to worship: he, therefore, deemed it prudent to escape from them as soon as possible, and leave the baptism of his children to a future period. After his departure, his Wife was induced to take her two children, and leave his house; the people urging her to fly and save, while she had the opportunity, her reputation and that of her children.

Discussions with Natives.

At Doulta-Bazaar, not far from Berhampore, Mr. Hill writes—

To a very large audience I pointed out the Redeemer of the World, in His holy life and atoning death; and observed the contrast between Him and the Idols in whom they trust. A Brahmin interrupted me by saying, that though their Debtas committed actions which men ought not to commit, yet they were sinless; for that, by worshipping God, they had so bound Him by their merits, as to obtain the power of doing what they pleased, without either being considered sinful or suffering for their crimes. On expressing my surprise, that they, who were men of discernment, could credit so great an absurdity, as to believe that any inferior Being could compel God to change His nature and take pleasure in sin, a Brahmin observed, that the fact was evident proof of its truth; for Siva had committed those shameful acts which would involve men in utter destruction, and yet lived and was worshipped: and he compared Siva

to gold, and men to the baser metals; saying, if you cast the baser metals into the fire they are consumed, but gold resists the power of that element. This appeared to the audience an irresistible argument! I, therefore, pointed them to the effect of such doctrines on the morals of their children; and observed, that the disciples not only learned from their teachers but copied their example, and that on this account they had so many faithless wives and treacherous seducers. The Brahmin then entered on a long defence of their system, and sat down to detail the merits of their gods: for the sake of courtesy, I permitted him to repeat many of their slokes (scraps of poetry); after which I desired him to interpret, for the good of the audience: he replied, "If you interrupt me, I cannot proceed in this respectable assembly." I promised to hear him patiently.

After he had done, I arose, and addressed the audience without interruption; shewing, from his own confessions, that salvation was not to be expected from their Shasters, and that there was no other Name given under heaven by which men could be saved but the Name of Christ—dilated on His sufferings, and their efficacy in redeeming a lost world—and invited them to judge for themselves. I have never yet had a more interesting audience in India. The people asked me how long I was staying here, and appeared disappointed when I told them I must remove on the morrow. One man asked if I was poor, and had not brought with me sufficient money to tarry with them longer; and, if so, if I would not beg, as their Fakeers did, and subsist in that way: I replied, I was sent to others as well as to them; and that, if I tarried longer with them, I should not be able to preach to others. I, however, invited the Brahmin and his friends to my tent, where we might be able to pursue the subject.

I had not yet attempted to give away Tracts; but when I was retiring, the people flocked round me, and literally tore away all that I had: still two-thirds of them had not obtained any; and a crowd followed me to the tent, where I distributed more. I had scarcely finished with the Tracts, when the Brahmin and seven of his friends arrived; and sat in the door of the tent, conversing for, perhaps, an hour-and-a-half: they behaved with the greatest respect; and desired me, if their way was not the true one, to point out to them the way to heaven. I pray that what I have spoken may have lasting effect; for my expectations are not from such appearances, but from the influence of the Holy Spirit. The character of the Bengalese exactly answers the description of the natural man, who, *beholding his face in a glass, goeth his way, and straightway forgetteth what manner of man he was.*

At Kopilaswor Fair, mentioned above, a discussion took place, which Mr. Hill, who was accompanied by Mr. Gogerly, thus describes—

We preached and distributed Tracts: after which the most respectable of the Brahmins surrounded us, apparently with the determination of conquering or being conquered. The controversy lasted perhaps an hour-and-a-half—Mr. Gogerly at one time, and myself at another, defending the Cause of Christianity from their united attacks; and, at the same time, exposing the fallacy of a Creed, so chaotic that scarcely six Pundits can be found agreeing together, and whom a child might refute if Brahmins could be refuted—but, having lost an argument, they will in five minutes' time return to it again with all the ardour possible. A number of them at length rose up, and confessed that they were unable to argue the point further; and that, as their business called them away, they would leave with us two of their learned Pundits to continue the controversy: their absence, however, was soon supplied by other Brahmins, who assisted in the argument. At last, the assembly broke up, by several of them saying that they would return in the evening, accompanied by other of their respectable class; when they should be able to converse freely, without the vulgar gaze of so many ignorant persons: they, however, never returned. One of their number, as a last resort, said, "How can we believe what you say? It was currently reported, some time since, that whoever would resign his caste and be baptized should receive 1000 rupees; but we know several persons who have been baptized, who did not receive the money." We replied—"With such reports we have no concern: for whoever becomes a disciple of Christ, instead of expecting a remuneration on earth,

must anticipate persecutions; and, perhaps, in addition to the loss of caste and character, the loss of property"—that we came not to increase their sensual enjoyments, but to save their souls.

We afterward went into the Fair with about 1000 Tracts, and, separating from each other, distributed them to the shopkeepers. To preach was impossible: such was the concourse of the people crying after us for Tracts, that many of the wares lying in the streets were overturned and thrown into confusion: the shopkeepers, however, were more intent on obtaining a book, than in preserving their articles from the temporary derangements into which the populace had thrown them.

At Cutra, Mr. Hill encountered some Mahomedans, of whom he says—

I went into the bazaar, where I was surrounded by an audience of Mussulmans; but the abusive language which I here received I cannot commit to paper: at length, a venerable old Mussulman came up, and stilled the tumult; and then observed, "Sir, your message is not to Mussulmans, but to Hindoos, who worship idols." I replied, "Yes, to Mussulmans; for they, as well as Hindoos, have souls to be saved." "True: but Mussulmans cannot fail of obtaining heaven; for there is one God, and Mahomet is His prophet. Besides, Sir, your books are all for the Hindoos." "No, I have Persian Gospels, for Mussulmans." "Will you give me one?" "Certainly." He staid, and accompanied me to my tent, and requested a copy of every book which I had in the Persian Character. I complied with his request, from the consideration that he could read fluently, and appeared like one desirous of reading. Influenced by his example, many Mussulmans now begged a book; and I distributed the remainder of my Gospels and Tracts in Persian.

Earnestness of a Hindoo Inquirer.

Mr. Hill writes—

I took under my arms a number of Tracts, and sat down under a large tree, where the people had collected. I preached, or rather argued, for a considerable time; when several cried out, "Send for such a one: from his knowledge of the Shasters, he can answer the Sahib." The man came; but he could not succeed to their wishes, and they sent for another, and another: still, by fair argument, they were left, according to their Shasters, without a Saviour: at length, with one consent they exclaimed, "Sir, if we are wrong and have no Saviour, tell us where one is to be found." They listened, with interest, to the design and efficacy of Christ's death. When I had done, as the sun was become hot, to save time, I gave my Tracts to be distributed by one of the most respectable men, who was immediately surrounded by applicants. I had reserved a Gospel of Luke to use on the way, if occasion should require; but a man followed me, and constrained me to give it to him, by pleading my promise on the past night. When he had received it, he took hold of my horse's reins, and said, "Sir, I will not let you depart, until I have some clue to the meaning of the book, otherwise it will be useless to me when you are gone. Here, Sir, what is this Mungal Somachar?" "Good news"—"What is this Luke?" "Luke is the man's name who wrote this book"—"Kurtrick—what is that?" "Written: and the whole sentence means, The Gospel written by Luke"—"Who was Luke?" "He was a man acquainted with all which the Lord Jesus Christ did and said on earth, with the reason of Christ's coming into the world, and with the manner of His death; and these are the things contained in this book"—"That will do, Sir: now I shall understand what I read." I left him, and prayed that the Lord would give him understanding.

DIGAH.

BAPTIST MISSIONARY SOCIETY.

The Rev. Richard Burton gives the following account of a

Visit to the Great Melah, or Fair, at Hajipore.

I left home, Oct. 23, 1827, in company with several Native Brethren, to attend the great Melah at Hajipore. The people did not assemble so early as I expected; but we spent the intervening time very profitably in the town and neighbourhood of Hajipore, addressing large crowds every day. On the 30th we were joined by Br. Smith and a Native Brother from Benares; and, the assembly having become now very large, we had all full employment in preaching and distributing Tracts. The Native Brethren posted themselves on a small hill close by the side of the principal

entrance to the Melah, where they enjoyed the shade of a noble tree: here they remained day and night: it would have gladdened your heart to listen, on the first dawn of morning, to their united song of praise; and to witness, through the whole day, the earnestness, the boldness, the fervour with which they discoursed to the multitudes that constantly surrounded them, of the riches of Divine Grace as displayed in the Gospel. By many of their countrymen, I believe they are sincerely respected; but, by others, they are despised: and I cannot omit mentioning a circumstance, which will shew with how good a spirit they bear the worst treatment.

On an early day of the Fair, Br. Gaupaul, of Monghyr, and I, were discoursing with an old Byraggee, esteemed a very holy man; when the Rajah of Batia, the greatest man at the Melah, observing us, came and took a seat by our side; attended by about 100 servants, holding in their hands long silver wands. He listened for some time, and then made some trifling objections to what was said: on this Br. Piebah, having just joined us, addressed him at considerable length, and with great earnestness, which he bore very well. To this address Gaupaul added a few words, when the Rajah poured upon him such a torrent of abuse as I have not often heard, saying that he had destroyed his own mind by becoming a Christian, and now wished to destroy the minds of others. "Christians," he said, "might speak well of their own religion, as often as they pleased; but such as you are a disgrace to your family and nation!" To all this Gaupaul mildly replied, "O Rajah! I once thought as you do; but now I KNOW that the Lord Jesus Christ is the only Saviour." Gaupaul was once a begging dirty Byraggee; and had the Rajah met him in this state, he would have addressed him as his FATHER, and made him a salaam!

Toward the close of the Melah the concourse was immense. Four hundred thousand persons, at least, were present! After Br. Smith arrived, I constantly attended him in his walks to different parts of the fair; and was equally surprised and delighted to observe the earnest attention and general approbation with which he was ever listened to, by successive crowds: once he addressed five large Congregations after sun-set: we *could not leave them* for our boat till midnight: many followed him to the different places where he spoke, that they might hear him again. Br. Smith is a preacher most admirably adapted for the Natives: his address is simple and pointed, yet figurative; and he never concludes without fully explaining that Only Way of Salvation which is made known in the Gospel. I should think that he fully explained this way, during the Melah, to ten thousand attentive hearers! Oh that the Blessed Spirit may apply the word with power to very many of their hearts! During the Fair, some thousands of Tracts and Gospels were distributed.

Saturday, 3d of Nov. was the great day. At 11 P.M. the moon was at full: but there being an eclipse at the time, the bathing began at nine o'clock, when the scene was truly imposing. I gazed upon it with astonishment, from a hill that overlooked the whole, and shall not soon lose the impression made on my mind at the sight of 400,000 persons, not one of whom seemed to be still or silent! I had expected a great rush to the water at the hour of bathing, but there was nothing of the kind. I should not think that one in fifty entered the water. Most of them seem to come merely to witness the different diversions or make purchases. With the ceremony of bathing the Melah closes, and the crowds quickly disperse.

On Sabbath Day there was a very interesting occurrence, the particulars of which I have got Br. Smith to write out for you.

Mr. Smith's account of the occurrence alluded to by Mr. Robertson is as follows—

After addressing the Gospel to a large Congregation under the shade of a peepul-tree, I went close to a Hindoo Temple, where a Byraggee received two Hindoo Tracts the day before yesterday, and entreated me to call on him before I left the Fair. The Byraggee was lying down with his face covered; and those persons who were around him began saying to me, "O Sir, what have you done to him? Ever since he has heard you, and received your books, he has not eaten any thing, and he is continually reading your Tract and crying!" On hearing my voice, he immediately sat up and spread his cloth; begging me to sit down, which accordingly I did. He then joined his hands, saying with tears, "O Sir! I am a miserable sinner: I have forsaken the

Living God! and have hitherto worshipped idols, wood and stone, and bathed in the Ganges; but cannot find any consolation, and now what shall I do to be saved?" On seeing the Byraggee under deep convictions, and in full earnest to know the plan of Salvation, I was not able to speak to him without tears. I told him that God so loved the world, that He gave his Only-Begotten Son Jesus Christ to die the ignominious death of the Cross, that whosoever believeth in Him should not perish, but have everlasting life; and He invites all sinners, saying, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* On speaking a little more on the sufferings of Jesus, and explaining the 63d Hymn of Mr. Chamberlain's, the Byraggee got up, saying, "O Sir! I will follow you, for you are my Gooroo, and I will do whatever you advise me." On seeing this, two of his disciples addressed me, saying, "O Sir! do not take our Gooroo: you had better put an end to our lives, before you take our Gooroo." The Byraggee said, "We are all in great delusion, and are going the road to destruction." The two disciples then fell at his feet, saying, "O Gooroo! do not forsake us, for we shall perish." Seeing that they were not able to prevail on their Gooroo, and that he was ready to go off, they exclaimed, "O Byraggees! this Sahib," pointing to me, "has enchanted our Gooroo with his books, and now he is going to make him a Christian." Immediately, about forty Byraggees assembled, with clubs and tongs; and came upon me, threatening, and using abusive language, and bound the poor Byraggee and kept a watch over him, and drove me away; and I stood without opening my mouth, knowing it would end in blood if I were to attempt to extricate the Byraggee. I beckoned with my hand to the Native Brethren: they were busily employed in speaking to the people, and giving the Scriptures to those who were able to read them, under the shade of a peepul-tree; and, having heard the noise, they all came over to me, and saw the poor Byraggee with tears, and a number of persons around him, entreating him to eat something; and not being able to get him to eat any thing, they came to me, requesting me to advise him to eat something. I went to him, and told him, "Do not trouble your mind, but trust in the Lord Jesus, for He is the only refuge from the wrath to come; and now you had better take some refreshment." I also directed him to my residence: to which he said, "If God spares me, you may rest assured I will call at your house." A rich Native being informed that a Byraggee wished to be a Christian, he ordered the other Byraggees to keep him away from being a Christian, and whatever money was required he would pay it: immediately the Byraggee was taken away, and placed before the gods; but he turned his back toward the gods and sat quietly, and the cruel Byraggees would not allow him to read the Tracts: they took them from him and tore them in pieces, saying, "All the enchantment lies in these books." I was obliged then to leave them.

CHUNAR.

CHURCH MISSIONARY SOCIETY.

Letter from a Native Convert.

THE following Letter was addressed to the Rev. W. Bowley, by the Zemindar of whom an account is given at pp. 461—463 of our last Number.

To the faithful and holy, in God the Father and in our Lord Jesus Christ, and the Intercessor and Teacher of the right way of God, and my Suth Gooroo [faithful and spiritual Guide], to the Rev. Mr. Bowley; from his slave, Christian Tryloke, in the Lord Jesus Christ, with many, many prayers and intercessions.

I am well, and rejoice in the Lord; and pray that God the Father and our Lord Jesus Christ may, of His tender love and compassion, grant unto you uninterrupted health and happiness, that the work of the Lord here may be complete—that the life-giving instructions contained in the Gospel, which raiseth dead sinners to life, may continue to be sounded in my ears; for I was dead in sins: yea, I was alive to actual rebellion, and engaged in sin. Nor did I turn to the Lord myself: but, blessed be God, who draws sinners to Himself! He has of His grace and mercy sent His Word unto me, and by the teaching of His Holy Spirit inclined me to embrace it. It is written in the Word, "Thus said the Lord, When I am lifted up I will draw all men unto me." Blessed, doubly blessed, be the Lord, the only God, the Purity without mixture, the Almighty, the Hearer of the cries of the distressed, He will save me, vile as I am; for He is ever immutable, and always faithful to

His Word. Thus said the Lord, "I came to call sinners:" that is enough! I have confidence that He will save me from hell; but not by my works, lest Satan puff me up, and I be a cast-away. Where is salvation by works? What is man that he can perform deeds worthy of salvation? If man could have been delivered by his works, where would then be the necessity of our Lord's Incarnation, Sacrifice, and Propitiation for the sins of the world? It behoveth us mortals, therefore, to receive Him, and to have strong confidence in the death and out-pouring of the blood of our Lord Jesus Christ for us; for to faith all things are possible. Faith is the substance. When faith is exercised, the Holy Spirit is freely bestowed on us; and by the operations of the Holy Spirit love and good works are produced. I must not be tedious. In a future Letter I shall fully state my own affairs: of those of the Church here, Br. Doss will have informed you. It is profitable to my soul to abstain from the concerns of this life, and to devote myself to those of eternity. Having submitted to your instruction respecting eternal things, shall I not of temporal also?

KURNAUL.

CHURCH MISSIONARY SOCIETY.

Striking and Hopeful Death of a Native Youth.

THE Rev. H .S. Fisher, in a Letter to Archdeacon Corrie of the 17th of July of last year, states the following instance of the benefit of Anund Messeeh's labours.

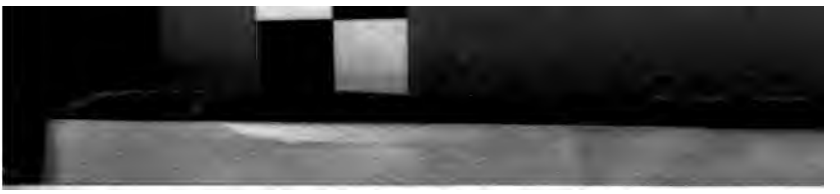
It will give you pleasure to hear that Anund Messeeh continues to be kindly, I may almost say cordially, received by the Natives at Kurnaul; and that some few of the Sepoys from the two corps stationed there occasionally attend to hear him read the Word of God. All treat him with respect; and, so far from manifesting any thing like anger or jealousy toward him, their behaviour has hitherto been civil and even kind. General Shuldham went himself and marked out the ground for a School. A subscription has been raised for erecting a suitable building; and, as soon as we have realized about 600 rupees, the School is to be commenced. I saw Anund at Kurnaul, on my return from the Hills, last month; and *can safely say that* he appears usefully and successfully employed. Till the School is ready, he reads the Scriptures in a small house near the Infantry Lines; and has Divine Service there, twice on Sunday and three times during the Week, in Hindoostanee, for the benefit of the Christian Drummers, with their wives and families. The Congregations consist of about thirty of these; besides three or four Natives, who come from motives of curiosity, to hear what he has to say.

The son of a Native Officer of one of the corps, a fine Youth of about 16 years of age, attached himself, in a remarkable way, to Anund, when he first went to Kurnaul; and was with him whenever he had an opportunity, reading the Scriptures, and listening to all that Anund had to say. His mind seemed gradually opening to the truth; and he often expressed to Anund, before many Natives who were gathered round, that all their customs were wicked and abominable in the sight of God; alluding, of course, to the gross and idolatrous ceremonies of the Hindoo Worship. While his mind was in this state, he was suddenly seized by the cholera. When his friends saw that he was dying, they thronged around him, and began to practise the ceremonies usual among the Hindoos: he desired them to go away and not to trouble him, but to call his friend and instructor Anund. Anund came just in time to see him die, and to hear him call on the Name of the Lord Jesus, and express, before all his friends, his wish that his body might NOT be burnt, but given to Anund to bury, for that he died in his faith. He was buried accordingly; his Father, a Hindoo, attending the funeral, and telling Anund with tears, more of sorrow for his loss than of anger at his change—"Oh, my son died in your religion: he is yours!"

Piety and Courage of Anund Messeeh at the Fall of Bhurtpore.

The following remarkable traits in the character of Anund Messeeh are given in a Letter printed in the "Missionary Intelligence" of the Society published at Calcutta, and which appears to have been written by the Rev. Henry Fisher, Chaplain at Meerut.

Anund Messeeh comes over, from time to time, from Delhi to Meerut; and is as warm-hearted and zealous in



the good Cause as he ever was. On a late visit, he gave me some interesting anecdotes of what he had seen and done, during the late splendid military atchievements at Bhurtpore. He knew my three Sons and my Son-in-law were all there, with their respective regiments; and having, as I believe, an affectionate regard for us, he yielded to the anxiety which he felt to be near their perils, though he was no soldier, to share them.

On his way, he went to Brindabon, the head-quarters of superstitious Brahmins and SACRED MONKEYS; and arrived at a time when the whole body of the Priesthood were engaged in the noisy and disgusting exercise of their Poojah to Bolodeb—entreating, in consequence of rich promises and presents from Bhurtpore, his omnipotent interference to establish and set up on high the throne and dominion of Doorjun Saul, the Usurper; and to prostrate and destroy every effort against him, by whomsoever made. They loaded the idol with flowers, and incense, and flatteries, and ghee, and rice; declaring how fully they depended upon him, and how surely all his shrines and his servants would be enriched by prospering the rebellious Prince and confounding the Christians. Anund was acquainted with several of them, and entered into conversation with them on the subject of their present employment. He asked, how it was that their natural sense did not shew them the folly of trusting to a senseless worthless block, an image with hands and feet that could not move, and a head that could not think or know! "Were there no other cause for your believing me, when I say ye are mad, save this—you are all trusting in what cannot possibly help you, while the Christians trust in the ONE ETERNAL GOD, THE LORD JESUS CHRIST, the Everlasting Saviour, to bless their cause—THIS, this only is enough! They are mighty soldiers in battle, and very wise; but their greatest strength is God, and their Counsellor is God: His name is Jehovah: His name is Jesus Christ!" The priests were enraged, but treated him only with contempt: they told him he was a Feringee, and spoke what he wished; but that their leading priest had assured them, so long as Bolodeb sat on the Bhurtpore Throne, Bhurtpore could never fall. Lake Sahib conquered other places, but here he was beaten. "Well," said Anund, "time will shew whether Bolodeb or Jesus is God: I shall come again, when the fort has fallen. Do you pray to Bolodeb, while I go and pray to Jesus Christ."

Anund staid at Bhurtpore, and was a spectator during the siege and at the storm. His animated description of the sublime and awful sight, I shall never forget. He was the first who communicated to my Son-in-law the glad intelligence of the safety of my Son John, who commanded the Goorkah Detachment; and of Andrew, who was with the Grenadiers of the 35th; and both of whom had mounted the breach with H. M.'s 59th Foot. "I saw them with my own eyes," said he, "on the top of the rampart; and afterward in the town, when the fight was done, and where the streets were running with blood—quite safe, quite well: God is merciful, and heard my prayers, for Christ's sake. I was near the trench, and I prayed ALL THE TIME! I remembered the Zuboor of David: *A thousand shall fall at thy right hand, and ten thousand at thy left; but it shall not come nigh thee!*"

Anund returned to Brindabon. "And now," said he, addressing his Hindoo acquaintances, "what do you think?" They looked ashamed and confounded, and were enraged with their god—told him he was a deceiver—beat him with their hands and with sticks—and reviled him with the most disgusting and gross abuse. The unwilling conviction must have been in their minds—*The Lord, He is the God! The Lord, He is the God!*

CUDDAPAH.

LONDON MISSIONARY SOCIETY.

Swinging at the Festival of Gangamma Tirnal.

THE Deputation of the Society, Messrs. Tyerman and Bennet, give the following description of a scene which they witnessed near Cuddapah.

We had an opportunity of attending a great Hindoo Festival, called "Gangamma Tirnal," or the Great Goddess Gangamma, held in the village called Cocottapetta, distant from Cuddapah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all the day, and streams of blood

flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven: from which grain, of various kinds, was thrown, in fulfilment of vows, to all such as chose to receive it. Between twelve o'clock at noon and six in the evening, we saw Thirty Men and Two Women undergo the ceremony of swinging upon hooks put through the skin in their backs: the machine, which was used for this purpose, was a bullock-cart: over the axle-tree, a post was erected; over the top of which a beam, about 35 feet in length, passed, and moved upon a pin: the longer end of this beam extended over the bullocks: at the other end of it was a square frame attached, adorned with young plantain-trees, in which two persons could stand: when the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar: this being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground: each person was furnished with a dagger in the one hand and a pocket handkerchief in the other: the machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven at full speed round the pagoda three times; while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded Beings submitted to this punishment, some told us that it was in fulfilment of vows made to the goddess: others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweatmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of Missionary Exertions! Truly *the dark places of the earth are full of the habitations of cruelty!* Oh that the people of England could witness this horrid spectacle, so truly infernal! Who could remain *indifferent* to Missionary Exertions; or withhold his support from those Noble Societies, which propose to make known the merciful religion of Jesus, in order to enlighten the Heathen and to put a stop to these dreadful cruelties?

PULLICAT.

CHURCH MISSIONARY SOCIETY.

Mr. Kindlinger, who is stationed at Pullicat, makes the following remarks on the

Necessity of Schools on account of the great Ignorance of the People.

I hold a meeting every Wednesday Evening for the Tamul Christians, in the English School-Room; where, together with the Christian School Children, about 25 to 30 adults assemble. I explain a portion of Scripture to them. The ignorance of the greatest part of these people is such, that many scarcely profit any thing by it: only about ten persons can read: to them, my explanation is intelligible—the rest are unable to think or talk on subjects of religion. They are even unacquainted with the most common expressions of abstract reasoning; and very often represent my remarks in a manner quite contrary to my meaning, and at other times know nothing at all.

I see from this, as well as from many other circumstances, that the education of children in Mission Schools is a most essential branch of the Missionary's labours; and that, without it, little success can be expected. They must learn their own language, at least so far as to understand religious terms, and have some idea attached to them; for here are hundreds who have no comprehension of any thing beyond eating and drinking, and what refers to their particular business. I will mention one instance of the kind. Having been in one of the fisher villages, I asked a boy of 12 or 13 years old, where his father was: he actually did not know the word "father," although I used three different terms which are most commonly employed among them: afterward, inquiring of the people why he did not understand me, or whether they have any more common terms, they said that they had no other, but that the boy had never heard it. I asked them, how he called his Father: they said, "We are not accustomed to call one another by name: we chiefly call one another 'ada': " this signifies, or rather is used

as "thou;" and so the boy had never heard the word "father." If a boy of that age does not know the word "father," how much less will he know the meaning of such words as "soul"? And, having grown up in this ignorance, what effect can reasoning and preaching have on people of this description?

The enemies to our Schools first spread a report, that the children who attend them will be all brought up for sailors; and the parents, being exceedingly ignorant, believed the report, and kept the children from school. I called some of the parents together: I shewed them that it was their duty as well as their privilege to send their children for instruction. Most of them, however, could not understand what I said, so utterly ignorant are they with regard to reasoning and drawing conclusions from the most simple argument. Two only understood my argument, and coincided with what I said. We must, therefore, have pity on them; and persevere in instructing as many of their children as we can collect, otherwise we can never hope for better days: and although God may be pleased to grant repentance to individuals, in singular instances, without all these preparatory means of instruction, yet we cannot hope for much success without first bringing the rising generation so far that they may become capable of reasoning and of discerning truth from falsehood.

Futility of the Native Mode of Education.

The parents of our scholars generally complain of the Schoolmasters not teaching the children, from the very commencement, the different native books and mode of keeping accounts; which, according to their wrong notions, constitute the most valuable learning. They have not the least idea of spelling, which is fundamental to reading; and think, therefore, that their children learn nothing, because they are not able to repeat a number of verses out of their beloved books. The Heathen Schoolmasters who are paid by the parents do not fail to make a great show of the lessons which they thus teach their scholars: they go in a short time through a great number of their poetical High-Tamul Books, which they know by heart, like parrots, without understanding a single word, and without being able to spell a word of two or three syllables. They do not even know how to read the books which they repeat by heart: this is perceptible, if you put them but one passage out of rotation.

As there were some among the parents who had gone through a part of these books, I desired them to tell me the meaning of the most simple sentences: but none could do this. I desired them to write or spell a word: they said, "How can we do that, unless we have a book before us?" From this, I shewed them how unprofitable such learning is: still they wanted to let me see that they got through the world; and that they had something to show of their learning, while children who had been several months at school with us could muster nothing of this kind. I told them, that they must come to the schools when I examine them, when they would see the progress which these children make; and they would find that these children actually knew more than themselves, though they have the reputation of having read so many books. As for the knowledge of accounts, I said that they would acquire that in due time; and would acquire it more advantageously than they are ever taught in their own schools. I could scarcely satisfy them: they are under such strong delusions, that they cannot even judge of such common subjects and arguments.

Heathens searching the Scriptures in order to refute them.

The different reasonings and rumours of the people are not, of themselves, worth noticing; but the heads of caste, and such as find their profit and fame by the present system, know how to make use of these rumours to their own advantage, and to prejudice the people more against us. There are three or four men here, who think themselves the chief of the people, and will make all others depend upon them. One of them said to one of the Schoolmasters, whom he wished to dissuade from attending our Place of Worship, "Your situation depends entirely upon me: if I say one word, you will lose all the children, and then your situation is gone." These men sent, a few days since, for the Tracts which were read in the bazaar; and, afterward, for other Tracts and Portions of Scripture by other persons, who were to ask for them as for themselves, under a pretence of being desirous of reading them, and which were then given to them: but I have heard that it was the Headmen for whom they were asked, and that their intention is to read the books

carefully, and to find faults in them which they may expose to ridicule. They have resolved to write down their said censures, and get them printed, in order to circulate them more widely. I asked the Schoolmasters whether they had already discovered any error, such as they wish to find: they said, that, so far as they knew, these persons are seeking some ground of blame in Christ's character; and that they find an inconsistency in that passage, where Christ calls Himself the Son of God and the Son of Man: they have not heard any thing further. I rejoiced, rather than otherwise, at this. Let them but carefully examine the Scriptures: it may please God to bless them to one or another; though not to conversion, at least to the lessening of their prejudices. We cannot but expect such things from time to time. May the Lord only grant us the necessary zeal and prudence duly to improve all opportunities!

The men who are about examining the Scripture, in order to find fault with its contents, have sent for a whole New Testament, which I gave them, for perusal. Some other Heathens, knowing their intentions, encourage them: but others dissuade them, saying, "You should not read these books at all: you should even wash your hands, if you should have only touched them."

On occasion of my preaching from John iii. 19, these Heathens sent one of their number, a Headman of their caste, to stand at the door of the Church to hear my Sermon. I divided the subject into six heads—1. The Nature of Darkness—2. of Light—3. What is implied by the Light coming into the world—4. What it is to love darkness rather than light—5. What is the cause of men preferring darkness to light—and 6. What will be the consequence of doing this. He seemed to be very attentive throughout the Sermon; but, when I came to the last part, and shewed that it was cause of condemnation to prefer darkness to light, he went out of sight whenever my eyes turned toward him. I know not what effect it had upon him; but this is certain, that all those who are the heads of caste, or performers in any pagoda, are the greatest enemies to Christianity.

CONJEVERAM.

CHURCH MISSIONARY SOCIETY.

Idolatrous Scenes.

Some account of visits to Conjeveram, which lies between 40 and 50 miles south-west of Madras, appears at pp. 144—147 of our Volume for 1819, and at pp. 440, 441 of that for 1823. Mr. Sawyer gives the following narrative of a visit paid by him to this head-quarters of Idolatry, and of the scenes which he there witnessed.

We arrived at Great Conjeveram at half-past-one o'clock in the morning. All was beautifully calm and still; and formed a striking contrast to what had taken place a few hours before, when the Idol sent out his messenger to prepare his way, by ordering the streets to be all cleansed and watered, and that no impediment might be made to his triumphal entry among the people. When I opened my palanquin doors on arriving at Conjeveram, the first thing that appeared was the huge car, with the ropes (thicker than any ship's cable) already fastened, and apparently ready for drawing. After surveying this heathen pageant, rendered if any thing more dark and horrible by the pale rays of the moon, I proceeded to the place where I had ordered my tent to be pitched: finding all as I could wish, I retired to my palanquin.

The Car of the Idol Vishnoo, which I visited on rising, is about 70 feet high, and is made of as light materials as possible, but is necessarily of many tons weight. The whole of the base is above the wheels, and is carved in the shape of the various Avatars of Vishnoo, with figures of the milk-maids among whom the licentious Krishna had his adventures. The part above the base is allotted to the Idol and his attendant Brahmins. We went into the manufactory, where they were busy painting the lions, elephants, horses, and chariots for the great car: they were, with few exceptions, like many of the figures on the car itself, abominably obscene. The cable with which they draw the car is 18 inches in circumference, and 140 fathoms long. It is calculated that about 2000 persons are required for this purpose.

On arriving, in the evening, at the place appointed by the Collector where he would meet the Idol, I was not so much struck with the number of the people assembled, who could not be more than 20,000, as with the appearance of the dancing-girls stretching out the right hand to one another as they stood, for several yards on each side of the Idol, appa-

rently to welcome his approach; and with that of the Brahmins, who were chanting parts of the Vedams in honour of their ridiculous image. On the arrival of the Collector, the Idol began to move; and it was about an hour before we arrived at the mandabam, a place where the Idol rested, from supposed weariness! So slow, solemn, and imposing was the manner in which things were conducted, that if a weak and unthinking people had not been struck with the scene, nothing can be supposed to move them. On arriving at the mandabam where the Idol rested, the dancing-girls entered on their impure dances. We left this scene, and returned home; to be more than ever thankful, I trust, for the privilege of being Christians.

The next morning, at half-past five, we proceeded to Little Conjeveram, to see the procession of the Idol from the Temple. The multitudes through which we had to pass were immense indeed: for some hundred yards, the crowd was so dense, that there scarcely appeared a possibility of getting through. Thousands were seen holding up both hands, clasped fast together over their heads, and uttering prayers to the monstrous Idol. Immediately on arriving in its presence, the Collector was adorned with two or three garlands, thrown round his neck by the Brahmins: and another man came to present him with one of a pink colour, which he impiously (to my ears) expressed as being sent by "THE GOD" to the Collector. White garlands were offered to myself and a friend, which we did not allow to be put about our necks, this being a token of worship. We gazed in silent astonishment at the huge image of Garuda, and then moved on. The same slow and majestic march again shewed the effect which solemn pageantry produces on weak minds. I was glad to get out of the way, and hastened to my tent for some repose. As I returned, I saw some of the most wretched objects that can well be imagined—some walking and standing on sharp iron spikes—others with their limbs distorted in various shapes—others with their hair clotted and grown together, to the length of five feet. I was particularly struck with one poor boy who was lying on sharp thorns, and apparently in great pain; but who, nevertheless, seemed to have a horrid pride in his situation. A young girl was mounted upon the top of two poles about five feet long, and was dancing about as we should do on stilts; but she had nothing to hold by, and her feet were fastened to the tops of the poles. These poor wretches did not, however, thus torment themselves for nothing: they all had their dishes before them, and seemed to find many sufficiently credulous to believe that they were doing these things out of veneration and love for the Idol.

At half-past ten in the evening, the arrival of the Idol was announced. The procession this evening was considered very magnificent. Vishnoo was mounted on the head of Haunuman, the Great Ape, whose adventures and exploits are narrated in the Ramayuna. There was nothing, in my mind, to distinguish this night's spectacle from that of last evening, but the increase of people and the grander display of fire-works. On arriving at the mandabam, a cloth made of silver threads, gilt, was handed to the Collector; who handed it to the Brahmins, to be presented to the Idol in the name of Government: the Collector has nothing further to do in the presentation, than the mere handing of the cloth to the Brahmins, as the gift of Government. It appears to me a hard thing that a CHRISTIAN Government should require its highest public functionaries to perform such services. Immediately upon the cloth being tied upon the Idol, we came away; and just arrived in the house before the clock, striking twelve, ushered in another Day of Rest.

On Monday Morning we went to Little Conjeveram. In walking through the courts of the Pagoda, we found the steps of the largest tank literally crammed with people of both sexes and all ages. At six o'clock in the evening, we accompanied the Collector to see a water procession of Siva and his two Wives.

The next evening the Idol appeared on an Elephant of gilded copper. The crowd was much increased, thousands of persons having come in to be ready to draw the car the next day. The Idol did not stop in the usual resting-place, but proceeded as far as the steps of a new mandabam of the Siva Pagoda: here a number of men, who claim it as a special privilege, were furnished with torches, and began to dance before the Idol in the most ridiculous and extravagant style. The poor "god," as they called him, being placed on the elephant, and that carried on men's shoulders, was hurried up and down several times with

his back to the mandabam: when they had given the Idol as much of a run as they fancied would please him, they turned him round toward the Siva Pagoda, and the men who held the torches began to mock poor Siva by asking taunting questions. The Idol Vishnoo came, on this occasion, as far as his limits extended; and there was a dispute of several minutes, whether his bearers should be permitted to set their feet upon the first or second step of the mandabam of the Siva Pagoda: the dispute was settled by the Collector saying that they must do according to custom. It was then determined in favour of Siva, by Vishnoo not being allowed to come further than the first stone of the mandabam: thus both had a triumph—Vishnoo mocked Siva, and Siva prevented Vishnoo from encroaching upon his territories. I thought within myself, and indeed said to the Collector—

Now we see what Heathenism is in reality, from the hatred and envy which are visible among these poor creatures, even in the presence of and for the sake of their gods!

Early the following morning, when we arrived near the place where the car had been stationed, we found that it had began to move: from the great weight of the machine, the people were able to drag it only a short distance at a time: after a few minutes' rest, the car was again propelled by very strong levers; and, the signal for the grand pull being made by the rattling of tom-toms, they again moved on. I could not but observe, that although some few semed to be delighted with their employment, of dragging this huge car, the greatest part seemed as though they would much rather be excused: some few ran away, and were as quickly forced back to their unwilling labours by the savage peons, who were constantly obliged to stand "in terrorem" before the people who were drawing. About 9000 persons were sent for by the Collector, from different parts of the District, for this purpose only. As the chariot moved along, you might see the spectators, in all directions, breaking cocoa-nuts, and holding them for their sightless Deity to see, and accept, and bless! Oh how affecting is Idolatry!

MAYAVERAM.

CHURCH MISSIONARY SOCIETY.

From the Journal of the Rev. G. *T. Bärenbruck* we extract various details relative to the people among whom he and Mr. Schaffter are labouring.

State of the Native Christians.

— I gave notice to the Christians who are with us, that whoever desired to partake of the Lord's Supper should deliver in their names. Nearly all of them did this. My object was, to get better acquainted with the real state of their minds; which will aid me greatly in attending to their several wants in my Sermons, and Morning and Evening Services. If it could be done, I am of opinion that the Minister ought to know the Members of his Congregation as well as the Medical Attendant knows his patients, if not better. My inquiry was the simplest that I could make—Whether they had ever experienced a change, not merely of conduct, but of the heart; and whether they were now in the enjoyment of the blessings of the Christian Religion. To the greatest part of these Christians, this way of ministering to them was quite strange: some endeavoured to evade the questions: others candidly confessed that they had not yet experienced such change, but saw the necessity of it: a few expressed a desire to enjoy the power of religion, and appeared to open their hearts freely to search for the obstacles to that enjoyment. By what I saw and heard and felt, I was much encouraged to keep up these spiritual inquiries at every Sacramental Season.

— Sometimes it appears that there is really a work of the Lord among the Christians that live in the Compound; but, at other times—and these are times of trial—we are tempted to disbelieve: but these are exercises for faith, when we ought not to look much about us, but upward to Him, who is able to keep us and to bless us; and that out of pure mercy, for we deserve neither the one nor the other. The Prayer Meetings, once a week, which the Christian Women have of their own accord established among them, have been continued without much interruption. They meet by turns in one another's houses.

— Our little Chapel (the School Hall) was completely filled by 175 Christians, being 133 Roman Catholics and 42 Protestants; so that our Christians who daily attend Morning and Evening Prayer found no room, and were greatly surprised when they came to prayer: for us, it was a gratifying sight to behold 175 Christians, destitute as a great part of them are, meeting for instruction and prayer: some of the Roman Christians appeared as if they had never heard the glad tidings of the Gospel before. This occurrence led us to reflect on the delightful work, when the blessing from on High shall descend also on this Nation: *Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth;* or, as Luther translated the last sentence—*As the dew at the rising of the sun, so shall thy children be born unto thee.* The circumstance which occasioned this concourse of so many people at our little Church was this—Before I came to Mayave-

ram, I frequently heard the Christians complain that they were on Heathen Festivals forced to drag the Idol Cars. I several times had conversation with the Sub-Collector, who was kind enough to take notice of this lamentable circumstance; to which the Heathen themselves referred us, saying, "You do not protect your Christians:" this Gentleman, after he had convinced himself that an Order to that effect had been in force but had not been attended to, issued a renewed General Order that no Christian whatever should be COMPELLED to drag the car. This Order had now been in force some months: but the Heathen were now going to have a feast; and, when I went out this morning, I met a great crowd, under strict watch, passing Mayaveram: I was surprised and grieved to see many Christians from the country among them; who appealed to me for help, and bitterly complained that they had been beaten and ill-treated. I immediately forwarded a copy of the Order to the Tasildar of this place, and desired him accordingly to send all the Christians home in peace: in consequence, he sent all the Christians, conducted by peons, to the Mission Compound. The next morning I had at prayer the same large Congregation: after prayer, I sent them all to their respective villages—wishing that they might be profited by the occasion; and that they might be rescued from sin, as they had been from the power of the Heathen who had usurped on their Christian Liberty.

State of the Heathen Natives.

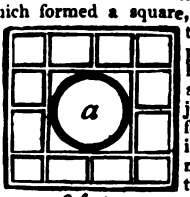
—The Weavers, some of the most respectable people in this place, and the same who caused me so much trouble in purchasing the Mission Premises, came to the Mission House, and requested us to visit them; because several of their children were to be given in marriage, and they wished for my blessing, without which they could not expect success. This shews the Native Mind. I assured them of my being very willing to give them my best wishes and prayers, that the Lord of Heaven and Earth may make them partakers of His blessings. I went, with my children, John Devasagayam, and some Seminarists. A considerable part of the street nearest their houses was enclosed and covered much like a tent, and ornamented with cloth and silk of divers colours: in this place they receive their guests, under the continual sound of what they call music: those who never heard it, may form some idea, when told that they do not know any thing of musical notes; but make a joyful noise, abounding with discords sufficient to give a European the head-ache: even my horse cannot become reconciled to it, but takes fright at hearing such a horrible noise; but the Natives sit and seem to enjoy it. I was, however, spared this trouble, as the musicians were commanded to be silent. There was a throng of people about me, and some stout Natives sat near me bathing their faces with rose-water, the scent of which made the place in some measure tolerable. Four new-married couple were introduced to me. I noticed especially one nice little girl of four years of age, one of the espoused; for the regular marriage is still to come, when she has arrived at the age of 10 or 12 years: but, on this occasion, the father of the bride or bridegroom consults some of his relations whether they are inclined to give their son or daughter: and if they agree, marriage is concluded, by some ceremonies which the Brahmin performs in the presence of all the families: the children are brought together, and carried about the streets, in a palanquin; and a feast of two, three, or four weeks ensues. I improved the opportunity as much as I could, and spoke to them from the Word of God. Having given the young married folks some exhortation, and told them what they had to expect in this world and what in that to come, I was about to go, when they requested me to tell my Wife that they expected to see her the next day.

—Visiting the Weavers with my Wife, she desired them to allow her to see their Wives: about twenty made their appearance; some of them dressed in silk clothes, and burdened with jewels of gold and silver. We proposed to them to send their Female Children for instruction; explaining to them the benefits arising from it for generations to come, and the good influence which it would have on the education of their grandchildren. Some appeared to like the idea of seeing their daughters well instructed, and were very much astonished to hear of the proceedings in respect of Female Education at Calcutta: others seemed to view it in another light, and thought it inconsistent with their own happiness that the daughter should be wiser than the mother; and beside this, how would the husband espoused to the girl of four years take it? would he like to see his wife so much wiser than himself? We told them that these fears and apprehensions of evil from so good a cause existed only in their own imaginations; and that they should put the matter to trial, and see the result: but, finding that by pressing the subject now, we should only lose ground, we dropped it. As they never before heard such things, and were strangers to the very idea of Female Education, to say, "Your Daughters must come to school and learn," would sound to them as strange, as it would sound to a European, to say, "Your Daughters have no souls, and cannot improve in mental faculties." Intercourse and acquaintance with European Females will help them over their prejudices much better than arguments: we shall, therefore, try to get the Women to come now and then to the Mission House, and invited them on this occasion.

—I made an excursion to a famous place, the seat of a great number of Pandarams, and of their High Priest, or first Pandaram: he has the charge of a considerable district of the country, and has authority to appoint all the Pandarams in his district. It was a beautiful night. John Devasagayam and a Reader accompanied me. We found about twenty Pandarams in a dark place, much like a pagoda; but the Chief Pandaram, they said, was gone to another village. After some conversation, they confessed that they paid divine honour to their Chief Priest: some of them allowed that it was sinful to

worship a man; and without shame confessed that they did so merely because they got their living by it. I endeavoured to point out to them the Author of their existence and of all their comforts, and to shew them their dangerous state by sin, and the way of salvation by Jesus Christ. Some appeared to be struck when I told them that they would have to give account at the great Day of Judgment, for every thing which they did and said, to that Great God whom they dared to offend daily. I invited them to Mayaveram, if they wished to know more of the Divine Doctrines and the Word of Salvation.

Extraordinary Penance of a Heathen Devotee. —Met with a Heathen who was doing penance. He had an iron about his neck, which formed a square, like the figure in the margin: *a* is the place through which he had put his head, and which allowed just space sufficient for his neck — the iron could not be removed, unless taken to pieces: it prevented him entirely from lying down and resting his head, and I could not conceive how the poor fellow could sleep: even while sitting, he had the whole weight of it on his neck and shoulders.



I asked him, while beholding him with pity, why he burdened himself with so much iron—whether it represented the yoke of sin, under which he was still groaning. He replied, "Sir, I am doing penance"—"Do you mean in this way to extricate yourself from your sins?" "I have undertaken the repair of a pagoda which is going to ruin; and have, therefore, made a vow not to lay aside this iron until I have collected the money which is requisite for the repair of the pagoda: as I have no money of my own, and the people are not much moved by my misery, I do not know how long I shall still be in this state"—"But what have you to do with the pagoda? Let others look to that, and attend to your own business, and especially to the salvation of your soul." "Ah! that is the thing: by repairing the pagoda, that swamy (the idol) will forgive me all my sins." I endeavoured to shew him how mistaken he was in this, and how vain was all his trouble; but that he might obtain forgivenes of his sins by the Saviour Jesus Christ, who has borne our griefs and carried our sorrows; who was wounded for our transgressions, and bruised for our iniquities: the chastisement was upon Him, that we might obtain peace; and with His stripes we are healed. It was getting hot; and I, having no umbrella, told him to come to the Mission House if he liked, and I would speak to him more on the subject.

—The man with the iron about his neck came, and desired to have a conversation with me. After having sat down, he informed me, that the last time I met him he had not spoken truth: he had told me that he was wearing the iron ring for the purpose of doing *penance, and collecting* money for the repair *of a pagoda: he did not* collect money for the pagoda, nor did he do penance; but wore the ring to get money from the people to provide for his own existence: he deceived the people in this way. I shewed him how wrong he had acted in this, and that by so doing he had prepared for himself a day of vengeance. The poor man seemed to feel this, and promised never to do it again. I told him, if he were in earnest, he should take off the iron immediately: to which, as regarded himself, he appeared to have no objection; but as for the people who had known him for so many days, he could not think of appearing before them without the iron. I gave him such instruction from the Divine Word as I thought was most suitable for him, looking to the Lord that He might be pleased to open his eyes. As he could not take off the iron without breaking it in pieces, I asked him, when he was going, how he contrived to have rest at night: he then shewed me the manner in which he raised his head and shoulders so high, as to leave space enough for the iron not to touch the ground; and thus, without very much inconvenience, he could rest his head and shoulders, and have, as he expressed it, a comfortable night's rest. Thus are the people deceived in this country, even by those whom they revere as Saints!

Promising Inquirer. — I met with a very respectable Native, accompanied by a Shastry and some young Brahmins: he is a musician to the Rajah; and a good singer, as I understand. This kind of people, whom I have met with several times, resemble much the minstrels of old. I heard one sing, accompanied by an instrument: he kept time, and his performance was tolerable. I have met with some Brahmins who could play on the piano-forte and other instruments in a masterly style: the late good Bishop was surprised on witnessing their skill. I asked the Old Man whom I now had before me, whether he knew how to play upon the harp; which he answered in the affirmative: "Have you a harp that will not get out of tune in the hour of death, and upon which you may sound everlasting praise?" The Old Man looked with some surprise at me—"No, Sir! I have not"—"Well, will you have such a harp?" "Sir, I should like such a harp, but I never saw one." "That I believe; but you may now come into possession of one: and I should pity you, if you would be content to make a joyful noise during the days of your life, and begin to lament and groan in despair at the time of death: the Word of God will make you wise to salvation; and teach you a song of praise, not only in the hour of death, but in the Day of Judgment." This seemed to attract the attention of the Old Man: he sat down and begged me to explain these things —he had never heard of such good things before; and if I ever had a hope of a Heathen being a sincere inquirer, I surely had it of this man. I spoke to him nearly two hours, till the sun was setting; and the Brahmins were continually looking to the sun, and intimating that the time for prayer had come; for the Brahmins treated him with much respect: he repeatedly said, "Wait a little,

let us hear one thing more." He made some objections, but appeared glad when they were removed. I spoke on the necessity of Revelation—the genuineness and authenticity of the Scriptures—the depravity of human-nature—the Atonement of Christ—the forgiveness of sins—and the eternal existence afrer death; explaining the terms which I had before made use of. I thought he had not heard in vain. On parting, I pointed him to the setting sun (the evening was fair and the heavens serene), saying, "Let our end be like that—in peace; that we may say, *Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!*" He promised to call on me, if he should pass this way.

Remarkable Instance of Enlightened Heathens

At Morning Prayer, I was surprised to find, besides the Christians who usually attend, some Heathens and a Brahminee Woman; who were not sitting in the verandah, as usual with Heathens when they attend, but within the Church. After Prayer, the Woman came to my room, when I had an interesting conversation with her. She appeared to be very intelligent—knew Sanscrit and Teloogo—and spoke and read Tamul very well, quoting passages from the Pooranas and the most eminent Writers in Tamul. Having all her life-time been in search after happiness, she wished now to hear of Jesus, and see whether she could find peace for her soul; for one of our Readers having met her in the street, and told her that she needed only one thing more in order to be truly happy, which was to know Jesus Christ as HER Saviour, she came to the Mission House; but I being from home, she told my Wife that she would call again, when she returned from Combaconum: and so she did now. She made some objections to the Christian Doctrines; which, as they arose entirely from ignorance, having heard them misrepresented by other Heathens, were soon removed.

A short time after this, we had a visit of two Shastries, one of this place and the other of Tanjore, and this learned Woman: with her came other Women, who could read well in Tamul, but had not, like her, been taught Sanscrit, neither had read so much. The Shastry of this place had formerly been in the habit of visiting me every week, but had discontinued his visits several months: I asked him the reason: he told me that some Brahmins of this place and some people of his connection had ridiculed him on that account, and some had even considered him polluted by visiting the Padre's house; in consequence of which they had not allowed him to enter their houses, and others whom he had taught from the Shasters were also disinclined to let him enter theirs. The Shastry from Tanjore, hearing this, said—"Yes, Sir! this good man is not yet firm: he sticks very much to the world, and associates too much with the men of the world; therefore he cannot come to the knowledge of the Only True God."

These people believe that there is One True God, as they themselves state—worship no idols—and believe that there is a High Priest come into the world, who makes atonement for their sins: their ideas, however, respecting the manner in which he made this atonement were very incorrect. I asked them the name of that High Priest: the Shastry from Tanjore replied, "We know no other name than that of High Priest:" I told him that the High Priest who had come to atone for our sins is Jesus Christ. The Old Man and the Woman, on hearing this, were very anxious to know how He had made atonement for sin: I explained the subject to them from Scripture. The Old Man answered, with apparent joy and animation, "That is the very thing which we have not yet known, and which we ought to know: for, by this, all is clear, all is evident to me; and from what you say, it would appear that your High Priest is He in whom we believe." They seemed to have read Scripture: on asking him if he had, he did not recollect, "For," said he, "I have read several good printed books, and have derived much knowledge from them; but whether it was Scripture I do not know." He and the Woman had very correct ideas of the fall of man—of the corrupt and sinful nature of man—and of the Divine Attributes. They spoke as if they were Christians: there was apparently a desire to hear and learn from the Word of God, and a willingness to correct what they found to be wrong or deficient in what they held as their creed, and a joy for any discovery of truth: they expressed great pleasure in speaking with believing people, for the Heathen they considered as unbelievers. "We are," said the Old Man, "surrounded with idolaters, and our friends and connections are such."

But now, after all, what could I think, when I saw the heathenish mark on their foreheads? I indeed had not, during their conversation, noticed it; for, sometimes, I could hardly credit my own thought, that I was speaking to Heathens or even merely Nominal Christians: there appeared so much warmth and love of truth, and correspondency with us of thought, that it could not fail to induce us to take them for more than such characters. On my asking them for an explanation of this secret, the Old Man looked serious—evidently feeling the truth of my remark, which was as mild as possible—and replied, "Sir, I trust to God that you will find on the Great Day some of our people, whom you might suppose from our external appearance to be Heathens, to be partakers of salvation." I opened the Bible to him on the subject: the passages, *He, that believeth, and is baptized, shall be saved—Whosoever shall deny me before men, him will I also deny before my Father which is in heaven*, struck out to them, as it would appear to us, new light, and illuminated some errors of his heart. He, however, said nothing; but was thoughtful and serious—lost, as it appeared, in consideration. The Brahminee Woman replied, with much emotion of mind, "Yes, Dear Sir, you are right: we must come out from among them, and break the cord that ties us still to the world; but, for overcoming

we need strength and firmness of will." I encouraged her and all of them to come to Christ, and take up His cross and follow Him.

I asked her what she had done with the Gospel which I had given her on her last visit: she said, "I have read that precious book, and read it still. I have read it to some of my people; but I had not read much to them when they began to think that it was not right to read or hear the book; and with some I lost their estimation, and some others slighted me: but I trust that I know what I am doing, as acting from principle."

I asked the Old Man, who was still sitting much involved, as it would appear, in thought, for what purpose they had come at the time of the Heathen Feast of Washing: he said, to proclaim the truth and make it known to the people, and especially to such as are inclined to know truth: he asked me leave to give an instance, and requested the Brahminee Woman to allow her disciples to read. These three Women then began to sing, rather than read, verses; which were argumentative and full of truths directly levelled against Idolatry —shewing the foolishness of it in a very striking manner, and the sin committed by it against the True God—representing the attributes of the Supreme Being in a very just light—calling for repentance, and change of heart and conduct, through the Great High Priest.

Mr. Schaffter and Mrs. Bärenbruck, who were present during all the conversation, were charmed and surprised at hearing what passed, and seeing the expression of their countenances. There was so much good sense and seriousness in what they said and did, that no one could see or hear them without taking an interest in what was passing. I urged them to join our body, and face the world: the Old Man replied, "Yes, Sir, the time surely will come, and is at hand, when it shall be thus." I desired them, and so did all of us, for we had been highly delighted and refreshed by this unexpected visit, to repeat their visit as often as they could.

Tinnevelly.

CHUHCH MISSIONARY SOCIETY.

In the Number for June, we gave various details, from a Letter written by Messrs. Rhenius and Schmid, of the state of the Mission; particularly with reference to its trials, and the influence of them in several quarters: we now add, from the same Letter, an account of the

Persecutions and Oppressions suffered by Native Christians.

Some particulars were given on this subject at pp. 564, 565 of our last Volume. The Missionaries here furnish further details; and expose in such a manner the system of *fraud and oppression* under which the Christian Natives suffer from their Heathen Countrymen, as to shew forcibly the duty of authoritative interference.

The very first Congregation at Tiroopoolangoody has had a great deal to suffer: they have patiently endured: not one has denied the faith; and they enjoy now comparative quietness.

The second Congregation which arose was at Sembankoodiyirooppoo, where the new Village of the Christians is now called Aroolloor: it has existed now four years: the vexations and injuries which they have received, both in body and estate, have been nearly innumerable. Paranniyappen, a rich native in the neighbourhood, began to dispute with the Brahmin who sold us a piece of ground for settling the Catechumens, about his right to do so: the case was referred to the Collector, who decided, after a troublesome and patient investigation, in favour of the Brahmin: as the Converts could justly witness in favour of the Brahmin, this, and the further circumstance that several people of Paranniyappen's Village joined our Congregation, seem to have been the causes of his inveterate hatred against that pepole, and of his determination to extirpate them if possible: during the first three years, he evinced it in many ways, by suborning the watchmen and others of his people to beat and rob them: as he did not succeed, he, at last, in October 1826, got the Headman of the Christians in Aroolloor actually murdered; and many of the other people, women not excepted, greatly injured: by briberies and false witnesses, he has escaped the punishment due to him. In the course of these troubles, several, who had at first joined the Congregation, being gained over by him both by threats and persuasions, added to presents, left the Congregation, and joined his party, and have greatly assisted him in his outrages. Shortly after the return of the murderers from the prison, being most unjustly acquitted, the house of our Catechist at Aroolloor was burnt down: we have every reason to believe that it was done by the enemy. The patience and steadfastness with which these oppressed people have endured these afflictions are truly gratifying: only two Families have left the Congregation.

In another Congregation, at Peykoollam, the Brahmins, at first friendly to the people, changed by degrees their

favourable disposition, gained some of the Congregation over to their side, and at last burned down the Chapel. Though the case was quite clear, as the Brahmins themselves admitted the crime before us, yet at the Court they escaped by briberies, and each of them was fined only two rupees for some trivial part of the offence. Most of those who had been misled by them afterward saw their error, and returned to the Congregation, and are now diligently learning the Word of God.

Many of the other Congregations have had to suffer, in one way or other.

We cannot say that Christianity has always been the sole cause of these afflictions; but it certainly excited an increased hatred against the people, and stimulated their enemies to be vexatious: in some, disputes about the ownership of Villages; in others, extortions from the Native Tax-Officers, were among the causes. Both with respect to lands and taxes, this district has been, more perhaps than any other, in confusion. Formerly, the Shanars, who were owners of lands, were so oppressed by the higher castes, that they did not dare to transact their own business about their possessions in the public offices; which made them choose agents from the higher castes, whom they rewarded for the trouble: these agents had, of course, their names registered in the public accounts. In time, by various intrigues and secret understandings with the public native-accountants, these agents gradually intruded into the possessions of their employers; and, at last, gave it out that those lands were their own. The real owners were kept under; so that, often for many years, they feared to assert their rights: for if any one dared to do so, the deceivers, being of high caste, had many means in hand to oppress them and make all their efforts prove fruitless. But, when the Collectors began to look into matters, and particularly when the late Collector shewed every disposition to render justice to every class of Natives, and to admit even the lowest into the public offices to assert their rights, those oppressed people got courage, and brought forward their claims: when the deceivers saw that they could not now carry their threatenings into execution as formerly, they did all that they could to intimidate and injure the people. To this they were the more excited, if any of them renounced Idolatry, and put themselves under Christian Instruction: the maltreatment which such persons received from them was often atrocious: men and women, with their infants, were, in the monsoon time, cast out of their houses—false complaints were made against them—and they were put in prison, till their rights could be established.

Just now, another atrocious case has occurred. Some inimical Heathen and Moormen in Kongelrayakooritchy came together ten days ago, and used threatening language against our people; and, in the night, set fire to our School or Prayer-House there. While they came over to Palamcottah to inform us of the circumstance, the enemies burnt down a small Moorman shop; and are beforehand with the Tasildar, complaining against the Christians, as if they had burnt it down: of course the Tasildar sent out a warant to apprehend them. The case is not decided yet.

We cannot but say here a few words on the facility with which such wicked schemes can, under the present system of administering justice, be transacted.

The law is, that if any thing is proved by witnesses, the Judge or Magistrate must decide in favour of it. Now these unprincipled Heathen can get any number of witnesses, for a few fanams, to swear to any thing; and it is in this way that most crying acts of injustice are committed, even by the European Magistrates, contrary to their own wish. The worst in these circumstances is, that the Magistrate can receive no private information respecting any case; which, if he could, would give him much light on it: this is just, in case it be practised with respect to both parties; but the fact is, that the Heathen have always secret intercourse with the Tasildar and Court Servants; who, notwithstanding all injunctions to the contrary, are easily bribed to make such representations to their European Master as they think best: the CHRISTIAN cannot do this; and the Court Officers, who are HEATHEN, willingly lend themselves to the oppression of the Christians, favouring the Heathen. That such is the way in which justice is administered in these parts, it is notorious; and we could multiply instances of the most distressing consequences of it, by which the innocent, not only among the Christians, but also among the Heathen, suffer. The trial by witnesses is so far right, it

all have the same principles of justice, or the same check against committing perjuries. The CHRISTIANS have a check, by the instructions which they receive: the HEATHEN have it not, and therefore can go on with impunity. There are shrewd and wicked Heathen in this district, who actually make a trade of false accusations, who get a number of witnesses together to swear to any thing: the accused party is often entirely innocent of the alleged crime; but, on his being apprehended, rather than risk being carried 100 miles to the Court, having there to wait in prison perhaps six or eight months, leaving his family to starve, he secretly compromises with the accuser, pays him some money, and so is let free: and in this traffic peons and kutcherry-writers are all implicated, and share in the spoil. Surely this state of things requires the attention of the Government.

In the Tax Affairs it is no better. A number of villages have a public accountant; whose object is to fill his chatties with money, and who does his duty just so far as may prevent him from being detected in his frauds. His duty is, to number the people, to adjust their taxes according to their respective employments, and to collect them: in this, he practises all possible skill to cheat the Government and to oppress the people: suppose there are in a village 30 houses, 15 of which come under one sort of taxes and 15 under another: of these 15 he will register only four; and let the rest go free, taking a bribe from them; and all the 15 pay only so much as would come upon four. This was the case with a village before it came under Christian Instruction: after that, the people were instructed not to give bribes, and to pay to Government what is due. The Accountant comes the next year, with the intention of playing the same trick over again: the people refuse to give him a bribe: instantly he changes his account, and registers them all; so that now they must pay nine or ten fanams each, whereas formerly they paid but two or three. His registering them all is no more than just: but as the Christians are still men, having no clear ideas about taxes, they refuse to pay; saying, "We have all along paid only so much, and now we are required to pay two or three times more." The accountant has a fair excuse, in case they complain; and has *many ways of preventing* the discovery of his cheats: oftentimes the people know nothing about his frauds; the accountant having made up matters secretly with one or two of the headmen or owners of the village. Now, when the people become Christians, they will not dance according to the pipe of those men: instantly they put the whole tax upon them, and make such proposals as these: "Come over to our village — worship again our idols—smear ashes on your forehead—and you shall be as happy as before:" on a refusal, which they often make, thinking, seriously, from ignorance of facts, that the increase of taxes is a mere caprice of the accountant, they have peons sent to them, who drag these "Christian Fellows" to prison, and ill-treat them: this wicked practice obtains throughout the district.

It will be said, that the people may complain, and then they will get redress.

But, in the first place, their oppressors have many means of oppressing them still more, in case they complain; for fear of which, they rather suffer quietly: or, they are ignorant of kutcherry proceedings; and manage their affairs so badly, that the craft of their opponents nearly always triumphs. Last year the Sub-Collector introduced a plan for checking such oppressions; by giving to each householder a written document of what he had to pay: but all the evil is not taken away thereby: the accountant still finds pretexts to ask more than is due, or can still leave out from his register those whom he wishes to favour; and so it happens, that the people of a certain employment in one village have to pay double or triple the amount, that the people of the same employment in the neighbouring villages have to pay.

Thus, Native Christians have many difficulties and vexations to contend with, and the Government is cheated: and sure we are, that when the country shall be christianized, the Government's Treasury will be filled to half the amount more than what it now receives, owing to the cheats which these accountants at present practise. Occasionally, when these men have enmity against the Heathen Inhabitants, they also have to suffer in a similar manner; but, in his reports to the Collector of those who will not pay, the accountant carefully excludes the Heathen from the list, and always puts forth the Christians; so that persons who do not know the real state of things, are led to think that these

only are unwilling to pay. All this adds to the troubles of the Christians.

But this is not all. When the people were in Heathenism, they paid certain taxes to idol temples for the performance of idolatry, and other contributions for the maintenance of dancing-girls, travelling sunnyasies, &c.: now, becoming Christians, they think themselves justly freed from such contributions; but the accountant comes and asks the same from them as from the Heathen: they, of course, refuse; and instantly have to suffer for it. The Christians have applied to the Collector: he found it just that they should be exempted from such taxes, but could not remit them without an order from the Board of Revenue. A Petition, with the indorsement of the Collector, was sent to Madras; but ten or twelve months have elapsed, and no answer has yet arrived. In the mean while, the people are greatly harassed. To oblige Christians to pay for Idolatrous Worship is, indeed, not a little hard; and we really do not know what to advise them, whether to pay or not: if they do not pay, they are put in prison, and their goods sold.

Extracts from the Journal of the Rev. C. T. E. Rhenius.

While this Journal will open to our Readers a further insight into the delusions and craft under which the Heathen labour, it bears an honourable testimony to the faithfulness and vigilance with which the means of Christian Instruction are employed among them.

Jan. 15, 1827 — Among our Preparandi (persons under preparation for service in the Mission) there is a man who formerly lived in the mountains, made and sold charms, and told fortunes. We were speaking on the deceitful practices of the Heathen Priests, in pretending to give life to images and virtue to charms: for instance, when they came to him, and begged charms from him, he would write a formula upon a leaf: at the appointed hour for verifying it, which was always in the night by lamp-light, he would put an idol before him, with flowers strewed everywhere around: having dexterously fastened one end of a long hair under the leaf and the other to his great toe, he sitting cross-legged before it, and the persons concerned standing at a short distance with great reverence, he would begin his incantations, calling upon the Swamy to enter into the leaf: and then, when he thought his incantations sufficient, he moved his toe, which produced, by means of the hair, the moving of the leaf also: at that instant, he cried out that the Swamy had entered, and that the charm was complete; the people, whose attention was entirely fixed upon the leaf, also saw the motion—exulted—took the leaf—and used it for the purpose intended. He related also, that for introducing a god into an idol, the Priests use a golden crab, which, by a variety of such hidden tricks, is, during the incantations, made to move gently round the Idol; and then to creep up the Idol to the head, where there is a hole prepared into which the crab enters; which is the alleged sign of the god taking up his residence there. I asked him why they used a crab and not another creature; to which he replied, that the crab's many legs are well adapted for concealing their necessary tricks. Oh when will the people be delivered from these works of darkness!

May 3—This evening we had the Lord's Supper with the Catechists, previous to their dismissal to their labours. During the week I have been daily engaged with them as usual. Their reports of the Congregations are, with few exceptions, not very pleasing: much worldly mindedness discovers itself among the people. I have urged the Catechists again to go to them into the Forest, and to take all opportunities of instructing them and praying with them. Three of the Catechists were accused of having shewn a disposition, on one or two occasions, to make much of themselves, in order to avoid the reproach and contempt of the Heathen. These things were thoroughly investigated; and I was happy to find that the report was larger than the fact itself. One of them seems to have *forgotten*, on one occasion, *that he was purged from his old sins*, and to have given way to light-mindedness: these things appear little in the eyes of the world; but we must be close with these Brethren, even in little things: pride and light-mindedness eat like a cancer: he saw his error, and expressed sorrow. The second has been mostly slandered; and the third seems to be altogether free from guilt: he is an humble, diligent workman, and I rejoice over him. At all events, such investigations do good, and will rouse them to greater attention.

June 7—We had the Lord's Supper, in Tamul, with about 40 of our Native Christians. One of our Assistants came, in the afternoon, to open his mind: he complained much about himself: two months since he felt very dull in his spirit—easily affected by outward things—little inclined to prayer and meditation—and troubled greatly with family affairs: when a Heathen, he was married to a little girl; who, with her mother, gave him no small trouble: he related his circumstances with much feeling. Another of our Native Assistants has gloomy views of himself; and the Seminarists, I fear, partake of them: he complained that his heart is like a stone—unaffected by the Word of God: it is to him inconceivable how he can consider himself a Believer, when he has still so much sin within him. Of the Seminarists he told me, that they think he preaches to them too mildly, taking them for Believers when they are not yet such: he had determined not to come to the Lord's Supper, because he felt

himself unworthy: I advised him strongly not to stay away from the good Physician; and he resolved upon coming. One of the Seminarists would also have absented himself, from the same cause; but was persuaded to attend: among other things, he said that the walking in the road to heaven appeared to him more difficult than carrying the Ghauts from their place to Palamcottah. I am almost at a loss how to deal with these Young Christians; and can only commit them to the grace of the Holy Spirit. Ah! the care of souls is an arduous work for MAN! If each Minister had only 100 souls to attend to, he would have more to do than he could properly manage.

June 8, 1827—The Catechists were dismissed to their stations. It was a pleasant hour which I spent in advising them how to do their work among the people. The Lord was with us. I have dictated to them some rules for composing Sermons, which was a very interesting subject to them, and led to various considerations about coming to the hearts and minds of the people. But, may the Holy Spirit teach them!

July 6—The Catechists were dismissed to-day. I humbly trust that the Lord will go along with them, in answer to our most fervent prayers. During the week, Lazarus related, that in a Heathen Soodra Village near his station, a number of Soodras, who have been acquainted with our books for some years, had conceived the idea, last year, to remove their Stone Idol from a piece of ground, and make the ground useful. "Why," said they, "shall this land lie waste because of the Idol? Is not the Idol useless? Let us pull it down, and convert the ground into a plantain-garden." Some of the neighbours were fearful, and endeavoured to dissuade the others—alleging, that it would be a dangerous thing; and that, at all events, the ground would yield no fruit, notwithstanding every labour which they might bestow upon it, because of the vengeance of the god. The rest determined, however, to make the experiment; and accordingly cast the Idol out, and with much labour prepared the ground and planted plantains upon it. Not only did they remain totally unhurt, but reaped a large quantity of fruit. They were then more than ever convinced that the Idol was nothing; and put it into an old hollow tree, to fill up the place. One would think these people not far from Christianity: but the public profession of it is harder with the Soodras than with the Shanars.

July 7—At the Evening Prayer-Meeting for Missions, several interesting facts were related. Vedamoottoo said, that, at the late Heathenish Festival in Nangancherry, the car was drawn round with much difficulty: upon which many Heathen openly said, "But why then all this trouble? It is of no use to make all this show with an Idol." David related, that, at Tinnevelly likewise, they had much difficulty in getting the car round, although they had permission from Government to order people to pull it as formerly. To-day he met a Brahmin, whom he questioned on the *subject*: he replied, that, last year, when Mr. Monro did not give the ORDER, the Swamy was glad, and got round very quickly; but that, now, as the Government have renewed the order, the Swamy is displeased at their doing so, as if the Swamy could not get round himself!

July 30—To-day we introduced the Seminarists, on their return from their Vacation, again to their studies. As usual, we addressed each of them according to their respective characters—pointing out to them their several spiritual enemies — expressing our satisfaction to those who were worthy of it, and reproving others. Of those who needed reproof and therefore went without rewards, there were, I am happy to say, but four or five: all the rest deserved our praise, and received rewards of books. They are, indeed, the finest set of boys, in point of character, learning, and conduct, that I ever knew. With respect to their religious state, they are in a peculiar circumstance. The Holy Spirit will, we trust, in due time, stir them up afresh. We also made the necessary arrangements in relation to their future studies: five were admitted into a higher class; and one was taken into the list of the Preparandi. Thus we have now the following degrees—1. The Seminarists, who still attend the Central School—2. The Seminarists of the higher class—3. The Preparandi—4. Assistant Catechists and Schoolmasters—and 5. Catechists. It was manifest that they went to their studies with fresh courage. May the Lord continue His blessing upon them!

Aug. 2—Catechist Soosey arrived from Kovindabady, and brought with him a wooden image, and a whole basket-full of cloth images of Ammen, with the entire dress of the Devil's Devotee; which about Ten Families of the remaining Heathen in Edeiyenkollam have sent, in token of their renunciation of Heathenism and putting themselves under Christian Instruction.

Aug. 4—Those relics of Idolatry were this evening exhibited at the Mission Prayer-Meeting; and excited much interest and fervent prayer for those people and for the remaining idolaters. These images will at least be worshipped no more.

Aug. 22—Our Catechists, with as many of their Congregations as can come, are assembling together to meet the Deputation of the London Missionary Society, to hear their account of the South-Sea Islands. In the evening, a large Congregation met together, and nearly filled the Church. Mr. Tyerman was so good as to give a general account of their long journey and of the South-Sea Islanders—what they were before, and what they are now; which was heard by the people with much attention till a late hour: some of the people put questions to the Gentlemen about those Islanders.

Aug. 23—This forenoon more people arrived; and, at Divine Service, the large Congregration was a most pleasing sight to us, and particularly to the Gentlemen. Mr. Tyerman continued his narration of particulars; which was heard by the people with much delight, and I trust with profit. Many Heathen were also present.

In the evening, we had the last assembly. Mr. Tyerman gave, in conclusion, a most impressive and suitable exhortation to the people in their various states of life—husbands and wives, parents and children, teachers and congregations, schoolmasters and scholars. The people, small and great, were all attention: they expressed their joy at what they had heard, and promised to follow the excellent exhortations. It was late when we separated; before which we gave thanks unto the Lord for His abundant mercy to mankind. We earnestly pray that He may be pleased to grant a lasting blessing upon their souls. None regretted having come, though many came from a great distance—20 to 30 miles: many women were also among them. The exhibition of a small Taheitan Idol excited great interest.

Aug. 24, 1827—This forenoon, a General Examination of the Heathen Schools was held, which the Gentlemen of the Deputation attended. A number of about 200 Heathen Boys, that had come together learning the Word of Truth, was a heart-cheering spectacle. The Gentlemen addressed both the Boys and their Masters, and presented to 24 of the best boys two rupees each; with which the lads were, of course, much pleased.

All the Mission Family, containing eleven persons, including our two Visitors and exclusive of our children, dined together; at the close of which, we recommended them to the gracious keeping of our Covenant God; after which they went on their journey.

These were three interesting days to us and to the people. Such visits do good: it is a pity they are so rare.

Aug. 25 — At the Missionary Prayer-Meeting this evening, Catechist Michael reported that, at last, in Nedoonviley, about Twenty Families have resolved upon renouncing Idolatry and joining our Congregation there; and Lazarus stated that Four Families had done the same in Sekkadivally.

Aug. 27—Five or six Roman Catholics arrived from Oovari, a village directly south, near the sea; with the agreeable intelligence that about Seventy Families, including themselves, have resolved on leaving Popery and joining our Church, and therefore begged for a Teacher. The exorbitant demand of money and cruel treatment of the Priest have driven them to this step, aided by some acquaintance with true Christianity through our books and the Congregations in their neighbourhood. The men who are come are some of the Headmen of the place. They seem to be well aware of the evils of the Roman Church; and, at the Evening Prayer-Meeting, gave some awful particulars of them: among other things, they stated that the Priest licenses them, for two or three fanams per man, to go a fishing on the Sabbath. They seem to have been for several years in a state of dissension with their Priest, who refuses them marriage, baptism, &c. for not paying all that he demands; by which their family affairs are in a most deplorable state. We shall do all in our power, from whatever motive they may have come forward, to bring them acquainted with the Word of God: they can read, and have taken books. That they acquire knowledge of the truth, is of great importance; as the Priests take effectual care to keep them from it, by pronouncing them the greatest sinners, or something like it, if they read our Bible or Tracts. A door to the Truth must be opened, some how or other: if in no other way, these quarrels between them and the Priests must lead to the taking off of the veil from the people's eyes.

Aug. 28 — Yesterday and to-day we had much consultation about the stations of the Catechists, as some new stations are to be occupied. We are much pressed for Teachers; and are under the necessity of selecting some new persons from the country, to be placed under preparation for the work.

Sept. 29— The Catechists assembled from the villages, and we had a large Congregation at this evening's Missionary Prayer-Meeting. Samuel brought from an Ammen Temple in Edeiyenkollam a pair of wooden slippers with iron spikes, which the Devil's Devotee used to wear on certain occasions; and two fans, with which he used to be fanned: all which have now, thank God! become useless. In several places the Congregations have increased during the month. In many there is a fight between light and darkness: but great is the Lord, and His name will be praised throughout these regions.

Nov. 1—This day we had the Anniversary of our Tract Association. In conjunction with the Nagercoil Branch Association, we have been enabled to collect, during the year, 705 rupees, and to print 12,000 Tamul Tracts. For our little strength this is not a little; and we found much cause to praise God for what he has done in this particular. About 60 rupees were collected to-day.

Nov. 3 — The Catechists, while on their monthly visits here, go on in their usual study of Theology. As we commenced last month, so also now — I make, every evening, one of them preach before us: his discourse is carefully criticised next morning; when such advice is given them on the subject of preaching, as the occasion may call for. They find this a very useful exercise.

This evening, at the Missionary Prayer-Meeting, several interesting facts were related by the Catechists. Rayappen, from Kanabadinadenoor, related, that, in a family consisting of ten persons, only the Eldest Son was favourable to Christianity; and would have renounced Heathenism altogether, but for the opposition of his relatives, particularly that of his Mother. They proposed, lately, to make a grand sacrifice to the Idol, at which they were going to spend a couple of pagodas, and the Eldest Son was required to manage it; but he refused: they then borrowed money, and the sacrifice was made. While engaged in it, the old Mother shewed symptoms of fever; and, the next day, was much worse: the Eldest Son then came running to the Catechist; and reminded him of what is related in the Gospel about our Lord Jesus healing the woman who touched but His garment, and asked him to come and relate that miracle to his Mother: the Catechist did so,

pressing upon the woman to forsake her Idols and believe in the Lord Jesus Christ. She inquired, whether, by doing so, she should become well again: he answered, that that must be left to the Lord; adding, that if it should please Him, He could heal her. She then told him that she would believe in Christ, and asked him to pray: while praying, he remembered that once a Native Physician had advised a certain plant as very useful in that sickness: after prayer, he procured that plant, and made her use it; praying to the Lord to render it effectual. The following day the woman recovered; and now she and her whole household attend Christian Instruction.

Vedamoottoo related the pleasing intelligence, that Fifteen Families of Ancikoollam and Sixteen of Toolookapetty have renounced Heathenism. This is the more remarkable, as, during last month, our Congregation there has suffered much trouble from the enemies. From Aisodian, in Pooliyarkooritchy, who is sick, a Letter came; in which he informs us, that to his Congregation also Six new Families have been added. In Satangkoollam itself, the Congregation is very thin: of Thirty Families, which came forward four years ago, only ten continue to be regular in their attendance on Christian Instruction. Worldly-mindedness, aided by troubles from the head-people, seems to be the principal cause of this defalcation.

Nov. 8, 1827 — A Roman Catholic from a neighbouring village came, and asked, in the name of Eight Families, for a Christian Teacher, as they were desirous of leaving the Roman Church. I found that this desire arose from a quarrel with the other Roman Catholics, and their Priest and Catechist. He was, however, pretty well acquainted with the leading points of difference between both Churches, and expressed himself convinced of the errors of the Roman Church. I told him, that to leave a Church merely on account of disputes was not a right motive — gave him books — and advised him to go home, read them with the other people, and then return again, if they really conceived the Roman Church in error and their souls in danger by remaining connected with it.

A Pandaram has, for some time, come regularly to the instructions which I give to the Preparandi: he seems convinced of the error of his former ways, and determined to embrace Christianity: he is an intelligent man: whether he will stand fast, time will shew. One day I made him give me a particular account of his former life. He is of the Siva Caste, and has been initiated into some of their unintelligible mysteries. His narration shews how lamentably these people grope in the dark after God: the substance of it is this—Till 18 years of age, he was a Worshipper of Vishnoo: as such, he was instructed to repeat the name Naraayanea, whereby he was to become wise. About two years after, when he was with a friend in Malayalim, he was exhorted not to idle away his time, but to get instructed by a priest of Siva in the doctrine of "Panshaatcharam;" *i. e.* of the Five Letters, whereby he would get understanding so as to earn his livelihood. Being thus persuaded, he went to such a priest who was famous in the country, and became his disciple; by whom he was taught to repeat the Five Letters "na, ma, si, va, ya," morning and evening, for about two hours each time: this he did for about a month, but without receiving any vision of Siva. The priest then instructed him to worship the sun every morning, by turning towards the east —making a circle before him on the earth— offering 108 flowers upon it, and making with such flowers prostration—praying to the sun for preservation and happiness. This he did for 45 days; but not receiving a vision of the Swamy, he was further instructed to invert the before-mentioned Five Letters, and to say "si-va-ya-na-ma" in the same manner: this he performed for about five years; during which time he had occasionally, at night, visions of the sun; lasting, however, but for a moment each time: he informed the priest of it; who, seeing his disciple making advances toward perfection, instructed him to perform "Tavasoo," *i. e.* profound meditation or penance, by sitting on his legs; stopping his ears, eyes, nose, and mouth with his fingers at the same time—the two thumbs in the ears, the two long fingers on his eyes, the two middle fingers in his nose, the two next fingers on his mouth, and the two little fingers under his chin; and, thus withholding his breath altogether, to concentrate all his soul or thoughts into the head or mind, and meditate on the Three Letters "a, u, i:" this he was to do each time as long as he possibly could: at first he could do it only for a few minutes; but, by degrees, he grew stronger in the exercise. During its progress, he had the following appearances to his mind: first, after some days' practice, his mind saw nothing but darkness: then, after further penance, it was to him simply light: after a few days more, his mind saw the sun in his splendour; next, the starry regions; then, a black man appeared to him, whom he thought to be Siva; and, after that, another black man, besmeared all over with ashes, whom he prayed to favour him with understanding to make gold. The black man had his hand full of bettel; and, stretching it out to him, said—"Eat, and ask your priest: he will shew thee." After every appearance he used to inform his priest of it; who esteemed him a great proficient in Divinity; and advised him, every time, to go and increase in his penance. He inquired of him what he had further to do, and whether he could not now commence making gold: the priest told him to go on in the penance, and that the Lord would help him; acknowledging that he himself did not know how to make gold. He then proceeded in his "Tavasoo," when a golden-black woman appeared to his mind; of whom the priest told him that it was Ananthoodi, *i. e.* the Great Satti. This happened about five years ago. The poor deluded man then saw that he remained in *statu quo*, notwithstanding all his appearances; and betook himself to pilgrimages: he went to Benares, Conjeveram, Nipasoor, Madras, Ramiseram, and other places; and, at

last, to Trichinopoly, where his parents reside: there he loitered about, doing nothing, except teaching there, as in other places, a few boys to read; until his parents became angry with him and all his Sanniyasi-ship, and would not feed him any longer: he, therefore, left Trichinopoly; visiting Madura, Papanasam, Tinnevelly, and Palamcottah. While thus wandering about, he sometimes looked into our School and Church, and heard what was there spoken: but his mind remained the same, until one day, when, walking in the street, David addressed him and spoke with him about his soul and the Gospel; whereby he was induced to read our books and to attend our evening devotion. "Now," said he, "I think that this is the True Religion: half of my Heathenism is gone—the other half is still remaining: that also I must renounce." He seems, in particular, to seek something on which his mind may lay hold as the True God. May he find it in Jesus Christ! All his former exercises he sees to be vanity.

Dec. 27, 1827—We have divided, as last year, the assembling of the Congregations for the celebration of Christmas. Br. Schmid is gone to Satangkoollam: here, in Palamcottah, not many people assembled on Christmas-Eve and Christmas Day, owing to the rains; but many more came afterward, so that I had to hold two Christmas Days: many new people were among them. We were blessed in the remembrance of *God manifest in the flesh.* Many Heathens also heard the joyful news.

Among the new people there were six or eight persons from Kaliyanipooram, a village to the west, near the mountains, about 30 miles from hence, not far from the famous place Papanasam, who for many years have been separated from the Roman Church on account of quarrels with the Priest; since which they have lived half Roman Catholics and half Heathens. Conversation with our people and reading our books have created a desire in them to join our Church, and they have requested a Teacher. They were very attentive during Divine Service. They are intelligent people. I am glad of this opening for the Gospel, as in that neighbourhood the people are much in darkness.

Dec. 29—Two men came from Rasamalpooram, about 40 miles north of Palamcottah; and asked, in the name of Ten or Twelve Families, for a Teacher: they relate, that two men of their number had been baptized, many years ago, by one of the first Country Priests of the Tanjore Mission: they had lived among the Heathen without any means of grace, except that once or twice every year they came to Palamcottah; however, they could read, and have thereby kept a spark of Christian Knowledge alive in their breasts: they and their Heathen Neighbours, when here on business, have occasionally attended our Prayer Meetings; which have at last brought Ten Heathen Families to the resolution of renouncing Heathenism and soliciting a Teacher: they are low caste, but cultivators of land; for which they pay rent to Government. One of the two is a Christian: the other is yet a Heathen. There is evidently a difference in their appearance, in favour of the Christian; about whom there is more intelligence and respectability. Thus there is a door opened for the Gospel in the north, where hitherto there has been nearly all darkness. Blessed be the name of the Lord! We must send them a Teacher, though we should be obliged to take one away from the Southern Congregations. May the Lord raise up a greater number of faithful men among these Natives, and enable us to meet the charge of their labours!

The Wife of our Catechist Thomas, his Children, and his aged Father, are to be baptized to-morrow. I am greatly pleased with them, as they manifest much faith in Christ. Two of their children also give very correct answers to religious questions, and shew that their parents have not been idle respecting their souls.

This evening held our Missionary Prayer-Meeting. Some of the Catechists came together, whose reports were, on the whole, cheering. One day, when one of them was speaking to some people, a Brahmin struck him with a stick: I asked him whether he did not return the stroke: "Yes," said he, "I did with the Word of God—and they were silent."

Dec. 30; *Sunday*—The before-mentioned persons were baptized. The confession which particularly the aged father of Thomas gave, whom I could not help naming Simeon, was very pleasing and affecting. Like Simeon of old he now waits to join the blessed in heaven. "Formerly," said he, "before I believed in Christ, I feared death; but now, the sooner I am called away, the more joyful I shall be." His statement relative to Idolatry, which he formerly practised, was very distinct and just; and must have been very impressive on the minds of the Heathen present. Thomas's Wife, also, gave gratifying answers about herself and the blessed effects of the Gospel upon her soul. The little ones also wished to be children of God."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. Christian Kugler (see pp. 245, 299) received the further Instructions of the Committee, on his return to the Mediterranean, on the 17th of October; and left London on the 20th, to proceed by way of the Continent.

Lond. Miss. Soc.—The Rev. W. Fyvie, with his wife and family, arrived at Greenock, from Surat, on the 18th of September; having had permission from the Directors to visit his native country on account of health, after a residence of thirteen years in India.

Brit. & For. Sch. Soc.—Miss Wallace sailed on the 12th of August, in the Lady M'Naghten, for Calcutta, on her way to Malacca, where she is to take charge of the Girls' Free School.

New Churches and Chapels—The Commissioners for Building Churches report, that, since the opening of the Commission, they have made provision for the erection of 213 Churches and Chapels; and that the amount of Exchequer Bills, issued for this object up to the 17th of July 1828, is 1,180,300*l.* Applications were before them for 41 places, the population of which, according to the census of 1821, amounts to 829,733 persons; for only 113,085 of whom there is at present Church accommodation.

London University—At a Meeting of the Proprietors, held on the 30th of September, Dr. Lushington in the Chair, it was reported, in reference to the Funds—

Of the 150,000*l.* Subscribed Capital, Calls have been made to the amount of 97,500*l.*; and 10,950*l.* have been paid in full, including Donations. With these funds, the Council have paid 30,000*l.* for the Land, 49,096*l.* toward the Building, 3748*l.* for collections of Philosophical Apparatus, Anatomical Preparations, Books, &c.; and 4891*l.* for Expenses of Management, including printing, advertisements, &c. from the commencement of the Institution—leaving 20,715*l.* as the balance of the Calls prior to this date; and a further Call of 10 per cent., or 11,870*l.*, will be due on the 15th of November. Thus it appears that the sum of 87,735*l.* has been paid by the Council, and that 62,265*l.* remains at their disposal. With this capital the Council will pay all their engagements, will provide whatever is necessary for effective teaching in every department comprehended in their present plan, and there will be left a sufficient sum to meet all probable contingencies.

CONTINENT.

Reformed Church in France—A Statistical Account of this Church has been lately published by M. Soulier, from which it appears that there belong to that Community of Protestants, the Lutheran Church having a separate establishment—305 Ministers—438 Places of Worship—451 Bible Institutions—124 Missionary Societies and Associations—59 Tract Societies—78 Sunday Schools—and 392 Elementary Schools. The number of Churches and Pastors is inadequate to the wants of the people, who are often obliged to meet for Public Worship in out-buildings or in the open air.

Bâsle Miss. Instit.—Mr. Blumhardt writes—

Our Missionary Seminary is now again raised up to the full number of Students. From 44 pious Young Men, from 17 to 23 years of age, who wished to be admitted, our Committee lately made a selection of 14, who seem to be of very hopeful character. By this accession the Seminary is now brought to the number of 42 Students, who are divided into Five Yearly Classes: they live in the peace of God under our roof, and exhibit examples of Christian assiduity.

Life of Martyn in French—A translation of the Life of the late Rev. Henry Martyn into French has been undertaken by some friends of the Missionary Cause, who are anxious to awaken and cherish a zealous spirit on the Continent in support of Missions. They will be delivered at Geneva at 3*s.* 6*d.* per copy. Several Gentlemen have subscribed for 50 copies each. Names will be received at Messrs. Seeleys, Hatchards, and Nesbit's.

WESTERN AFRICA.

Amer. Coloniz. Soc.—James Ashmun, Esq. Agent of the Society and Governor of the Colony of Liberia, left the Colony (p. 413) for America, on the 26th of March, on account of ill health. He arrived at New Haven on the 10th of August, having been detained by his weakness for some time at the Island of St. Bartholomew. On the 25th of that month he departed in the Faith.

German Miss. Soc.—The Rev. Messrs. Henckè, Salbach, Holzwarth, and Schmid left Bâsle in July 1827 for Denmark, where they remained till August last, preparing for future labours on the Western Coast of Africa under the protection of the Danish Settlement of Accra. Having received notice that a vessel was to sail from Holland to the Gold Coast, the Missionaries proceeded thither from Denmark; but being disappointed of a passage on their arrival in Holland, they embarked for England, after some delay, and arrived in London on the 10th of October. A passage to Accra had been taken for them on board the Hope, Captain Shillitoe; and they embarked the following day, Oct. 11th.

MEDITERRANEAN.

American Board—The Mission in Syria has been, for the present, suspended. On the 30th of May, Messrs. Goodell and Bird, with their families, the Armenians Wortabet and Carabet (see pp. 366, 367, of our last Volume), with their wives and children, and the Rev. Eli Smith, all arrived at Malta from Beyrout. Mr. Nicolayson, also, with his wife (late Mrs. Dalton) and her son, accompanied them—The Rev. Jonas King (p. 472) arrived at Malta on the 16th of July, and sailed on the 19th for Greece—The Rev. Daniel Temple, with his two children, sailed from Malta on the 28th of that month.

Jews' Society—Mr. Wolff (see p. 360) arrived at Beyrout, from Alexandria, on the 22d of May. The plague was very prevalent. He had gone to live in the house of the Consul, Mr. Abbott; which had just been vacated by the Consul.

INDIA BEYOND THE GANGES.

Lond. Miss. Soc.—The Directors make the following melancholy communication—

We deeply regret that we have so soon again to announce the death of a valuable Missionary in the East, who has departed from his labours to receive his Master's reward. The Rev. David Collie, of the Malacca Station, where he had been engaged in the Sacred Cause for nearly six years, died on board ship, off Singapore, whither he was going for the sake of his health, on the 27th of February 1828. He has left a wife, to whom he had been married two years, and a child, to lament his loss. His remains were committed to the deep

INDIA WITHIN THE GANGES.

American Board—The Rev. Cyrus Stone (p. 255) arrived at Bombay, with Mrs. Stone and Miss Farrar, on the 29th of December, after a passage of 30 days from Calcutta.

Missionary Register.

NOVEMBER, 1828.

Biography.

OBITUARY AND CHARACTER OF THE REV. DAVID COLLIE,

MISSIONARY AT MALACCA, OF THE LONDON MISSIONARY SOCIETY, WHO DEPARTED THIS LIFE ON THE 27TH OF FEBRUARY.

THE death of Mr. Collie was briefly noticed at p. 528. Mr. Kidd, his companion in labour, communicates the following particulars.

The Directors are already informed of the death of Mrs. Humphries. It is now my mournful task to state, that death has again entered our little band; and taken away one, who, humanly speaking, might have promised himself years of laborious service in his Master's Cause. Our dear friend and brother, Mr. Collie, is now no more. He enjoyed excellent health during the whole of his residence in India, till the commencement of this year. His exertions on behalf of the Heathen were unremitting: he rose early and sat up late; redeeming his time with all possible diligence: notwithstanding which he was seldom laid aside by sickness; nor had he ever, to my knowledge, required medical aid.

In January, he first began to complain of great debility, which was accompanied with loss of appetite: but, not apprehending his complaint to be dangerous, he thought a little medicine would restore him to his accustomed health and vigour; but he tried it without effect. His friends perceiving that he was gradually sinking, seriously advised him to seek medical advice without delay; to which he manifested great reluctance, arising, probably, from a natural antipathy which he always had to be thought unwell, and from a recent impression upon his mind that if he submitted to a course of medicine he should sink under it. He was at length induced to call in the Residency Surgeon, Dr. Ward: who, with the Superintendant Surgeon of Pinang, Dr. Conwell, then at Malacca on a visit, gave the utmost attention to his case; but, at the same time, intimated that he had done himself serious, if not irreparable, injury, by having neglected to seek advice sooner. He was evidently getting worse during the following month; though the natural strength of his constitution seemed for a time to resist the progress of disease, and afforded faint hopes that he might possibly be spared to us a little longer. Mr. Collie's frame of mind, during his sickness, was calm and tranquil. In the former part of it he had a considerable struggle with the temptations of Satan: but, afterward, his faith prevailed over his fears; and he was enabled, with composure and confidence, to await the approach of death, and anticipate, beyond it, the glorious rewards of eternity. About seventeen days before his death, he was seized with strong convulsions; and, from that time, seems to have supposed he should not recover. He took an affectionate leave of his friends; and, in animating and elevated language, commended them to the kind and gracious care of a Covenant God. His mind, at that season, seemed to have attained that holy and happy freedom from every surrounding object, which he had been aspiring after from the commencement of his illness.

His thoughts were much occupied about the New Version of the Sacred Scriptures into Chinese, accompanied with Notes, a Comment, Prefaces to each Book, &c. concerning which he and I wrote jointly to the Directors, more than a year ago. This was a work on which his heart was set; and he often expressed a wish, if it were the will of God, that he might live to finish his part of it. His illness began about the time that we commenced the Translation, 1st of January. Mr. Collie wrote a General Introduction to the whole Bible, and I wrote a Preface to the Book of Genesis; according to a previous agreement that these parts of the work should be taken alternately. Each of us then translated a chapter, and gave it to the other to revise; after which we both met to compare our

translations and revisions. The First Chapter of Genesis, by lot, fell to me; and (with mournful feelings I record it) we had only proceeded as far as the Eighth Chapter, which we had not revised, before we were both laid aside by severe indisposition. I was able, though in much weakness, to visit my afflicted friend, at his particular request, on the eighth day after I was taken ill.

On the 22d of February, the two Medical Gentlemen again consulted together on his case; and recommended, as the last resource, that he should immediately proceed to a cold climate. He accordingly embarked for Singapore on the 26th; with the design of embracing the first opportunity that offered for the Cape or England; but, alas! he was not permitted to reach the place of his immediate destination. He died the following day, surrounded by strangers and foreigners; without a Christian Friend to whom he could communicate the feelings of his mind, or from whom he could derive the least consolation or assistance. The vessel being at some distance from Singapore, it was impossible to preserve his remains till it reached that place: they were, therefore, committed to the deep the next morning. It is particularly painful to us, that none of us were allowed the mournful satisfaction of witnessing the last moments of our beloved friend and brother: but it was otherwise ordained by Him, who does all things well; and it is our duty to submit to His righteous decisions. By the return of the Medical Assistant who accompanied Mr. Collie, we have learnt that he seemed conscious, the whole of the day on which he died, that he was in dying circumstances: he prayed much; and observed to some of his attendants, that though his friends were absent, he was not alone, for God was with him. He seems to have been sensible to the last; as, only a very short time before his departure, he sent his kind remembrances to his friends at Malacca, mentioning them by name: there was not the least struggle, or any apparent pain, in the moment of dissolution: he gently breathed out his spirit into the hands of his God and Saviour.

The Society have lost an able and devoted Labourer, in the death of Mr. Collie. It is to be feared that he fell a victim to his intense study of the language, together with his exertions on behalf of the Cause in which he was engaged: by relying too much on the resources of his naturally-robust constitution, he had neglected the prudent use of those means on which a great deal of our health and comfort depends.

Mr. Collie had an extensive acquaintance with the Chinese Language, in which he could both write and preach well: he was also conversant with the manners, customs, usages, ceremonies, and philosophy of China; and, indeed, was taken away just at the time when his work became easy to him, and his knowledge was about to be turned to the most valuable account. For myself, I feel that I have lost not only an able coadjutor in my work, but also a sincere friend and truly Christian Brother: there prevailed between us, during the three years that we had laboured together, the utmost harmony in our plans of usefulness and the steadiest private friendship. I fear it will be long before the Mission is again blessed with so much disinterestedness, zeal, judgment, prudence, humility, and talent, in one individual, as were united in our departed friend. The mysterious event of his removal was fraught with admonitory counsel to those of us who remain. The Cause, and we too, are in the hands of a sovereign and gracious God; and if we be under the guidance of the Holy Spirit, we shall find it, as our late fellow-labourer in his illness frequently and emphatically expressed the sentiment, "Sweet to lie passive in the hands of a Sovereign God." It now, however, becomes us to be still more active and diligent in the discharge of our duties—not knowing at what hour our Lord may come.

OBITUARY OF JAMES ASHMUN, ESQ.

GOVERNOR OF THE AMERICAN COLONY OF LIBERIA,

WHO DIED, ON THE 10TH OF AUGUST, AT NEW HAVEN, CONNECTICUT.

MR. ASHMUN's death was noticed at p. 528. We collect some particulars from Publications in America.

The New-Haven Chronicle gives the following statement—

Mr. Ashmun left the Colony on the 26th of March, in ill health; with the

hope that a voyage to the United States might prove favourable to his recovery. He embarked on board the Doris, escorted by the military, and accompanied by nearly the whole population, who testified their respect for his worth and their grief at his departure. On arriving at St. Bartholomew's, such had been his sufferings during the voyage, and his complaints had become so aggravated, that he was compelled to remain on the island to resort to medical assistance, and see the Doris depart without him for the United States. His feelings at this period are exhibited in the following expressions taken from his Letter to the Secretary, Mr. Gurley—

After a severe struggle with myself, I am obliged to yield to necessity, and see the Doris sail hence for the United States without me; uncertain when I am to follow, if at all. During the passage of 47 days, my sufferings were nearly indiscribable. I spent two weeks in the anticipation of an almost certain death before I could see land again, and was at length wholly confined to my cot.

Subsequently he took passage for this port, where he arrived on the 10th of August. Soon after his arrival, it was ascertained by his attending physicians that his disease was of a kind, and had proceeded to an extent, which rendered recovery almost hopeless. He had expected to leave this place to visit the Springs at Saratoga: but, such was the rapid progress of his disease, that it soon became evident that this distinguished Philanthropist and Christian was to close his life with us; and that our hearts would be the first to participate in that wide-spreading sorrow, which was to flow from his death. His last days were days of great suffering: but they were cheered with that placid serenity of trust in God and that joy of hope, which shewed how high the immortal spirit was soon to rise above its decaying tenement. The Secretary of the Colonization Society arrived the day before his death, and enjoyed the melancholy satisfaction of seeing his face once more in the flesh—conversing with him respecting the Colony—attending to a few transactions respecting his temporal concerns—and witnessing the moral sublimity of his death. In entering upon his last conflict, Mr. Ashmun was elevated to a holy superiority and triumph. In the presence of Mr. Gurley, and an African Lad, who had been rescued by him from pirates and had accompanied him from the Colony, he uttered his last prayer; which evinced the solemnity of one taking hold of the Strength of God, the source of safety and victory.

Mr. Gurley thus speaks, in a Letter to his friends at Washington—

The sad scene is closed! At twelve last night, our excellent friend Mr. Ashmun passed, gently and calmly as an infant to its repose, life's boundary, into the vision of his God. Every thing possible was done to save him; but the inveteracy of his disease no medicine could subdue. I cannot describe to you the kindness which was shewn to him by the citizens of this place; nor the deep grief which is evinced for the loss which his disease has occasioned to humanity and religion, to our country, and to Africa. Returning to our shores but to die, the interest excited in his behalf —an interest greater, perhaps, than any other individual could have awakened in so short a time—leaves a most affecting impression of the greatness of his character and of the magnitude of our loss. But I have neither power nor time at this moment to bring before you, not the tranquillity merely, but the sublimity of his death. You know that he was the object of my admiration as a man and my veneration as a Christian; and that I loved him with paternal affection. But God has taken him, and we must submit. You know how he conquered difficulties; but no other action could exceed, none could equal, his victory over death.

The Chronicle adds—

Mr. Ashmun was born in Champlain, New York, in the year 1794—graduated at the University of Vermont, in 1816 —and entered upon the service of the American Colonization Society, in 1822. His enterprise and talent, and his efficient services in the cause which he had espoused and for which he sacrificed his life, will long be had in grateful remembrance by the Society, the Colonists at Liberia, and the Friends of African Improvement.

The death of this distinguished stranger has excited a deep feeling of grief in our city. On Wednesday the funeral solemnities were attended by his Excellency the Governor, then present in the city; and by several of the Clergy of this vicinity, the Faculty and Students of Yale College, and many other of our citizens. The corpse was borne to the Centre Church, where portions of Scripture were read by the Rev. Eleazar T.

Fitch, a Prayer was offered by the Rev. Samuel Merwin, and a Sermon preached by the Rev. Leonard Bacon. It was an affecting incident during these solemnities, that Mrs. Ashmun, the Mother of the deceased, who arrived at that hour in the steam-boat, ignorant of his death until her landing, drove up to the door of the Church; and entered, just as the prayer was closed, to mingle the first impulses of her grief with the sorrowing assembly. The Sermon was founded on Matt. xxvi. 8, and was intended to shew to the desponding friends and the objecting opposers of the Colonization Society, that the expense of treasure and life, necessarily involved in so exalted an undertaking, was not to be deemed extravagant and useless, but generous and noble—a subject naturally suggested by the death of the Agent of a Colony which had already cost the lives of Mills and Bacon and Andrus and Sessions, and of many of the Settlers. From Church the corpse was borne to the grave, where the Burial Service of the Episcopal Church was read by the Rev. Mr. Croswell, and an Address delivered by the Rev. Mr. Gurley. Mr. Gurley, after speaking commendably of the services of Mr. Ashmun in behalf of the Colonization Society and Liberia, of his personal excellencies of talent and piety, brought us to sympathize deeply with the Infant Colony in their undertaking to spread the light of civilization and Christianity in Africa at this hour of their trial; and made us feel that the grave, round which we stood, contained the sacred deposit of the Colony, embalmed with their tears and affections, to remain a monument on our soil of our obligations to rise to the help of that suffering portion of our race.

Some additional details occur in the following Letter from a Gentleman at New Haven.

The death and burial of Mr. Ashmun have created associations with New Haven peculiar and lasting. His return from the Colony, so long watched over and prayed for—his brief illness here—his composed departure out of life, have filled many a heart with emotion. His funeral was attended by a large concourse, the Centre Church being crowded; which attested equally the general interest in the Colonization Society and the deep respect for their *most successful* Agent. His toils, his *sacrifices, and his* reward, present and prospective, were exhibited in a Discourse by the Rev. Mr. Bacon. The plea of Africa could not be better spoken than at the grave of Ashmun: with the topic the preacher was evidently familiar: the exposition was eloquent, both in fact and in hope. The detail of what has been done excited to gratitude; while, since harvest shall continue as well as seed-time, it was all as the morning-star to the opening day which the Millennium is to bring to Africa. The text and train of discourse were eminently felicitous—*Wherefore is this waste?* While human life is profusely spent in war—in commerce—in common labour, Mr. Bacon shewed that it was well spent in Missions — in rescuing a Continent from the mental and corporal slavery of sin—and in releasing the American World from its heaviest burden of shame and guilt, by transmuting the slavery of this Continent into freedom and Christianity, and casting it, as incorruptible seed, among the hundreds of millions who stand under the tropics, raising the disregarded exclamation—"Am not I a MAN?" Mr. Ashmun's personal fitness for the great enterprise—his zeal—his deep piety and unwearied energy, were happily depicted.

Just as the Public Services were commencing, Mr. Ashmun's Mother, who had not seen her invaluable Son for twelve years, entered the Church; the God to whose grace, in a double sense, she owed him having denied her, in His wise providence, the comfort of arriving from her distant home in season to close his eyes. She could only reach her aged hand forth to touch his coffin. They who saw that movement can never forget it.

The Rev. Mr. Gurley, the Agent of the Colonization Society, who has been the eye-witness, and for a short period the companion of Mr. Ashmun's labours in Africa, made a brief address at the grave. He read to us the last prayer which the lips of his friend uttered; and appeared like a man new girded to his labours by the unction of such a death. His petition for more Labourers will meet an early answer. The unwearied friends of the Colonization Society must soon reap the fruits of their patience and zeal. A hundred miles of coast rescued from the Slave Trade—their flourishing Colony—its growing power upon the interior—its being the exclusive channel of relief from the most grievous misery of our native land, are exciting many who have long been indifferent.

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN SCHOOL SOCIETY.

TWENTY-THIRD REPORT.

State and Progress of the Central Schools.

At no time have these Schools been in a better condition. At the Annual Examination, the general appearance of the Scholars, the proficiency exhibited in their respective Departments by both Boys and Girls, the success of improvements adopted from the Pestalozzian System, and, above all, the readiness and propriety with which the language of the Holy Scriptures was quoted and applied, gave the greatest satisfaction.

Your intelligent and indefatigable Head-Master has introduced home-tasks to a certain extent; and it is hoped, that, in time, they will become universal: they keep children at home, when otherwise they might be exposed to temptations in the street—inure them to habits of self-command and patient industry, even when there is no immediate superintendence of a Master—and purify the domestic habits, by introducing a pleasing and important subject of mutual interest to both parent and child.

An improvement has, likewise, been adopted in sending the scholars home from school: they now go in regular order, under the charge of their Monitors; thus obviating the risks incident to a multitude of children being congregated together on the high-way, and giving a further encouragement to habits of order and propriety.

In the Boys' School, opened in 1798, there are regularly on the books 500; and 17,170 have been received for instruction. In the Girls' School, opened in 1805, there are on the books 300; and 7892 have been received for instruction. Total, 25,062.

There seems to be some mistake in the number of the Girls, as the number in the last Report (see p. 466 of our last Volume, where 1809 is, however, an error of the press for 8019) is greater than that given in the present.

In the Training Department, 28 Masters and 21 Mistresses have been admitted. Five foreigners have been introduced to an acquaintance with the System. One Schoolmistress is about proceeding to St. Petersburgh, and another to Malacca; and Masters have gone to Corfu, Cephalonia, Koenigsberg, and Buenos Ayres. Twenty Boys' Schools and Fifteen Girls' Schools have been supplied with Teachers, and three Boys' Schools and eight Girls' Schools have received occasional assistance.

New Schools.

The number of Schools in connexion with your Institution has considerably increased during the past year; twelve New Boys' Schools, and thirteen New Girls' Schools, on your principles, having been established in England, in that period. Exertions have also been making for the establishment of five New British Schools in the Metropolis. Among the New Schools opened in the past year, those for Boys at York and Brighton are the most important establishments; and, from the zeal with which they have been commenced, induce the hope that they will not only confer benefit upon the immediate objects of their care, but that they will exercise a good influence in the surrounding districts.

Success of the Plan of Weekly Payments.

The measure announced at the last Anniversary, of taking Weekly Payments from the children, has entirely succeeded: so far from its producing injurious consequences, the average attendance of scholars has increased nearly ten per cent.; and applications for admission are so numerous, that months sometimes elapse before they can be granted: the amount of payments already received from this source has made an addition to your funds of above 220*l.* These results are, indeed, very gratifying: they prove that parents begin to feel convinced that their children are really and substantially benefitted by the instructions and discipline of your Schools; and to consider it to be their duty and interest, to bear a part in the expense of procuring such advantages, instead of receiving them as the mere favours of the rich. May we not look to still further improvement—to a livelier interest being felt by parents in the progress of their children—to their scholarship being regarded as a matter of family importance, in which parents should do their best to co-operate, which they should be careful not to interrupt.

by needlessly occupying the time which ought to be devoted to the acquisition of school-tasks or to attendance at school, and should never prematurely stop by removing a child too soon?

State of Education in Ireland.

The Committee have to congratulate their constituents on the substantial good likely to result to Ireland, from the exertions now making to instruct her poor.

After noticing the prosperity of the Society for the Education of the Poor and of the London Hibernian Society, it is added—

In regard to these two Societies, it is also to be remarked, that both place the Schools in connexion with them under a regular system of inspection; and that the Hibernian Society sends the children home from school with their Bibles, and assigns them tasks out of these to be acquired there—thus introducing education and the reading of the Bible from the School into the Cottage, and availing itself of parental care and authority in attaining its objects. It were to be wished that both measures could be adopted in England. A periodical inspection, by properly-qualified persons, would add new life and usefulness to the Schools in your connexion; and might be followed, did your funds permit, by gratuities to the Teachers, proportioned to their relative talent, zeal, and success. Nothing need be said in recommendation of the other improvement; since, not to mention the immediate benefits likely to result from its adoption, it must ever be regarded as a most legitimate object of Christian Effort to engage persons in the practice of a duty which ignorance, inability, or vice could, alone, have ever tempted them to omit: and such, clearly, is that of parents assisting and superintending the education of their children: if they are ignorant themselves, it only shews that there is need of Adult Schools here, as well as in Ireland and the Highlands of Scotland.

State of Education in Scotland.

In regard to Scotland, your Committee feel surprise and regret that no general effort should be made there to extend its Ancient Establishments for Instruction, so as to meet the wants of a greatly-increased population. Were these no *more than* matters of national distinction *and honour*, it would be worth while to provide that they should grow with the growth and strengthen with the strength of the country: yet while the Scotch of the rural districts may still boast of receiving from their native land, not life only, but endowments also which make it useful and happy, those born in the Metropolis, in Glasgow, and in many other large towns, can make no such boast; and cannot be united, either to their country or to one another, by such powerful incitements to loyalty and patriotism. The distinction is, however, of little comparative consequence: let it be considered how many substantial advantages have arisen from the number and public character of these Institutions—from the high qualifications which they were the means of producing in the persons of the public teachers—and from the ease with which they have enabled a country, naturally poor, to find employment for its population, either in domestic arts and manufactures, which education has enabled them rapidly to extend, or in occupying situations out of the country which the same education has at once directed them to seek and qualified them to fill: above all, how greatly have they promoted morality and religion! Should it be alleged that the country, in general, is adequately supplied, let it be remembered that the real honour which Scotland may fairly claim lies in her having presented instruction to the poor as a matter of Christian Duty; and that, either this principle must be renounced, or every man, wherever placed, and however little personally affected by the deficiencies complained of, must acknowledge his own share of that general responsibility, and is unfaithful, both to his conscience and to his country, if he does not act accordingly. When all this is considered, it seems astonishing, that a Nation, which, on other occasions, has shewn how well it can unite in carrying a favourite measure, should manifest no symptoms of simultaneous co-operation on this.

Your Committee, however, are happy to state, that, although no general effort has been made, either by the People at large or by their Representatives in Parliament, much zeal has been shewn and much good effected by Private Associations and by the Consistory of the National Church. Whatever has been done is marked, too, by great liberality—a remarkable circumstance in a country where the Churches are exceedingly at-

tached to minute points of doctrine and discipline. Yet this latitude implies no inconsistency: since each Church considers, that, wherever the Bible is read, its own Doctrines and Discipline are recommended; and, which is of much consequence, the religious instruction of youth is made a subject of separate and careful attention, in addition to the ordinary instructions of the public day-schools.

The Highlands and adjacent Islands, a quarter in which many things had concurred to make the Parish Schools inadequate, first attracted notice. But it was found no easy matter to bring the Schoolmaster to every man's door, among a people divided by mountains, lakes, and rivers—thinly scattered along the shores of the sea, and in the recesses of remote glens; and sometimes circumscribed in groupes of a family or two by the bounds of a small sea-girt isle. Several Societies first embarked in this enterprise, and every device was employed by which these difficulties could be overcome. More recently, a determined effort has been made by the National Consistory, which is now vigorously engaged in prosecuting its designs: it looks for assistance to the land-owners, but makes no application to Parliament; considering it unnecessary to assess, by law, those who are disposed to make the same or greater sacrifices of their own free will. These are expected to provide, at the least, accommodation for the school, and a house for the teacher. The Schools are open to all the youth, whether Roman Catholics, Members of the Established Church, or Dissenters; and are designed to introduce, not simple instruction only, but also the elements of a liberal education, into these remote islands and mountain wastes. The Assembly is desirous to raise the standard of qualification in the Teachers, even above that which already prevails in the Lowlands; and to make Grammar, Geography, Mathematics, and Latin, part of the acquirements which may be had in all its Schools: wherever the Gaelic is spoken, that language first, and then English is taught. Thus, while amid the refinement and philosophy of ancient Athens and Rome their men of rank and science were content to live among a people degraded by superstition and servitude, a Christian Church is made the instrument, under Providence, of diffusing the most substantial blessings over scenes which the former would have consigned to perpetual barbarism; and thus, while ignorance, the prolific parent of blasphemy and crime, still retains her seat in cities that boast of their politeness and wealth, she is banished from our Highland Fastnesses and far-distant Western Isles.

There is one feature deserving marked notice in the efforts which have been made in behalf of instruction in those districts, and which appears also in the measures pursued in Edinburgh and Glasgow on the recommendation of Dr. Chalmers; and that is, a constant endeavour to ascertain the precise number of the uneducated, and of those who have no means of education. When the immense extent and local peculiarities of some Highland Parishes are considered, the exertions of those Ministers, who have themselves visited every family and minutely noted the precise circumstances of each in regard to these points, will appear deserving of great praise. The large towns are placed under a system of permanent inspection; the parishes being divided into districts, and each of these placed under the charge of agents who make an annual visitation of all the families, and inquire into the causes of non-attendance at any school; and, whether it arise, as too often happens, from the ignorance and vice of the parents, or from their poverty, great pains are taken to procure a regular attendance on the part of every child. If means of instruction are not within reach, this enables the friends of the poor to keep the defect steadily before the eyes of the public until it be removed, instead of their being allowed to repose with indolent satisfaction on what has been already done. It is a practice, therefore, which, it ought never to be forgotten, is the only efficient one, whether we regard the providing of sufficient means of instruction, or getting the poor universally to resort to them when supplied. Your Committee would, therefore, strongly recommend its adoption in those parts of England where it has not been followed; and, as its practicability has been proved by actual experiment, they hope, that, before another year passes, many accurate and minute investigations of this kind will be made.

With regard to the towns of Scotland, there can be no doubt that the British Schools established in several of them had much influence in recalling public

attention to the education of the poor. In the Metropolis itself, the cause has more lately received a fresh impulse from the exertions and fame of Mr. Wood, a highly-respectable Barrister; who has devoted himself to it, with a rare combination of zeal, talent, perseverance, and benevolence. Under his superintendence, the original Sessional School of that city has become a point of attraction to strangers visiting the North; who have been astonished to find, in poor children attending that School, an extent and depth of information, which they had before thought impossible to be acquired at so early an age, even with every advantage which wealthy and intelligent parents could command.

The Lectures on Teaching, delivered at the University last winter by Professor Pillans, will also, it is hoped, excite the parochial and other teachers in that neighbourhood to greater professional exertions. Your Committee trust that these Lectures will not be withheld from the public generally: when we consider the long experience which their Author enjoyed as Rector of the Royal Grammar School of Edinburgh, the success with which he then accommodated the Mutual System to the communication of Classical and Geographical Knowledge, and the accomplishments which enable him to adorn and illustrate the subjects of his discourse, we cannot but greatly desire that his opinions on this important art should be made accessible to all who are engaged in its practice.

Another fact which may be mentioned here, is the judicious application, by the Highland Society of Scotland, of part of their funds to the encouragement of two useful branches of popular instruction. At their late distribution of prizes, two, of the value of 20*l.* each, were awarded to Schoolmasters who taught Agricultural and Friendly-Society Book-keeping according to the best method; and two, of 10*l.* each, to the Scholars who respectively shewed the greatest excellence in these departments.

With respect to the Schools on your plan and principles in Edinburgh, Glasgow, Montrose, Aberdeen, Elgin, and Inverness, although Reports have not been received from all of them, it is believed that, in general, they are well conducted.

The Appendix contains an elaborate article on the subject of Education in Scotland, taken from the Edinburgh Review; from which we extract the following passages—

1. According to the Population Returns of 1811, there were 1,805,688 people in Scotland: yet, according to the Parliamentary Digest of 1818, out of all this number, there were then only 54,161 children attending the Parochial Schools; or considerably LESS THAN A THIRD of those who would be there, if these Schools really educated the people. Accordingly, it is stated in the same digest, that there were at that time no fewer than 106,627 children who were receiving their education at ordinary Unendowed Day-Schools; and this, after making ample allowance for Sunday Schools, Dame Schools, Schools for the Education of the Rich, and all similar Institutions. So that, taking into view merely that description of persons for whose instruction our Parochial Schools were originally intended and for whose instruction it is the peculiar business of the State to provide, there are apparently about twice as many persons taught at Private Schools as at the Public Establishments; and, joining both together, there are 50,000 who ought to be educated, who can find room neither at the one nor the other. No other result, indeed, could well be expected: for it appears that there were then only about 942 Parish Schools in Scotland; so that although every one of them had been at all times choke-full, they could not possibly have supplied ONE HALF of the demand for teaching. Accordingly, these 942 Parish Schools were so plainly inadequate, that no fewer than 2222 private ones were in operation in 1818.

2. This is the general state of the Kingdom, taking it all into view together: but the condition of the Great Towns is still worse. It is there, that education is the most necessary, and the most easy to be got; and yet these are the very places which are most excluded from the benefit of the Parochial System. This, indeed, is the necessary result of the growth of the people in places for which there is, by law, only one teacher appointed. Whenever we look either at the digest of 1818, or at the recent Returns, for a view of the state of education in great towns, we almost invariably find a blank at the place where the Parish Schools ought to be mentioned. There are none; or

rather, the solitary one provided by law forms such an atom, as scarcely to be visible, or worth mentioning.

Dr. Chalmers, therefore, whose admirable "Considerations" were published in 1819, and, of course, have increased force now, is perfectly correct in stating, that—

It is little known among us, how much the people of our City Parishes have fallen behind the full influence and benefit of such a system. With the exception of Schools for Latin, there are almost no vestiges of any such endowment. Instead of any public and parochial edifice for scholarship, held forth to the view of the people, and constantly reminding them, as it were, of their duty, through the avenue of the senses, the only education for their children which is accessible to them, is dealt out from the privacy of obscure garrets; or, at most, from the single hired apartment of a house, in no ways signalized by its official distinction, and deeply retired from observation, amid the closeness and frequency of the poorest dwelling-places. These stations, too, whither children repair for their education, are constantly shifting; and the Teachers being often unconnected by any ties of residence or local vicinity with the Parents, there is positively, in spite of the sacredness of their mutual trust, as little of the feeling of any moral relationship between them, as there is between an ordinary shopkeeper and his customers. The very circumstance, too, of drawing his scholars from the widely-scattered families of a town, instead of drawing them from the contiguous families of one of its parishes, slackens, among these parishes, the operation of that principle which operates so powerfully among the immediate neighbours of a small country village; and where, in virtue of each doing as he sees others do, we behold so sure and so unfailing a currency toward the established schoolmaster, on the part of all the population .... The shadow of the good old habit may be still perpetuated among us for one or two generations, and perhaps may be preserved by the annual importations of this habit from the country from ever passing into utter dissipation: but, though the shadow of it should remain, the substance of it will soon be dissipated; insomuch, that if vice and ignorance stand together in nearly perpetual association —if an uneducated people be more formidable in their discontent, and more loathsome in their profligacy, and more improvident in their economical habits, and more hardened in all the ways of wickedness and impious profanation, than a people possessed of the Bible and capable of using it—then we cannot look on the progress of that undoubted decay in scholarship, which is every day becoming conspicuous in our towns, without inferring a commensurate progress in those various elements of mischief, which go to feed and to augment all our moral and all our political disorders.

3. The condition of the Highland Parishes is still more deplorable and alarming. There is a Society at Inverness, which was instituted four or five years ago, for the express purpose of "educating the poor in the Highlands." The first thing which such an Institution had to do, was to find out the exact state of the fact, with respect to the knowledge or the ignorance of the people; and, certainly, no men ever set about a formidable task with more sense and resolution, or concluded it more triumphantly, than these most meritorious persons have done.

After all this admirable care and preparation, the Society states, that—

The following great facts may be held as established by this investigation. Half of all the population are unable to read; or, in detail, taking all ages above eight years, those who cannot read are nearly in the following proportions: in the Hebrides and other western parts of Inverness and Ross, 70 in the 100 cannot read—in the remaining parts of Inverness and Ross, in Nairne, the Highlands of Moray, Cromarty, and Sutherland, and the inland parts of Caithness, 40 in the 100—in Argyle and the Highlands of Perth, 30 in the 100—in Orkney and Zetland, 12 in the 100. Above one-third of the whole population are more than two miles, and many thousands more than five miles distant from the nearest Schools.

Many persons will be surprised at these results; but the Society explains them in a moment, by a very simple comparison of means with ends. The Highland Population which they examined amounts to 416,000; and, consequently, by the ordinary calculation of one in eight for a full attendance at school, there should be Schools for 52,200: but the fact is, that there are only 171 Parish Schools; which are attended, at an average, by about 50 scholars each, being only 8550 scholars in all. There are Four Societies who maintain Schools in the same districts, particularly the great "Society for Propagating Christian Knowledge;" without which the Highlands would long before now have been in utter darkness. These Institutions maintain about 324 Schools more; but still, the whole put together, amount only to 495 Schools, which, at the rate of 50 each, gives only 24,750—being less than one-half of the number ready to be educated—

This is exclusive of about 100,000 of uneducated Adults, of whom numbers in the Highlands press eagerly to schools. The Schools, too, have only existed at their present number for a very few years. Some assist-

ance is, no doubt, given by private schools; but, throughout most of the Gaelic Districts, owing to the poverty of the people, this is extremely nugatory. About a century ago, when the population was not more than 300,000, the Parish Schools and those of the Society for Propagating Christian Knowledge amounted in number to 250: now, when it has increased one-third, our Schools, with all the recent efforts of our Societies, are no more than doubled: therefore, we are not much better furnished with the means of education than our predecessors in the last century; and the results of their tuition have only proved its deplorable inadequacy.

SUNDAY-SCHOOL SOCIETY.

FORTY-SECOND REPORT.

Progress and Prospects of the Society.

In the opportunities which have, from time to time, opened for the exertions of the Committee, in the number of Schools assisted, the copies of the Society's Spelling and other Elementary Books put in circulation, in the funds entrusted to its management, and in the advance which it is making in the affections of Christians of all Denominations, your Committee thankfully recognise the hand of Him "from whom all holy desires, all good counsels, and all just works do proceed."

The interval, from the last General Meeting to the present time, has been a period of very considerable exertion on the part of the Committee, for the furtherance of the important interests of the Society. The business which they have transacted may be thus detailed:—

Since the last Annual Report, 302 New Schools, containing about 26,614 Scholars, have received aid from the Society; and 105 Schools, formerly assisted, have been encouraged to perseverance by additional grants during the year: and it will be interesting to the Society to perceive, in the list of places and schools, that the Prisons of the Metropolis, and also several Missionary Stations in the British Colonies, have shared their bounty.

The total number of books issued by the Society during the last year—

Spelling Books . . .	40,200
Alphabets on boards . .	9,393
Primers	5,524
Collective Lessons (Sets)	448
Bibles	1,097
Testaments	5,625

By comparing the number of books granted in the present year with those of previous years, it will be manifest that the Society is proceeding with no small progress.

The expenditure has exceeded 1078*l.*, while the subscriptions and donations only amount to 184*l.* 9*s.* Had your Committee confined themselves to the limited receipts of the Society, thousands who are now taught to read the Holy Scriptures would probably have remained in ignorance. The claims upon the Society have been very urgent, and the applications from all parts of the country, particularly from Wales, increase daily. Your Committee cannot feel discouragement or regret, at the aspect of their increased expenditure: they would rather feel a conviction, that, in administering to the growing necessities of the present generation, they more effectually promote the grand cause of not merely evangelizing our own country, but the world at large.

While, however, the Committee have promptly and cheerfully met the greatly-increased number of applications by liberal grants, it must be manifest, that, without an augmentation of Annual Subscriptions and Collections in aid of the Society, a very few years must completely exhaust the funds which they now possess. To the friends of Sunday Schools and of the rising generation, they earnestly and confidently look for that support which the increased demands require.

Since the establishment of the Society, 7243 Schools have been assisted, which contained 631,624 Scholars. The following Books have been given away—Spelling and other Elementary Books, 724,564; Testaments, 124,549; Bibles, 9454: in addition to which, the sum of 4204*l.* 18*s.* 5*d.* was expended at an early period of the Society, in the payment of Teachers, in situations where they could not at that time be otherwise obtained.

On no former Anniversary have your Committee had to offer their congratulations on a prospect so extensive as that now opening before them. Much remains to be done: thousands and tens of thousands in Great Britain are yet in ignorance: many a dark corner is still to be illumined, many a school to be assisted, and others to be established. The Society has passed the days of its youth; and, in the years of its maturity, is aiming at renewed and increased exertion: the first-fruits have been gathered, and they lead us to anticipate a still more abundant harvest.

SUNDAY-SCHOOL UNION.

REPORT FOR 1827-8.

Summary of Sunday Schools.

	Schools.	Teachers.	Scholars.
Four London Auxiliaries.....	438	5,900	64,061
Country Unions for Great Britain ...	6417	71,297	669,739
Total in G. Britain	6855	77,197	733,800
Sunday-School Society for Ireland.	2117	15,669	173,613
Hibernian Society.	251		9,576
Total in G. Britain and Ireland.....	9223	92,866	916,989
Total last year	8793	83,226	912,250
Increase.....	430	9640	4739

The Returns of Schools and Teachers, though more complete than last year, are still incomplete. The above Return of the Hibernian Society is that for 1826-7: that for 1827-8, since received, is 271 Schools and 14,869 Scholars.

Of the United States it is said—

The American Sunday-School-Union is proceeding in its course with great vigour and efficiency: the last Report exhibits a total of 2600 Schools, 24,307 Teachers, and 198,498 Scholars.

Issues of Books.

Spelling-Books and Lessons.....	276,882
Books of Prayer	8,018
Hymn Books.....	86,704
Catechisms	174,663
School Requisites, Reward and other Books	295,648
Bibles and Testaments	1,260
Making a Total of...	843,175
Issues last Year	791,339
Increase of	51,836

Appointment of a Sunday-School Missionary.

The Committee have for a long period been sensible of the importance and necessity of increasing Sunday Schools throughout the country, and of rendering those already established more efficient, especially as relates to religious instruction. While much has been done, still more remains to be done: speaking of England generally, there ought to be double the present number of Sunday Schools, Teachers, and Children; and some of the existing Schools are capable of great improvement. The establishment of efficient Sunday-School-Unions has been found the best means of supplying the deficiencies: the distant means of mere correspondence, or an occasional transient visit by one of your Committee, could not be expected to produce such an impulse as is needed in the Sunday-School-System. Our American Brethren have set us the example of employing Sunday-School Missionaries, who in that extensive country have been eminently useful: the only difficulty which the Committee felt in following this good example was the smallness of their funds: of the principle of the measure they have long been convinced, but the means had hitherto been wanting. They are now happy to report that their friends in the North, knowing these circumstances, have come forward most liberally, and have agreed to raise one-half of the necessary means. Your Committee have engaged their esteemed fellow-labourer, Mr. Joseph Reed Wilson, formerly Secretary of the Newcastle Sunday-School Union, to devote his whole time to the work of a Sunday-School Missionary.

Scholars becoming the most efficient Teachers.

In the Report of the Newcastle Sunday-School-Union it is stated, that, out of 2342 Teachers, 872 had been once Scholars, and 1219 were members in Christian Societies: in the Wall's-end School, out of 88 Teachers, 64 were once Scholars in the School, and 82 are in Christian Society. In the Sunday Schools which have been established ten years, nearly one-half of the Teachers had formerly been Scholars, and are ever found the most efficient and diligent.

Conclusion.

In reviewing the efforts made for the promotion of religious education at home and abroad during the past year, your Committee would desire earnestly to impress on your minds the importance of persevering and increased exertions, combined with fervent supplications for the out-pouring of the Holy Spirit on the Teachers and the taught: for then are we most likely to be successful, when most conscious of our own weakness—most importunate for Divine Assistance—and most confident in the strength of the Almighty. Isaiah xl. 29—31.

EAST AND MID-LOTHIAN ITINERATING LIBRARIES.

An Institution has been in operation since the year 1817, chiefly under the active direction of Mr. Samuel Brown of Haddington, for the diffusion of knowledge in the County of East Lothian, by the formation

of Itinerating Libraries. Much benefit has resulted from this plan; and the Institution, itself, is becoming a model to others. From the Fifth Report, which comprehends the years 1826 and 1827, we shall extract an account of the Plan and Proceedings of the Institution.

General Object and Plan.

The object of this Institution is, to furnish all the Towns and Villages of the County with Libraries of useful books. The books are arranged into Divisions of Fifty Volumes, which are stationed in one place for two years; where they are issued gratuitously to all persons above twelve years of age, who agree to take care of them: after this period they are removed, or exchanged with other Divisions.

The Institution is supported by the Subscriptions and Donations of benevolent individuals, Societies, and Annual Reading Subscribers of three shillings and upward. The Subscribers and Committees of Societies giving annual donations are entitled to the use of the New Books for at least one year, before they go into gratuitous circulation. Every Subscriber may recommend books to be purchased to double the amount of the subscription.

Although nothing is required to entitle persons to read from the Itinerating Divisions, yet, in order to induce voluntary donations, the Manager engages to send select recent publications for one year, to double the value of any contributions which may be made by the readers, besides exchanging the Division every second year.

Divisions of Fifty Volumes will be sent for gratuitous circulation, to any station recommended by Annual Subscribers of One Guinea; or at the request of any Society, or number of individuals, giving an Annual Donation of One Guinea; where a gratuitous Librarian can be procured.

All Donations from Religious Societies shall be employed wholly in the purchase or repair of Religious Publications and incidental expenses. Donations from individuals shall be employed as they direct, or in support of the general objects of the Institution.

In order to induce the readers at the different stations to promote the reading of the books among their neighbours, the *Manager* will, in future, remove the Library where there has been the fewest issues of books during the preceding two years, for at least one year.

As it is always found that the books which have been in stationary Libraries for eight or ten years are very little read, the Manager of this Institution is willing to send one or more Divisions to the Managers of such, on condition, that they allow him to send an equal number of their books to another station; and if this arrangement does not give general satisfaction to their subscribers or readers, he will return their books at the general exchange, on receiving timely notice. The great advantage of such an arrangement will appear from an experiment made in 1821, with a Library at North Berwick, consisting of about 185 Volumes, where the issues had fallen off to about 20 per annum. Four Divisions of the Itinerating Libraries were exchanged for them, and sent to North Berwick, Kingston, and Fenton; the annual issues from which are now 928. On an average of six years, the annual issues from them have been 863.

Number of Volumes in Circulation.

Thirty-one gratuitous Divisions of 50 vols. in all	1550
Agricultural Branch at Haddington	52
New Books at Haddington for the use of the Subscribers	132
New Books at North Berwick for the use of the Subscribers there	130
Recent Publications sent to the different stations, amounting to double the value of the contributions of the readers at these stations	69
Donation of Books not yet put into circulation	25
Total number of volumes,	1958

Success and Benefit of the Design.

The plan of removing the Libraries from station to station has completely succeeded in keeping up the disposition to read. In the stations from which returns have been made for the last two years, the annual average issues have been 6332, of 1435 volumes; which is nearly four-and-a-half issues for every volume. At Haddington, the new books have each been issued six times; and the gratuitous issues, at the same station, have been seven-and-a-half times. At North Berwick, the gratuitous issues have been seven times every volume.

The attention of the Directors of Religious-Book and Tract Societies and of the various Societies that are formed for promoting the interests of Religion,

as well as that of those Ladies and Gentlemen who extensively circulate Religious Tracts, is respectfully requested to this statement. The most sanguine distributors of Tracts, (except where the Loan Plan is adopted,) cannot reasonably expect that all which they distribute would be read by five persons: whereas, were they firmly bound up in Volumes, and formed into Libraries, and moved from station to station, they would be more frequently read every year; and the Volumes, at that rate of circulation, would last twenty years, during which period there would be One Hundred Issues instead of Five. But, as these publications are, in general, of a more than ordinarily interesting nature, they would be much more frequently taken out and read, than the average books of an extensive Library: many of the more interesting Volumes in the East-Lothian Libraries have been issued ten, fifteen, and twenty times in a year. It would evidently be a most economical measure, when donations of Tracts are given for gratuitous circulation at home or abroad, were they bound, and sent, with catalogues, in book-cases; with instructions, that they be removed from station to station, and, if possible, that the number of issues at each station be annually reported to the Society from which the donation came.

The Manager of the East-Lothian Libraries returns his warmest thanks to the Ladies and Gentlemen and Societies, that have supported him in carrying forward an experiment, which, it is not improbable, will ultimately have considerable influence on the state of the world. The principle has already been adopted by various Seamen's Societies. It is a part of the plans of the Committee of the General Assembly of the Church of Scotland for improving the Highlands, and also of the Inverness Association for promoting Education in the Highlands. A Society was formed in 1826, in Edinburgh, for supplying Mid Lothian with such Libraries. It has been introduced into Ireland—British America—and the United States, and its supporters may reasonably hope that its economy and efficiency will recommend its adoption wherever it is known.

Gratuitous Circulation combined with the Supply of Reading to Subscribers.

There is no part of the success of the measures pursued in the management of these Libraries which has afforded the Manager more pleasure, than the great increase of Subscribers since he adopted the plan of reserving to them, for some time, the use of the New Books. The greatest number of Annual Subscribers before that arrangement was 8: in 1827, it amounted to 135. This has proved the possibility of rapidly supplying a country with gratuitous Libraries, at a very small expense to the Subscribers; and, at the same time, giving them and their families access to a great variety of New Publications, which appear, from the number of issues, to have been as gratifying to them as they will prove extensively useful to others. In consequence of there being a station for New Books at North Berwick, as well as at Haddington, the Manager has been enabled to furnish the Subscribers with the use of a much greater number of recent Publications, by mutual exchange, than could have been procured by any other arrangement.

The success of the plan of keeping the New Books for the Subscribers, and of having different Divisions of them in neighbouring Towns or in different parts of our larger Cities, it is hoped, will induce other individuals and Societies to adopt it: by such a measure they would promote the improvement of all classes of the community: the Books belonging to the East-Lothian Libraries are read in the families of the first respectability in the county; and by all classes, down to the poorest and most distressed of its inhabitants.

Every year's experience convinces the Manager of the East-Lothian Libraries, of the necessity of combining gratuitous circulation with the plan of supplying the whole population with Libraries; and that confining the use of the Books wholly to Subscribers, however small the sum required should be, will greatly impede the usefulness of such an Institution. Many of the readers are young persons, whose taste and habits are just forming; and who have no means of paying a subscription without applying to their parents, who may be either unable or unwilling to pay for them. It is, at the same time, to those young persons, and the younger branches of the families of subscribers, that we are to look as the future and the best supporters of such Institutions.

Practicability of establishing Itinerating Libraries in every Parish in Scotland.

In a Circular issued by the Edin-

burgh and Mid-Lothian Society before mentioned, the following remarks occur—

Taking it for granted that no one will deny the propriety, both in itself and in the circumstances of the times, of diffusing knowledge as widely as possible, by means of well-selected Books, the practical question which results is simply this—"How shall this great end be most completely effected at the least expense?"

The best answer to this question will be found in the experience of that system of Itinerating Libraries, which has been pursued with such distinguished success for some years past in the County of East Lothian. The principle of the plan there adopted may be very shortly stated. It might have been expected, from the nature of the case, and it was actually found to be so in point of fact, that, according to the old system of Country Libraries, by which a single central institution of the kind was permanently maintained in a given district, the curiosity of the people for whose use it was erected presently became satiated; and, as it is impossible in such cases to maintain a constant supply of new books equal to the demand, their interest declined, and the whole establishment became feeble and useless. All this being so, by a stroke of that happy sagacity in which almost all great discoveries have originated, and which enables a man to perceive important principles lying unobserved upon the very surface of experience, it was suggested, that, if this great Central Library, instead of being kept in all its useless unwieldiness, fixed to a single spot, were broken down into manageable parts, and sent to itinerate over the country, each of these parts, at each of the stations, being periodically replaced by another containing an entirely different selection of books, the benefits of the Institution would not only be diffused over a much wider extent, but the love of reading over all that wider extent would be kept constantly alert and active, by the continual supply of new and healthy food—

Taste after taste upheld with kindliest change.

The history of the fact abundantly proved the truth of the principle: and the various reports of the East-Lothian Institution for Itinerating Libraries contain an abundant store of experiments, on which to erect a similar Society upon a larger and even a national scale.

The expense at which this admirable plan might be carried into complete effect, all over the country, is extremely trifling. It has been shewn, by a just and unexceptionable calculation, that, supposing 250*l.* per annum could be raised by subscriptions or donations for this purpose, and Divisions of Fifty Volumes lent at the rate of 25*s.* per annum, which they would very easily raise, the result would be, that, in twenty years, there might be 1905 such Divisions itinerating through the country; that is, two Libraries might be constantly maintained upon the system above described in every parish throughout Scotland.

RELIGIOUS TRACT SOCIETY.

Wretched State of many Parts of the Metropolis.

INCREASING attention has been drawn to the state of profligacy and misery which prevails in many parts of London, and counteracting and remedial exertions are happily rising into a regular system. The extracts which we now make, from the reports of the zealous Distributor of Tracts whom we have repeatedly quoted in former Volumes, may well serve to rouse every one to determined activity in this cause.

Newington Butts.—In these parts are many wretched and abandoned characters. Two men who were executed Dec. 30, 1827, resided here. There remains a large banditti of well-known bad characters, and many unhappy females. I asked one of these what she thought would become of her when she departed this life: she answered, she hoped she should repent: I asked her again, "When?" She replied, when she came upon a sick bed: I said to her, that many died suddenly, and it might be the case with her; and that some were killed by the falling of the Brunswick Theatre, in Well Street, and many other ways; and if these persons had put off repentance to a sick bed, they had only deceived themselves: I told her I was led to think that sin was no burden to her, or she would quit the company and places which led to it: I endeavoured to impress her mind with the importance of lifting up her heart in prayer and supplication to God, to remove this veil, by His Holy Spirit, and then she would feel sin to be an intolerable burden; and this ought to be done

while it is called to-day, for our life was uncertain, and death and judgment were sure; and if we live and die in the practice of sin in this Christian Country, we shall be more culpable than the Heathen. I had similar conversation with others; and also distributed Tracts in the Public Houses, which were well received in general.

Camberwell—The parts which I visited are numerously inhabited by abandoned characters. Some of the inhabitants rejoice to see such means used, and said they were much needed. I left Tracts also in the Public Houses, where they were gladly received. I met with some to whom I had given Tracts before, who told me that they approved them much, and said it was very kind in me to take such pains.—I visited the parents of a man who had been transported. They have another son, about sixteen years old, whom his mother wished me to converse with: he had associated with vile company, who had corrupted him greatly. I conversed with him for a considerable time, and gained his attention; when I gave him some good books, and begged he would go to a Place of Worship: I likewise exhorted him to leave that company and those places which would lead him into sin; and, at the same time, begged the parents to set him a good example, by going themselves to the House of Prayer, and taking him with them. I exhorted them to lift up their hearts to God in prayer for the Holy Spirit, to create in them broken and contrite hearts on account of their sins, and to reveal to them the things of Christ. I spent a little time in prayer with them: the mother wished me to call again, and was very grateful.

Rotherhithe—I repeated my visits to the parents of Four Young Men who were executed on the 29th of November 1826. Mrs. K. received me in a very friendly manner: her sons were very unruly, and she begged that I would converse with them. B's mother seemed very shy: I left Tracts for her and her sons; but she has been inaccessible, in my repeated visits to her. I called upon the mother of N. I found that his wife was brought to bed of twins, soon after her husband's execution: they received me respectfully, and heard me attentively; as did R's mother and brother, and were thankful for my Tracts.—On a former visit, I found many men, who worked in the Tunnel: I much feared their employment was connected with great danger, and foreboded that some of them would be hurried unexpectedly into eternity, which caused me to take pains to distribute suitable Tracts, with some conversation which gained attention: I also observed, with much grief, that their hearts seemed hardened in sin: I spoke of the uncertainty of life, and the certainty of death and judgment; and also the importance of seeking the Lord while He may be found, and calling upon Him while He is near: when I visited the Public Houses, I found many men belonging to this company: I availed myself of all the opportunities of giving them Tracts. In my last visit, I met with some of the widows of those unfortunate men, who were drowned on Saturday Morning, the 5th of January 1828. One had refused to take any refreshment since the death of her husband, except a little tea: I had some conversation with her, and read a Chapter, and prayed with her, and left her a Testament and some Tracts: the woman was grateful for my visit, and wished me to call again, and also some of her neighbours who were present. I remarked, with much grief, that the inhabitants in these parts are in a dark and deplorable state of mind. The Tracts in general were well received.

Mill-Wall, Isle of Dogs—I distributed many Hand-Bills among the men who were cutting the stone for New London Bridge; and to the blacksmiths, anchor-smiths, and boat-builders, carpenters, watermen, and seamen, and the householders who reside on the Wall, Wellton Cottages, Spratley Row, Paradise Row, Matthew's Cottages, and Shore's Row. The inhabitants on this Wall are numerous, and are in a state of nature: their conduct shews that they are *aliens from the commonwealth of Israel*. I had some serious conversation with them as I passed on, which gained attention: some told me that they had received books before, and were thankful for a fresh supply. I distributed many Tracts in the Public Houses, and they were received gratefully where there were workmen and labourers. I am sorry to remark, that the men are employed to cut stones on the Sabbath Day: no good can result from that which is evil—the profanation of the Sabbath! I have distributed many Tracts and Hand-Bills to the watermen and passengers at

the various places where I have crossed the water; and they have received them very well through the whole of this quarter.

Whitechapel—The places which I visited are numerously inhabited: many of the houses are let out in lodgings to the most abandoned characters of both sexes: they consist of Jews and low Irish, and a few nominal Protestants. They received my publications readily, except in a few instances among the Jews. I left some in the Public Houses: the eyes of the people in general were earnestly fixed upon me with surprise that I should take such pains; and I observed many reading these publications with attention—George Yard, and the places adjoining, abound with many bad characters, who are hardened in sin. There is a man who keeps a lodging-house, who reads the Scriptures to the inmates: I have gone occasionally and conversed with them; and they have behaved very orderly, and have given much attention to what has been said. While I was speaking to them upon the value of the soul, one man asked me how he could understand it: I replied, that he could only understand it by the great price which was laid down upon Mount Calvary, which was the life of the Lamb of God, which taketh away the sins of the world. I have repeatedly discovered people reading my Tracts to one another: these I distribute on Sunday Afternoons to the inhabitants in the dark parts of the neighbourhood of Whitechapel, George Yard, Garden Court, George Street, Wentworth Street, and other parts: there are here many of the lewd and baser sort: the houses are let out in lodgings to travellers of all descriptions, old and young, males and females. I have pleasure in saying, the sports in George Yard, such as dog-fighting, bear- and badger-baiting, &c., have been left off on the Sabbath Afternoons; and gambling, also, has been driven into a corner from public view.

Bethnal Green—These parts are an emblem of St. Giles's, and are thickly inhabited. There are many lodging-houses, which contain atrocious persons, denominated bullock-hunters, who behave very rudely to passengers. I repeated my visit to the parents of a man who was executed: I read a Chapter in the Testament, and had some conversation with them; and, in that short space of time, there were assembled about five hundred persons, expecting that they were going to bury this unfortunate man, which gave me an opportunity of distributing Tracts to them.

West Smithfield—I distributed Tracts among the drovers, butchers, and cattle-dealers through the market; chiefly those Tracts which are calculated to counteract Sabbath-breaking: one man confessed that he had spent his Sabbath in pain, sorrow, and misery. The distribution of Tracts here appeared a strange thing: some began to read with attention, and put them in their pockets. Many come from various parts of the country: they received my Tracts, and promised to carry them home to their families. I visited the various Public Houses, where I found many drovers: some asked what I had: I replied that I had got Religious Publications, and if any of them would accept one, they were welcome: they received them in general with gratitude, and promised to read them.

WORKHOUSES—I have visited several Workhouses, in my ordinary way, this quarter. The people hear the Gospel with attention; and feel disappointed when I am not able to attend, through indisposition or other unforeseen occurrence, which has sometimes been the case. I have been in the habit of attending one of these houses 23 years; and the longer we know one another, the more we seem to be united. I am increasingly convinced of the importance of these visits. I have distributed Tracts to the children in the Workhouses, which they gladly received.

PRISONS—I have distributed many Tracts in the different Prisons; namely, Brixton Tread-mill, Marshalsea, King's Bench, and other Prisons. They contain many vile characters: it is but rarely that I can meet with one whom I can converse with upon religious things. They cast the greatest contempt on the means which are designed to benefit their immortal souls. The tenor of their conduct shews they *love darkness rather than light, because their deeds are evil.* I have, however, observed some reading the publications with attention, which has encouraged me.

LADIES' SOCIETIES
IN BEHALF OF NEGRO SLAVES.

THESE Societies were noticed at pp. 524—529 of our last Volume. We shall now give the substance of the last Reports.

NEGRO-CHILDREN-EDUCATION SOCIETY.

Proceedings of the Third Year.

The Committee state—

Three years have now elapsed since the formation of our Society. At that period, though aware of the magnitude and difficulty of the undertaking, we had but an imperfect knowledge of two important grounds of encouragement, from which, under the Divine Blessing, we anticipate increasing and ultimate success—the one, the ardent desire for instruction manifested by the Negro and Free Children of Colour—the other, the readiness of many of the Clergy and resident Proprietors to give their co-operation and support to every well-organized scheme for the improvement of the Negroes.

In confirmation of this statement relative to the desire of the Negroes for instruction, the Committee give the following anecdote, communicated to them by the Bishop of Jamaica—

A poor little Negro was employed to carry salt-fish from the sea-coast to the interior; and to meet half way another boy, who brought in return yams and other produce: after having exchanged their loads, the boy from the coast, who enjoyed the advantages of instruction, used to devote the night to teaching his less fortunate companion.

Various particulars are given relative to Schools in different Islands. The following statement of the Grants made during the Society's Third Year (part only of which has yet been drawn for) will shew to what places and objects its care has been extended—

Schools under United Brethren, 105*l.*—*Jamaica:* Ladies Branch Association, 270*l.* Bishop of Jamaica, for Schools of Industry, at Kingston and Spanish Town, 50*l.* Society's School at Port Morant, 50*l.* A Lady, for a School on her Estate, 30*l.* Rev. John Stainsby, 25*l.* Rev. Mr. Scholefield, Moravian Minister, 25*l.* Mrs. Burge, for a School in the Carpenters' Mountains, 25*l.* Books and Clothing, chiefly for the Schools in Jamaica, 38*l.* 17*s.* 3*d.*—*Barbadoes:* Mrs. Coleridge, for the education of Female Children of the Coloured Poor, 20*l.*—*St. Christopher's:* Female Benevolent Society, 45*l.*—*Montserrat:* Wesleyan Plymouth Day-School, 10*l.*—*Bermudas:* Bishop of Nova Scotia, for the instruction of the Slave Population, 50*l.*—*Demerara:* Rev. Leonard Strong, 50*l.*

The Receipts of the Year amounted to 446*l.* 19*s.* 2*d.*, and the Payments to 556*l.* 16*s.* 3*d.*

Address in behalf of the Society.

Of this Address, which has been lately put into circulation, the Committee say—

It has been drawn up by a Gentleman, a valued friend and correspondent of the Society, who is just returned to England after a residence of twelve years in Jamaica, and states the advantages resulting from the Society from what he himself has witnessed and experienced.

We subjoin this Address.

Detaching itself from any interference in the affairs of Associations that have respect to the POLITICAL question of Negro Slavery, this Society desires, in the exercise of Christian Charity, to pursue its simple object, in an humble dependence on the Divine Blessing; and it is on this ground, that it solicits the co-operation of persons of every political party and of every Christian persuasion. To the utmost of its power, and to the fullest extent of its influence, the LADIES' SOCIETY would endeavour to excite feelings of commiseration in the minds of all, for the spiritual destitution of the Slave; and it will study to apply, prudently and advisedly, whatever funds are entrusted to its care, toward establishing and assisting Schools, and supporting Masters in the West-Indian Colonies.

A tolerably correct estimate of the importance of the LADIES' SOCIETY may be formed—first, from what has already been done; and, secondly, from what it may still be instrumental in effecting for the spiritual welfare of the Negroes.

In noticing what has already been done, it may be observed—

1. That, until the establishment of this Society, many excellent individuals in the West Indies were precluded from promoting the religious and moral improvement of the Slaves to any extent, through the want of means; and from being ignorant of the existence of any institution so constituted as to be both able and willing to furnish them. The Society has, in some degree, supplied their wants and greatly stimulated their exertions—2. That the Society has not

only contributed to give an impetus to the public mind, both at home and abroad, on the subject of Negro Education, but has expended, since its formation in 1825, the sum of nearly 1500*l.* in promoting the diffusion of religious and useful knowledge among the rising generation — 3. That this Society has contributed, in co-operation with the Church Missionary Society, to lay the foundation for the future religious instruction of that hitherto-neglected people, the Maroons, or Free Negro-Settlers, in the Island of Jamaica, of whom there are upward of 1200, by being mainly instrumental in sending to them the first Christian Teachers—4. That it has not only been the means of strengthening the hands of Clergymen of the Established Church, but has also assisted the Moravians, Baptists, and Wesleyans, amidst their many difficulties, and proved a source of encouragement and support in the work of Negro Education—5. That it has led, in the Island of Jamaica, to the formation of a very efficient Auxiliary Society; thereby stimulating Christians, already active, to increased exertions for the salvation of their fellow-creatures; and awakening in the hearts of others a kindred sympathy, and a desire to be engaged in the same religious duty.

These, and other important benefits the Society has already been greatly instrumental in producing; while it has, either itself or by means of its friends in England, encouraged great numbers of deserving objects among the Negro and Free-Coloured Children, by the distribution among them of several thousand books and other useful rewards.

In the second place, the LADIES' SOCIETY further hopes to be useful in the followings ways—

1. In providing School-Masters or Mistresses for districts, many of which are at present wholly destitute of any such means of improvement—2. In assisting individuals or Societies in erecting Buildings suited for Daily or Sunday Schools—3. In co-operating with Proprietors, and assisting them in supplying, or supporting when needful, efficient Teachers on their plantations — 4. In contributing to the establishment and support of Houses of Refuge for destitute Children of Colour — 5. In introducing and giving effect to the System of Infant Schools and Schools of Industry —In fine, the Society hopes to have the high privilege of promoting, in however humble a degree, piety and virtue among a population of nearly 800,000 souls.

Is not this, then, let it be asked, an object which ought to commend itself to the highly-favoured Females of this country? Is it not an object such as the Gospel of the Saviour recommends, and such as they may take delight in forwarding? Surely, it is. If to instruct the Negro—to rescue him from vice—to elevate him in the scale of being—to fit him for the conscientious discharge of relative and social duty—to render him industrious in his habits and peaceable in his demeanor; if these are ends which humanity approves and which religion sanctions, surely the inhabitants of a professedly Christian Country are bound to further them. Long blessed with freedom themselves and with the beneficent light of the Gospel, abundantly visited with the richest favours of the Most High, are they not called upon to make vigorous and simultaneous efforts to sweeten that bitter cup of misery, of which thousands of their fellow-creatures drink in their captivity? May not, then, the LADIES' SOCIETY earnestly solicit their support to plans, the execution of which will, in so many ways, benefit at once the Master and the Slave?

If there are other Institutions having the same objects in view, most heartily would the Society bid them *God speed*. While, on the one hand, it asks for no aid where that aid is to be given at the expense of any kindred Society, it would, on the other, entreat the co-operation and support of every British Female; and especially of those Ladies who are resident in the large Towns throughout the Empire, and who may not yet have had an opportunity of contributing to the religious instruction of the Slaves. It is hoped, that, in large towns, Branch Associations may be formed; and even in villages, or places where the same facilities are not afforded, two or three individuals, associating together, may be instrumental in promoting effectually the objects of the Society. Nor let it be forgotten, that those who are unable to contribute money, may render essential service to the cause by appropriating a portion of their time, however small, to obtaining and circulating information on the subject.

In conclusion, the LADIES' SOCIETY solicits the cordial support and countenance of persons of every party and

of every denomination; and especially it earnestly pleads for the friendly concurrence of West-India Proprietors, whether resident at Home or in the Colonies, in forwarding the plans specified above. In order that confidence may be placed in its operations, it respectfully invites inquiry as to the means which it adopts for the general promotion of its designs.

NEGRO-SLAVE-RELIEF SOCIETIES.

These Reports are the Third of the Society which is established for Birmingham and its vicinity; and the First of one for Bristol and of another for Liverpool, and their respective neighbourhoods. We shall collect from these Reports the most interesting statements and details. The Receipts of the Birmingham Society have been 583*l.* 6*s.* 5*d.*—of the Bristol, 57*l.* 4*s.* 11*d.*—and of the Liverpool, 116*l.* 6*s.* 5*d.*

Increase of Ladies' Associations.

All who take a lively interest in the Abolition of Slavery, must feel animated and encouraged by the increasing numbers of Ladies' Associations, in different parts of the country, in aid of the cause of Negro Emancipation. To some of these Societies, your Committee has paid much attention: both by correspondence, and by assisting them with donations of small works, and of articles containing Anti-Slavery information; which have enabled them to draw the attention of their own neighbourhoods to the subject, and to persuade many to convey their sympathies from a Slave Ship to a Slave Colony, and to believe, that the earnestness once displayed by religious people to annihilate the commerce in human beings ought to be continued against the oppression of their descendants, the inheritors of their afflictions.

To the Societies already formed in Birmingham, Bristol, Liverpool, Manchester, Sheffield, Colchester, Norwich, Worcester, Leicester, Calne and Devizes, Oxford, Deddington, and Huddersfield, we are happy to add those of Peckham, Chelmsford, Oakham, and Moyallan in Ireland. Ladies of influence are exerting themselves in Wakefield, Whitby, Newcastle-upon-Tyne, Monmouth and Neath, and Llandovrey in Wales.

[*Birming. Report.*

Liberality of the Poor and the Young.

A friend of this Society forwarded to our last Quarterly Meeting the sum of 10*s.* 2½*d.* as a Subscription for Slaves in seasons of distress: this small offering came from little children; the eldest not more than ten years of age, and the youngest only five. A poor woman, who earnes her livelihood hy honest industry, regularly brings us 10*s.* a-quarter: this sum she obtains from the profit of books, which she sells to instruct her neighbours. From a School in the neighhourhood of Birmingham, some Young Ladies have sent us, in consequence of reading the Memoirs of a West-India Planter, the sum of 14*s.* 6*d.* We wish also to notice the spontaneous offering from a servant, near Leicester, of an annual subscription of half-a-crown. Some children of the Thurmastone Church-Sunday-School have sent us 3*s.* 10½*d.* obtained by their working voluntarily in play hours for British Slaves.

[*The Same.*

Cost of the Redemption of all British Female-Slaves.

In reference to the Contributions just mentioned, it is said—

There may be those, perhaps, by whom sums so small as these will be despised: but, were all the inhabitants of the United Kingdom to contribute a yearly payment of only Sixpence each, all the Female Slaves under forty years of age might be redeemed from bondage; and their children being born free, Slavery might be extinguished in a single generation. If gold be an antidote for Slavery, should we not give for the ransom of our enslaved brethren, our jewels of silver and our jewels of gold, to hasten their deliverance; that they may go *with their young and with their old, with their sons and with their daughters, and that their little ones may go with them?* We cannot add, *with their flocks and with their herds*—for BRITISH Slaves have none.

The number of Female Slaves in all our Colonies may be estimated at 360,000. Of these, the number who are from one day to 40 years of age may be taken to be 300,000. The price of these, at Fifty Pounds each, which is a very high average, would be 15,000,000*l*; which sum, reckoning the 3-per-cents. at 90, would be completely liquidated by a perpetual annuity of half-a-million. [*The Same*

Just Claims of British Slaves.

What are the claims of British Slaves on their fellow-subjects, in return for all the wrongs which they have hitherto

endured? Common justice requires that they should be prepared for their freedom by the best means, and at the earliest possible period; and that liberty should be given them, as soon as it can he done with advantage to themselves. The question of compensation lies between the Planters and the People of England. Petitions, it is true, have been sent to the Legislature from all parts of the country, praying for the Abolition of Slavery; and yet little, or nothing, has been done for the relief of the oppressed. [*Liverpool Report.*

Far, however, are the Anti-Slavery Societies from meriting the accusation so pertinaciously preferred against them, of desiring an instantaneous manumission of the whole body of Slaves, without guard or precaution; but, while they see the Planters so successful in preventing the smallest PRELIMINARY STEP toward a consummation for which every humane and Christian heart must ardently sigh, they may be permitted to ask why this country cannot adopt the wise and cautious, yet decisive and effectual measures, of which the citizens of New-York have recently set us so noble an example. [See p. 448 of our last Volume.] And surely, whenever the bare insulated view of this System, as it at present stands, is contemplated with a steady singleness of eye, stript of all that specious colouring and that adventitious gloss with which it is invested by a supposed and short-sighted interest, by habitual prejudice, or by tenderness for friends and connections who are involved in it, every man of integrity, moral feeling, and humanity, (and such we believe are many of its advocates in their individual transactions) must turn with disgust and horror from the dreadful picture. Indeed, we feel it due to our Society to aver in its behalf, as we can most solemnly do, that, deeply as we deplore the bodily injuries and sufferings inflicted on the helpless Negroes, a tender and serious concern for the souls of both Planter and Slave, to which the Colonial System is so awfully injurious, is the paramount stimulus that operates upon our minds in the testimony which we bear against it. [*Bristol Rep.*

Increased Production of Sugar injurious to both Master and Slave.

The Committee have learnt, on the authority of Returns laid before Parliament, that "the distress of the Master and the destruction of the Slave run parallel with the productiveness of the soil and the quantity of Sugar cultivated." As it respects the Master—"in no Islands are the Executions for Debt and the Mortgages upon Property more numerous, than in those where the greatest quantity of Sugar is raised." (Anti-Slavery Reporter, No. 26.) And, with respect to the Slave, it is an incontestable fact "that the Slave Population diminishes at the rate of nearly 28,000 in six years! and this Decrease, when compared with the Increase of the FREE Blacks and people of Colour in our own Colonies, and especially with the increase of the Free Blacks in Hayti (a climate nearly the same as that of Jamaica) affords undeniable evidence of the general oppressiveness and severity of British Colonial-Bondage." (Anti-Slavery Reporter, No. 22.) An increased demand for Sugar only tends to augment the bitter sufferings of the miserable Slave; for, as a manufacturer is enabled, when the price of goods is high, to give a larger sum for his machinery, and is induced to employ it more, and consequently to wear it out more rapidly, so, exactly, under similar circumstances, is the Planter tempted to act with his HUMAN MACHINERY, in order to extort, by its still more incessant employment, a larger quantity of produce from exhausted and reluctant land—from land of which he will be naturally driven, by the same impetus of self-interest, to devote a larger portion, when the price of Sugar is low, to the production of some of those necessaries of life, for which he is now dependent upon America. And may we not be permitted to ask, in further consideration of this question, why a share of that compassion, which is so prurient in behalf of the 1800 Planters in the Colonies, should not be transferred to the 800,000 Negroes: and why some portion of it should not also be bestowed upon those of our fellow-subjects in England and Ireland, who are so often in danger of perishing for lack of employment; and to whom there are no means so obviously calculated to afford it, as an increase in our consumption of East-India Produce, which would enable the almost-countless numbers of the Natives in our Oriental Possessions proportionably to increase their consumption of the Manufactures of this United Kingdom. "It is calculated," see Cropper's State of Ireland, "that if the population of our Eastern Dominions took from us half-a-pound weight each of Cotton

Goods, being only one-eighth part of the rate of consumption in Great Britain, it would be enough to give ample employment to Ireland!" [*The Same.*

Continent.

EDUCATION SOCIETIES.

THE Twenty-third Report of the British and Foreign School Society gives the following view of the

State and Progress of Education.

FRANCE.

The Circular Letter addressed, by the present Grand Master of the University of France, to the various Rectors of Schools displays a wisdom and a liberality truly commendable in the head of an Institution, which embraces all the Seminaries of that fine and extensive country. Announcing that religion and morality are the bases of all good education, and enjoining that those who have the charge of public instruction should never forget in their conduct toward pupils of religious views different from their own what the Charter, the Laws of the Kingdom, and the University Statutes prescribe in regard to liberty of conscience, this Letter exonerates the French Government from the charge of hindering the progress of Education by vexatious interferences. It is, therefore, with great satisfaction that your Committee learn from their correspondent, the Chevalier Jomard, that, at so favourable a time, zeal in this cause is reviving among his countrymen—that those laws relating to it, which public indifference had allowed to lie dormant, were beginning to be put in force—and that the labours of the Paris Society also were assuming a more respectable position.

The ingenious remarks of M. Dupin have traced the connection of Education with the advancement of the Arts and Sciences, and have clearly assigned to those Provinces of France which enjoy the means of early instruction an elevated rank in these departments of knowledge: it would be gratifying to see the moral condition of that country traced with equal accuracy, so as to ascertain whether another result of such instruction has not been the diminution of crime.

While congratulating our friends of the Paris Committee on the fresh opening for usefulness now presented to their view, we earnestly desire that they may be enabled to labour with redoubled zeal; and that, seeking the Divine Blessing, they may see success crowning all their efforts.

NETHERLANDS.

From the Annual Report of the Model Schools in Brussels, they would seem to be in a flourishing condition, under the management of M. Piré; but no direct information has been received respecting the progress of popular instruction in the Netherlands generally.

GERMANY AND PRUSSIA.

The last Report mentioned that your Committee were corresponding with the Authorities of Koenigsberg, who desired to establish a School on the British System in that city; and that they had been invited to send a Master to be instructed at your Central School. Mr. Vanseloe soon after arrived—attended diligently to the object of his mission—and returned in September, a well-qualified Teacher. Intelligence has since been received, that, under the auspices of the Town Council, a School had commenced, containing upward of 100 Scholars; for the use of which spacious rooms had been appropriated. A Teacher was also preparing for the Female Department; and it was expected that, after Easter, 550 Scholars of both sexes would be entered.

This is the first attempt at a regular introduction of the British System into the Prussian Dominions; and is considered likely to be of extensive importance, at a time when the Government is turning its attention very prominently to popular instruction. The education of the poor in the Protestant States of Germany has occupied the attention of their respective Legislatures from the earliest times of the Reformation; and extensive provisions were then made for this object, a school having been established by law for every parish. In many districts and towns, however, the population has far outgrown this provision: while in Saxony and Silesia scarcely an uneducated child is to be found, in East Prussia, and still more in the Polish Provinces, the uneducated are very numerous. The Prussian Government being now engaged in supplying this deficiency, and anxious to improve the system pursued in the old schools, the establishment of a Model School on the British Plan in the centre of its dominions must be regarded as an important event.

DENMARK.

A minute statement has again arrived

from Denmark; exhibiting, in a tabular form, the progress of your System in the Schools of that country. For this you are indebted to the kindness and attention of the Chevalier D'Abrahamson, from whose Report of the 28th of January last to his Danish Majesty it is extracted. It had been anticipated in the Report of the preceding year, that, during the course of it, 462 Additional Schools would be organized on the New System; and we now learn that this expectation has been realized to the extent of 458. The minuteness and completeness of these Royal Reports reflect great credit, both on those who have the more immediate charge of preparing them, and on the Nation in general. It is expected that 368 Schools will adopt this System in the course of this year; and the whole number in Denmark and its dependencies will then amount to 2371, all under the Royal Patronage.

SWEDEN.

The Stockholm Report relates the discussion of some improvements in teaching, which took place at the last General Meeting of the Society there; and which shews the interest taken by the Swedish Public in the progress of this important art. A detail is then given of their home operations; and, from this, we learn that the Mutual System has been almost universally approved in Sweden, there being scarcely a Province in the Kingdom in the Schools of which it has not been, more or less, adopted: 76 Teachers from the Provinces had acquired a knowledge of it, during the last year, at the Metropolitan Schools; and a Central or Normal School, for which the King has given the use of a public building for ten years, is now nearly completed.

The Society had also resolved on measures for procuring a supply of cheap and useful books for schools and for popular reading, and had offered premiums for the best specimens of each description. It is to be hoped that these publications, excellent as they may prove, will never supersede the Bible among either young or old: new and varied reading may increase the versatility of the mind—may give a wider, though not a nobler, scope to the imagination—and may furnish the intellect with an increased multiplicity of objects for the exercise of its speculative powers; but all this, without the knowledge of God as revealed in the Holy Scriptures, may only confer a fuller capacity for mischievous exertion, and then aggravate the horrors of remorse by conferring an increased capacity for mental suffering.

RUSSIA.

Education in Russia seems, of late, not to have received much public patronage. An interesting account has, however, been received of the School for Foreigners in St. Petersburgh, which appears to realize the most sanguine hopes of its founders: that, also, for the Native Russ, under the care of Mr. Heard, is reported to be creditably kept up by that zealous teacher.

South Africa.

Caffres.

WESLEYAN MISSIONARY SOCIETY.

Mr. Shrewsbury's settlement at Butterworth, with the hesitation of Hintza, the Caffre Chief, in giving his full concurrence, was stated at pp. 47, 48 of the Survey: from the following extracts of a Letter from Mr. Shrewsbury, of the 30th of September, it appears that the Mission has, at length, received the cordial assent of Hintza and his people.

Establishment of a Mission at Butterworth.

The hearts of the Chief Hintza and of his counsellors have been favourably disposed toward us; so that our Mission to his people has been recognised and sanctioned, in the most distinct, formal, and public manner. Not long after I wrote to you last, he came to our Station, accompanied by about forty of his principal men: when a long discussion took place, as to the nature of the work in which we are engaged, and the objects which we have in view in coming to this land. On that day they were by no means friendly in their manner: the Great Chief, especially, APPEARED to be very shy and distrustful. This was an eventful and trying hour. We represented, in strong and animated language, the importance of our work—the shortness of the life of man, and its uncertainty—the length of time that had already elapsed in waiting for his decision: and concluded with assuring him, that other Heathen Nations were perishing for lack of knowledge, and were at the same time crying out for teachers—that, therefore, if he bade us remove, it should be a final removal: we would go where we could enter on our labours at once, without

consuming our lives in fruitlessly waiting for their slow and doubtful decision. God was pleased to set these remarks home upon their consciences. Darkness soon came on, and the assembly broke up; but they had not proceeded far on their way home, when Hintza sent back one of his brothers, to assure us that he WAS NOT IN HIS HEART unfriendly toward us. The next day the Chief and his counsellors visited us again: without renewing the discussion, they asked for a present; which, according to the Caffre Custom, was, in effect, a public sanction to our Mission, and equivalent to saying—"The affair is ended: tarry and pursue your plans according to your pleasure."

The Missionaries adopted into the Family of Hintza.

We felt exceedingly thankful for such a conclusion, and considered the business as ended: but God moved the heart of the Chief to do more than this. He inclined him to pass a law, which is to us of more importance than the Toleration Act to England. To set this in a clear light, a few things must be premised.

Among other Caffre Customs much resembling those of the Ancient Israelites, the following universally obtains:—The whole nation is divided into tribes, and those tribes into houses or families: not only is every tribe quite distinct from the rest; but the distinction of every house or family is kept up with the greatest care, even after the death of the Chief from whom the house receives its name. Hence the House of Hintza's deceased father, Kouta, is still universally known as existing, together with its offices and revenue. Now Hintza has adopted us into the House of his Father, and has even made the Mission the Head of his Father's Family. This interesting event took place in the following manner:—A few days after the above-mentioned discussion, he sent one of his brothers, and a distinct company of his counsellors, mostly old men, with the following remarkable message—"Hintza sends to you these men, that you may know them"—these were his father's counsellors—"they are now your friends, for to-day Hintza adopts you into the same family, and makes the Mission the head of that house. If any one does you wrong, apply to them for redress: if in any thing you need help, ask from them assistance"—and, as a confirmation of the whole, (pointing to a fat ox they had brought,) "There is a cake of bread from the house of Kouta!" This important decision was received on Thursday, August 9th.

Advantages to the Mission of such Adoption.

The number of Hintza's people is, at the very lowest calculation, 18,000. Among these we may now itinerate and preach without let or hindrance: at the same time, the result of this great Chief's formal recognition of us will be so extensively felt, that no future Missionary will find any obstacle to entering on his labours as soon as he comes to this country; and, not only so, but it will serve as an example, and have a powerful influence on the Chiefs that lie far beyond us. The law, which has been passed in our favour, is, like all such public acts of the land, UNCHANGEABLE: neither the Chief nor his great men, nor any other power, can divest us of the rank which we all hold in the nation, nor of the privileges which we are entitled to enjoy. Among these privileges, the following may be mentioned:—We have A RIGHT to be FORMALLY TOLD of every important occurrence which in any way affects the peace and welfare of the country; and we have A RIGHT, in every great assembly of the counsellors, to PROPOSE any Christian Practice to be ADOPTED AS LAW, and to urge it by all the reasons which we can advance in its favour. You will, at once, see what a bearing this has on morality, in all its branches; and how growing will be the influence of the Mission in all the great concerns of the Nation. It is true, it will be necessary to make a prudent and cautious use of the influence which has been so wondrously granted to us; but I trust that God will give the wisdom that may be needful, so that we may avoid interfering with politics, or such national customs as do not hinder the propagation of the Gospel. I trust that we shall always remember, notwithstanding what may be called our CAFFRE RIGHTS, that we are Missionaries, and not politicians: and that we are not sent to make Caffres, Englishmen; but to be instrumental in making sinners, Christians.

Missionary Contributions by Caffres.

On the first Sabbath in this month, we began a Monthly Public Collection, when we had beads, ear-beads, and buttons, five shillings and four-pence half-penny. This, I believe, is the first Public Collection which has been made in Caffre-land.

Every individual gave something. We have begun our Chapel; and, after explaining at what expense Missionaries were sent out and supported, it was proposed, that, as they had no other way of contributing, Monday should be a day for free contributions in labour, until the Chapel was finished. This has been continued for the last seven weeks: and the average number of contributors has been from fourteen to sixteen. Surely God doth give us His blessing!

Extracts of Mr. Shrewsbury's Journal.

These extracts will give a further view of the manners of the Caffres and of the prospects of the Missionaries among this people.

Oct. 27, 1827 — The last seven days have been employed in itinerating among the people. The following are the principal occurrences of the journey:—Preached at Hintza's own kraal; when that Chief, for the FIRST time in the fifty years which he had lived, bowed his knees before the God who made him. At one kraal we found a poor Caffre, who had been ill nearly three years: he looked at me most piteously, and pointed to the seat of his disease: I spoke of the moral disease of sin, and of its cure through faith in Christ, and exhorted him to pray: he put a question, which I have heard very many Caffres propose—"HOW must I pray? I am ignorant: HOW must I pray?" I instructed him, for which he expressed his thankfulness; and added, "Do you pray for me also." An aged woman, standing by, was reminded that her end was near: she said, "Yes, I know that: others have died, and I must die too: there is no help for it, and I must therefore submit:" but an account of a Future Judgment awakened her attention. Travelling on, we met three men: they were going to the "rain-maker:" he had promised rain, on such a day, for two beasts, which their Captain had accordingly given him; but the Captain having waited long after the time, and no rain descending, these men were now sent to take them away again. At the extremity of Yalusa's people, who is a great Chief but subordinate to Hintza, I preached to several Bosjesmans, mingled with the Caffres, whom Yalusa had taken in war: among the Bosjesmans, polygamy is unknown: they are an acute, sagacious race of men; but their look betrays the utmost suspicion of every one who approaches them.

Oct. 28: *Sunday* — This morning, I was much affected by seeing a company of Fingoes at a distance. They passed, and saluted me with the title of "Umfundis;" that is, Teacher; and travelled on to the preaching-place. I thought of the Prophet's words, *Who are these that fly as a cloud?*

Nov. 9—Spent the last week in itinerating along the sea-coast. The people murmuring for want of rain, "Why do you complain," said I: "Why do you not go to your rain-makers?" "Umfundis," replied they, "those living about here tell us that THEIR rain is—all done." Wise men! They see that all faith in their craft is rapidly declining; and so they quietly retire, rather than contend about the matter.

Nov. 18: *Sunday*—God has sent us abundance of rain, in a time of great extremity, when the seed had well nigh perished in the earth: so hath He confounded the rain-makers, and *made those diviners mad;* for they confidently declared to Hintza, that WE hindered the clouds, and that no more rain would descend till we were driven from the place. Br. Shepstone delivered a very suitable Discourse this morning, from Acts xiv. 14—17. In the afternoon I preached from Psalm lxv. 9—13. While illustrating the phrase, *Thy paths drop fatness,* a thought shot into my mind, which did not lose its effect upon the people—"I am willing to prove your rain-makers, and even to HELP them; for I will furnish water, which is half the matter, and they shall convert it into rain. If I give the most skilful of them a large bucket full, and he attempts to water the earth, how will the water come out; will it not all fall at once in a stream on one place? But see those descending showers, how drop succeeds to drop, as God's Word says, *Thy paths* DROP *fatness,* fertilizing the whole land."

Nov. 19—Six families, who had previously collected together, have begun to cultivate land: which indicates an intention of settling on this station. As there is not a polygamist among them, and their moral deportment has been generally correct since their removal hither, I trust that their good example will be influential among the surrounding Heathen. There is certainly a work of grace begun in their hearts. We have frequently prayed to God to bring unto us suitable individuals, with whom to begin a Christian Village; and now we receive these people as answers to our supplications.

Nov. 20—Hintza being about to marry one of his daughters, and wishing to give her a good marriage-portion, he came, and, after many apologies for what he considered boldness, asked a present of beads. I informed him in what manner Missionaries received their supplies from England; and that they were men without property of their own, and were merely, as stewards, entrusted, by the great men over the sea-water, with the disposal of what was sent out to them: but that, on such an occasion, if the man to whom he was about to marry his daughter had no other wife, I would, in the name of the Missionary Committee, make him a moderate present, as the Chief of the Country. He assured me that the Chieftain had, as yet, no wife. When he had received the present, he indulged in very laudatory expressions, extolling my greatness, and calling himself my "HOUND!" This phrase is constantly in the mouths of Caffres, and has always pained me. I had now a fair opportunity of speaking on the subject: I therefore told him, that I was grieved to hear such a word proceed from his mouth, and hoped it would never be repeated; since, while I lived in the country, he was my Chief, as well as the Ruler of his own

people—that I did not come into the land as his superior, but solely as a teacher of the Religion of Jesus Christ—and that in all outward things, so far as the laws and customs of the country were not contrary to that Religion, nor inimical to the interests of my rightful Sovereign, I was bound to submit to him the same as his native people. To these remarks Hintza listened with attention, but made little reply: only once since have I heard this phrase used on this station.

Dec. 4, 1827—We laid the foundation-stone of our Chapel. For several preceding weeks, on the Monday, much preparatory work had been done, by voluntary contributions in labour. To help, as much as in us lies, to abolish from the face of the earth those vile distinctions, which arise from caste or the colour of the skin, and which ought to have no existence in the Church of Christ, we selected from the Congregation, to unite in laying the foundation-stone, one man out of every tribe or nation then present, as a representative of his countrymen. It was singular to find, in this retired part of the world, an union of eight nations or tribes. The following are the names of the individuals, and of their country:—William Shepstone, an Englishman; Nicholas Lochenberg, a Dutchman; Peter, my interpreter, by the mother's side a Bosjesman; Jacobus, a Hottentot; Ubuso, a Caffre; Mabula, a Fingo; Xila, an East Indian, once a Batavian Slave; and Mert, a Mozambique. Having sung a hymn, I preached from the words of Isaiah, *My house shall be called a house of prayer for all people;* and Peter concluded with prayer.

Dec. 11—Our first public Prayer Meeting was held this evening. Three Natives, besides Peter, prayed, in a very simple, fervent, and scriptural manner.

Dec. 16—The Congregations to-day were the largest which we have yet seen. The house was too small for the people assembled to hear the Word.

India within the Ganges.

Orissa.

GENERAL BAPTIST MISSIONS.

A MORE detailed account of this Mission than we have yet given was promised at p. 116 of the Survey. A brief summary of proceedings, from the arrival in India, in October 1821, of the Rev. W. Bampton and the Rev. James Peggs, the Society's first Missionaries, has been furnished in the Surveys from 1823 inclusive. A full account of the Temple and Worship of Juggernaut, in the vicinity of which Temple the Mission is established, formed the last article in our Volume for 1824; and, at pp. 350, 351 of that for 1826, some further account was given of the Appalling Scenes which occur at that Temple. From the late Reports of the Committee we shall collect many interesting details.

Mr. and Mrs. Peggs left, in July 1825, on their return home on account of health. Mr. and Mrs. Lacey joined Mr. and Mrs. Bampton in December 1823: Mr. and Mrs. Sutton arrived in February 1825, and Mr. Cropper in November 1827. Three Stations—Cuttack, Juggernaut, and Balasore—are occupied by the Missionaries.

Methods of Addressing the Natives.

Mr. Lacey (at Cuttack) furnishes some interesting information respecting the means which he employs to effect his benevolent designs. After referring to the opposition of some of the shrewd and wary Brahmins, he adds—

The poor have the Gospel preached to them, and the Way of Life opened to them: being divested of those interested motives to opposition found in their priests, they see the superior nature of the Gospel over their own system; and among these the great work may be expected to commence. Among these I labour with much pleasure. When it is fine, I generally spend, say two hours, out among the people daily: about five in the afternoon I ride to some populous place, generally a market-place; and here, without ceremony, dismount, and commence conversation with the first Native that seems disposed to stay; or, if there should not be a likely person passing by, I ask the next shopkeeper a few questions, and so a Congregation very soon collects around me. It, however, requires an introduction before you can commence preaching to them; for, besides the circumstance of the Natives never being addressed on serious subjects, they are generally too timid to hear with very good prospect. They fear an European; and whatever he may say to them, they will almost always answer, "Yes," because they dare not contradict: this they will do about their own Shasters and Gods; but have not the least conviction of the truths which they acknowledge. I generally, therefore, endeavour to banish all this fear, by a familiar conversation for a few minutes; and this emboldens them to speak their minds, and defend their gods to the best of their ability: and under such circumstances I conceive the truth most likely to take effect.

Preaching in the street is not the only means which we have of spreading the knowledge of Christ: we have, in addition to this, Worship in our own house every morning; and have from twelve to twenty who regu-

larly attend. I cause them to sit down on the study floor: then I read a portion of the Scriptures in Oreah, and make some observations upon it; and then close with prayer in Oreah. In this manner they understand astonishingly well, and give us much encouragement. I frequently hear them, while my eyes are closed in prayer for them, expressing their wonder to one another. Besides this, we have our Family Worship in Oreah, and I sometimes accustom myself to the language in private; and so all our exercises are in Oreah, except when we have English Worship.

Of the nature of his public labours, at the difficult and important station of Pooree, or Juggernaut, Mr. Bampton has furnished an interesting description:—

A precise Englishman would say that we had strange meetings—The Preacher always has his hat on, unless he finds it more pleasant to take it off. Sometimes he stands—sometimes he sits—and, most commonly, does both, several times in the course of a single meeting. Sometimes he tries to conciliate, by assuring the people of his good-will—sometimes he states truth—sometimes he defends it. Sometimes he persuades—sometimes he expostulates. Sometimes he attacks and exposes error—sometimes he is ridiculed and scurrilously abused by men, who, to obtain a paltry sum of money, would, perhaps, abjectly prostrate themselves before him on the ground. Sometimes he hears this without emotion; but, at other times, it is only a sense of duty that prevents his returning railing for railing. Sometimes a number of persons listen to him for a few minutes together; and, at other times, though a considerable number is present, only two, or three, or four will hear what he is saying. Sometimes he goes on from one thing to another, as he would with other people; and, at other times, he repeats again and again the same sentence, till he enforces attention to it. Sometimes his voice is interrupted by the hurry of his Congregation; and, now and then, they follow him with their "Hurree-bol, Hurree-bol!" after he has left them. The greater part of this is repeated again and again every day; and it is consequently incumbent on the Missionary at Juggernaut to buckle on his armour before he goes out, and expect to need the whole of it; and he ought to be supported by the fervent prayers of those who sent him forth—*Who is sufficient for these things?*

The people have sometimes been very abusive, but for the last few days they have been much better than usual; which is owing, I believe, in a considerable measure, to my having happily hit upon a better mode of addressing them. I always endeavoured to treat them kindly; but, owing to some cause or other, we generally got into dispute. At present, however, I generally introduce myself to them by saying, "Well, Brethren, how do you do? and how do your families do? The Hindoos are my brethren: and when it is well with them, I am glad; but when it is ill with them, I am sorry. Desirous of your welfare, I am come to shew you the Way of Salvation." I then proceed, and tell them something about the Way of Peace. One advantage of beginning thus is, that, during an Address thus begun, I have more friendly feelings in my own mind; and another is, that it helps to conciliate the people. Not indeed that it will always succeed: we have not a few here who will *not listen to the voice of the charmer charming ever so wisely.*

Mr. Sutton, at Balasore, writes—

I do not go so frequently into the bazaars and public places as I used to do at Cuttack. I think a different course at least worth a trial. In these public situations, a Missionary is exposed to the worst part of the population, who seem to consider him fair game; and too often succeed in dispersing a Congregation, or rendering the opportunity unprofitable: added to which, the more respectable part of the Hindoos think it disreputable. I have, therefore, generally walked through the town; and, when accosted by a respectable individual, or when a good opportunity of speaking to a few orderly people presents itself, I have embraced it; and I think that I have found more satisfaction. The plan, however, which I wish to make trial of, is, to get a small place with an open front, in one of the most public situations; and spend a considerable portion of time in it daily, in conversation with any one who chooses to come. My idea is, that the people will behave more respectfully, and attach more importance to what is said.

Abusive and Violent Opposition.

Mr. Bampton's statements respecting the opposition which he encounters furnish an affecting picture of the depravity and blindness of the human heart:—

I have generally been three or four hours every day in actual contact with the people. Frequently I go and return in good spirits, but sometimes I am low enough. Good spirits are commonly necessary to dealing with my poor people, for there is generally a great deal among them that is very provoking. I frequently tell them that it is a regard to their welfare, that leads me to do as I do; and the declaration is received with a sneer. On two or three occasions, a number of little children have been officiously seated before me, as an intimation that I say nothing worthy the attention of men. The people often call after me as I go about: one cries, "Juggernaut! Juggernaut!"—another, perhaps, says, with a contemptuous smile, "Wont you give me a book?"—soon after, perhaps, a third says, "Sahib! I will worship Jesus Christ!"—and a fourth exclaims, "Juggernaut sevarreekoo joy!" (Victory to Juggernaut the Ruler!) Among these infatuated people, I fear that the utmost propriety in spirit and demeanour would be no protection from very frequent insults. In spite of the most affectionate addresses of which I am capable, and in the midst of them, the people, in malicious derision, shout, "Juggernaut! Juggernaut!" and seem determined, as it were, with one heart and voice to support

their Idols and resist Jesus Christ. I hope He will, ere long, act for Himself; and then floods of pious sorrow will stream from the haughtiest eyes, and the grace now scorned will be sought with successful earnestness.

Few instances of persevering opposition, perhaps, exceed what, on one occasion, Mr. Bampton encountered:—

With an awkward man or two, this evening, in a considerable assembly, I was driven to the alternative, of following them wherever they chose to lead me by their questions and then hearing very offensive remarks made upon my replies, or else to be determined not to be diverted from some one point; and I chose the latter: but they had their revenge, by shewing me, that, if I would not go their way, I should not be permitted to go my own. I sat down to read to myself, in hopes of tiring out some of the worst; but they annoyed me, by one and another of them coming and reading aloud a word or two at a time from the Testament in my hand. I then walked backward and forward a few paces, and attempted to keep up my spirits by singing: in this the children mocked me; and several sly attempts were made, I believe, when my back was turned, to drive the cattle upon me. The consequence of the whole was, that I did very little during the evening: but I kept my post as usual, till it was almost dark; and I am glad that I did, for I think if they could by insults make us move sooner than we intended, they would absolutely hunt us up and down the town till they drove us home.

Though thus exposed to insults and contempt, Mr. Bampton has, through Divine Assistance, been enabled to pursue, with unabated zeal, his benevolent labours. In a communication to a friend he observes—

I have sometimes thought whether it was wise to attack the strongest holds first: if, however, the result be not a failure, it may resemble A BLOW AT THE HEART! I am in the hand of God; and if he say, GO HENCE, I must go: but I hope the poor Hindoos will find a friend, and the Idols an enemy, wherever my lot is cast. I do not wonder at a spirit of opposition shewing itself; for besides what Abraham does, the people have what English Preachers would call four or six short sermons every day in different parts of the "Holy Town;" so that, as my Pundit once said, they have "nothing but Yesoo Kreest, Yesoo Kreest, Yesoo Kreest!"

Mr. Lacey furnishes some interesting information on the opposition which is sometimes expressed:—

On Sunday Afternoon, the people were extremely violent; shouting "A lie! a lie!" at every word spoken. Some called aloud, to drown my voice: others made impudent postures, and excited a loud filthy laugh; and, in short, all means of diverting the attention of the hearers were resorted to. Some few, I observed, more backward in the crowd, more serious, and who seemed to feel the force of truth: these encouraged me to proceed. Upon others, persecution seemed to make a favourable impression: these came and complained of the folly and ignorance of the mob; but soon had their mouths stopped by hearing, "Ah! are you of this caste, to blaspheme the mara poboo? It is blasphemy to hear this idiot's words. Come away!" The epithets, fool, thief, liar, and adulterer, were liberally bestowed this evening. Brother Bampton came up; followed by a mob, shouting him away. We both retired together, amidst the shouts and hisses of the multitude, and a shower of dust and broken pots.

Who does not, in these scenes of noisy opposition, behold, acted as it were over again, the scenes through which the Apostles passed! Our thoughts may be led back to Ephesus, to the maddened crowd that filled the theatre, and shouted through successive hours *Great is Diana of the Ephesians!* That crowd soon passed away! The praises of Diana ceased for ever! The famous temple lost its worshippers, and mouldered into ruins! Where myriads shouted, *Great is Diana*, not one appeared to do her homage; but Christianity so triumphed over every foe, that that once popular system of idolatry is now known only in the records of departed times! Thus doubtless, and probably with greater speed, will Juggernaut's temples fall, and no Hindoo voice ever again be raised to advocate his claims.

A heart-rending description of an evening near this temple is contained in a communication of Mr. Lacey's:—

The shades of evening are now prevailing—the sun is sinking in the western waters, and leaving me in darkness. A feeling of deep horror, that I cannot suppress, steals across my mind, and irresistibly drives me away. The jackalls are leaving their jungles, and are repairing hither for their nightly repast—the eagles are flying to the neighbouring trees for the night, filled with the flesh of man—the din of idol poojah assails my ears from every direction, and the work of blasphemy now commences.

On some occasions, the crowds, that assemble in this emporium of idolatry, have listened to the Missionaries with tolerable attention. At other times, the opposition made to the glorious Gospel, manifests how much the Wicked One is concerned to maintain his empire at Juggernaut; and should lead the friends of this Mission to present their most fervent supplications to the God of all might in behalf of their labourers near this detested temple. On one occasion, Mr. Bampton writes—

This has been one of the worst nights I ever endured. Mockery! mockery! cruel mockery! almost unbearable. I talked for a while,

and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ; when a man came with a hell-hardened countenance, and that peculiar constant laugh which I can hardly bear. The burden of his cry was—"Juggernaut is the Foundation! Juggernaut is completely God! Victory to Juggernaut!" He clapped his hands—he shouted—he laughed; and induced the rest, or a great part of them, to do the same. On the ground of reason I fear no one; and rage I can commonly bear very well: but these everlasting laughing buffoons are nearly too much for me. It is my one great care, that, amidst a reviling, laughing, shouting crowd, I do not seem abashed.

Toward the close of the evening Abraham approached, and I called him to see what he could do. He said the people were like dogs barking at the sun, and would do nothing but hurt their own throats.

Pernicious Influence of the Pilgrim Tax.

A formidable and distressing obstacle to the spread of the Gospel at Juggernaut arises from the Pilgrim Tax. This tax, which is levied on pilgrims at the gate of the temple, is partly appropriated to the support of its idolatrous worship; and hence, in the view of the Hindoo, renders the Government of India the supporters of the worship of the Moloch of that temple. The subjection of India to Britain is, doubtless, next to the introduction of the Gospel, the greatest blessing which that country ever enjoyed; and the highly-respectable Authorities, to whom the management of Indian Affairs is entrusted, display an honourable zeal to promote the welfare of the land which they govern: yet the apparent sanction, which, in some cases, Hindooism receives, has a most injurious influence on the best interests of India. Scarcely a day elapses, in which objections to Christianity are not brought forward in consequence of the Pilgrim Tax. Mr. Sutton makes this assertion, and Mr. Bampton unites his testimony to the painful fact:—

Some of the most common arguments, employed in favour of Idolatry, are conveyed in the following questions—"If Juggernaut be, as you say, nothing, then why do so many people come so far to see him?"—"If Juggernaut be nothing, why does the Company take so much money of the pilgrims, at the entrances of the town?" As there is a Providence, I certainly think, with Mr. Ward, that the British Power has more to fear from its connection with Idolatry in this country than from any thing else. A man actually said to me, a few days ago, "If the Government does not forsake Juggernaut, how can you expect that we should?" Certainly, these arguments discompose me more than any *others*; and they are urged (I mean the Government's connection with the temple) every day, and perhaps several times in a day.

Promising Appearances in an Old Gooroo and his Disciples.

The God of grace and glory has declared, that His Word shall not return unto Him void, but shall accomplish that which He pleases. Of this truth the Missionaries at Cuttack have been favoured with a peculiarly-pleasing illustration. From an obscure village they have been repeatedly visited by several inquirers of a hopeful description, whose attention was directed to Christianity by means of some portions of the Sacred Scriptures. The accounts furnished by the Missionaries respecting these inquirers are so truly interesting, that it will be gratifying to the friends of the Mission to have them embodied in this Report.

Mr. Sutton writes—

Br. Lacey sent for me to come and see some people respecting whom we have, for the last eight or nine months, been interested. About that time they met with a Tract containing the Ten Commandments, which arrested their attention; more especially that of an Old Man, who, like many others in India, is a Gooroo, or Spiritual Guide, to a number of people who call him their "Dhurma Peta," or Religious Father, and themselves his "Dhurma Pootremana," or Religious Sons. They came to Cuttack, at least some of them, and made some interesting inquiries, and obtained other Tracts; and, in some of their visits, a Gospel and Testament. We now talked to them (nine in number) for about three hours. They have read the books with very great attention, and understand, to a surprising degree, their meaning: a Brahmin, in particular, is extraordinarily acquainted with them; and quoted, in the course of our conversation, many very striking and appropriate passages. The Ten Commandments, to which they are wonderfully attached and which they make the standard of their moral conduct and refer to incessantly, they all seem to have at their tongues' end.

One principal object of their present visit was, to ask our advice in a pleasing and surprising affair. It appears, that, in addition to their keeping the Sabbath, and assembling on that day to read the "Dhurma Shasters," (which they learn from their favourite "Dos Agea," or Ten Commandments,) the Dhurma Peta thought it their duty to spread the knowledge which they had obtained through other villages, and accordingly sent some of his disciples for that purpose: but the Brahmins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity; and, assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully. They wanted our advice as to what course it was best to pursue. We pointed out to them, that such treatment they must certainly expect, if they loved the Saviour, and chose the Way of Life; and that it was what

the friends of Jesus had ever met with. We read to them the tenth and eleventh verses of the Fifth Chapter of Matthew, and other similar passages; and recommended patient suffering under their persecutions. In this they seemed to have anticipated our advice, and were quite willing to abide by it; but, as we had already determined on visiting them and their Dhurma Peta on Monday, we proposed a further consideration of the subject at that time.

On the next day (Lord's Day) eleven of their number came down to my house during our English Service: after that was over, we had another and interesting conversation of several hours; when it was agreed, that most of them should return, and one remain and accompany us in the morning. I accordingly went to Br. Lacey's to sleep, in order to be ready to start early in the morning; and just as we were going to have worship, three of them came in and joined us, one a messenger from the Old Man. It was exceedingly interesting to see them bow with their faces to the ground; and, in that position, remain and join with us in the worship of the Blessed and Glorious God, to whom all flesh shall assuredly come: we seemed transported back to the times of Abraham, and Isaac, and Jacob. After worship, two departed, and our messenger alone remained to be our guide.

In the morning, we set off: the place appeared to be about six or seven miles distant, in a very retired situation, which we reached about nine o'clock. On our arrival, we found some coarse cloths spread on the ground, beneath a wide-spreading tree; which was the spot prepared for our conference. Several of the disciples and villagers were assembled. The Old Man soon made his appearance, and a striking one it was: he appeared to be about fifty years of age, rather below the middle stature, and inclining to corpulency: round his waist he wore an iron chain, to which was attached a small piece of cloth, which passed through the legs and fastened or tucked up behind: over his shoulders was thrown his mantle, and his head was quite bare and shaved close. On approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead: we, of course, did not let him remain long in that position; but, raising him up, saluted him, in return, in our European style, by a shake of the hand. He expressed himself much pleased by our visiting him. Our conversation soon turned upon religion; but although it appeared that the Old Man could not read, yet we were frequently surprised at the correct Scriptural Knowledge which he possessed on many subjects: the Brahmin, to whom I formerly alluded, it seems had read over to him attentively the books which we had given them; and, by the help of a strong mind and retentive memory, the Old Man had acquired much information. Although we found that he still was in error on several important points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the day with him, with the exception of about an hour, when he went to eat; and Br. Lacey and myself partook of a meal of rice and milk, and spent the remainder of the time in talking to the people, who, it seemed, would not leave us for a moment. When the Old Man returned, and we again seated ourselves on the cloth, and the disciples around us, his instructions, and generally his replies, were delivered in the form of parables or fables, which were usually very striking. He often referred to the Dos Agea, or Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal condemned to die, for whom another offers himself as a substitute: in speaking of the folly of the distinctions of caste, he pointed first to some clothes of a bearer in one place which were spread out to dry, in another place to some clothes belonging to other castes, and lastly to some clothes of those of the lowest caste, and said that they would be defiled if they touched each other; but, pointing to the sun, said "that it dried them all!" His observations were generally introduced by "Hear! Hear! Hear! Children, attend!"

Not thinking of returning that night, we did not bid the Old Man farewell when we parted; but afterward thinking it better to go home that night and come again another day, we followed him to his little hut, where we found him at prayer: we waited until he had finished; and then took an opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes; and, after some trouble in breaking away from the people, we reached home in safety. We have seen several of the disciples, at different times, since; and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost if not entirely unknown in Hindooism.

Sometime afterward he writes—

Paid another visit to the Old Gooroo; but found it was rather an unfavourable time, as most of his disciples were absent on various occasions. We talked with him five or six hours on religious subjects; and were better pleased with him than on our first visit. We proposed establishing a School in the village, if he would superintend it: he seemed to approve of the plan, but it was not quite decided upon. He proposed our building a small bungalow in the village; and paying it occasional visits, for a month or so together: the plan is not a bad one, and will have our serious consideration.

Of what passed at the first interview of the Missionaries with these interesting inquirers, Mr. Lacey's Journal furnishes some additional information. The Gooroo's remarks on the New Testament are worthy of being long remembered:—

The Gooroo said to his disciples, "My Children! there is truth, and there is great truth. This is the great truth. There are

gifts of rice, of clothing, and of wisdom: this is Wisdom, the highest gift. Rice decays—clothing perishes—but Wisdom never dies. Take this, my Children; and let this be your guide: all the silver and gold in the world cannot purchase this." He said many more things that gave us pleasure; and would have eaten or done any thing else with us that would take his caste, but this we forbore at present. He took a most affectionate leave of us; which created in our minds a love for him and a regret at leaving him. Certainly, he is a very hopeful person, and has much knowledge of the Sacred Scriptures. We distributed Books and Tracts among the inhabitants, and came away rejoicing for this encouraging intimation. These people are already suffering persecution, for Christ's sake. We rejoice, but with trembling, knowing the deception of the human heart, the many failures in like instances, and the many discouragements and obstacles to the profession of Christ by Natives. We leave our cause in the hands of the Lord, with ardent desires and fervent prayers.

To the residence of this man, our way was through a rocky wilderness covered with jungle; but we here and there observed a beautiful flower—a true picture of the Moral World in Heathen Lands! Among the millions of idolaters, there is here and there a disciple of Jesus; but when shall the wilderness become like the garden of the Lord—full of flowers, with here and there a weed!

At a subsequent interview, the Gooroo would have eaten with the Missionaries; and, laying hold on Mr. Lacey's hand, in which was some food, called upon the thunderstruck bystanders to witness his violation of caste. At this interview, the Missionaries' hopes regarding the aged inquirer were fully supported.

The last account published in relation to these men is as follows—

Mr. Lacey states, that "there is good reason to hope that their minds are seriously and well disposed toward the truth." Eight or ten have repeatedly visited the Missionaries for instruction; and their views, as it respects Christianity and their own Idolatrous System, are exceedingly improved. They have diligently read the Scriptures, and other Religious Books: the majority of them have devoted the Lord's Day to religious instruction: many of their Heathenish Customs and Superstitions have been laid aside, and Christian Practices substituted. "This is particularly applicable to the Gooroo himself: his beads are broken off—his chain is cast aside—and he sits clothed in good white raiment and in his right mind." They thought themselves a part of God—now, they acknowledge themselves sinners against God, and liable to punishment. They offered idolatrous sacrifices, especially to fire: these have ceased; and "the stir which they have made, and are continuing to make, is producing a very wide and strong impression in the part of the Province which they inhabit."

Extensive and Successful Distribution of Religious Tracts.

Subsidiary to the preaching of the Gospel, is the distribution of Religious Books and Tracts. On this subject Mr. Lacey remarks—

The distribution of the Scriptures and Religious Tracts has been very extensive. We have had some thousand copies of an excellent Tract called, "The Jewel of Salvation," written out on the tali leaf: this method has the advantage of being easily understood, for the Natives are not used to a printed character: of these poems we have great hopes. A good number of Scriptures and Tracts have been sent to Sumbulpore, a district up the Mahanuddy. The Old Gooroo and his inquiring disciples have distributed many Tracts in the villages around them; and, besides these, several fairs have been visited, and the people supplied plentifully.

We consider this part of Missionary Labour next in importance to the preaching of the Gospel; and not only are we justified in this conclusion, by what has arisen from the distribution of Tracts by other Missionaries, but by what we have ourselves seen. I have often been pleasingly surprised by hearing a passage of Scripture or a sentence from a Tract quoted by persons, whom I had imagined to know nothing about the Christian System, and in circumstances which justified this imagination: on inquiry, I have generally found this knowledge to have been derived from a Gospel or Tract in their own possession or in their village. Instances have come to our knowledge of persons having adopted the Scriptures or other books which we have given them as School Books; and also of persons who have, from reading our books, learned the Name and Work of the Saviour. All these, but particularly the last, sufficiently declare the importance of distributing Tracts. No sun burns these silent messengers of peace, and no prejudice is in array against them: through the instrumentality of these, Natives, in the most sacred or secret places, places to which we could never have access, can hear of what Jesus has done for sinful man. Impressed with the importance of this part of our labour, we have largely distributed these little preachers of "Good News;" and they lie a seed in the earth, which shall in due time bring forth its increase.

We have been most bountifully supplied with the Scriptures from the Bible Society: a great part of these supplies are separate

Gospels and Epistles, which are very convenient for distribution. We have been favoured with a supply of 24 reams of printing paper from the Tract Society; which will, I hope, furnish us with 20,000 copies of "The Jewel of Salvation," which we have agreed to have printed: this is one of the best small works in the language of Hindoostan; and we hope, and not without reason, for the most important fruit from its circulation.

This Tract is stated to have been composed in Bengalee, by Petumber Sing; and was translated by Mr. Lacey into Oreah.

Of the pleasing effects of Religious Tracts, Mr. Lacey has given various instances:—

Sumbulpore lies about 300 miles west of Cuttack; and stands in a part very little cultivated, or indeed little known by Europeans: the road to it lies through a dense jungle, which renders the place almost inaccessible. The inhabitants, however, being removed from the abominable idol at Pooree, are much less superstitious and violent than the people in these parts; which, last year, induced me to attempt to visit them by water. After seven days' journey, we were attacked with fever, and were obliged to return: under these circumstances, TO SEND TRACTS was the only means left to us of communicating the precious knowledge of Christ to the people. I soon found a trading company returning to Sumbulpore: to one of the merchants, a respectable Brahmin, I committed a good number of Tracts, and he promised to distribute them: I afterward met a professed Christian and gave him a number more, and he made the same promise; and we pursued our homeward journey somewhat relieved, hoping and praying for the Divine Blessing on the Books; and the following incident will shew that our hopes were not groundless:—

About a month ago, as I was preaching in the open bazaar to the Oreahs, and speaking particularly of Jesus Christ, three strangers exclaimed with apparent pleasure, "Oh, that is the Name! that is the Name!" It was a circumstance so rare and so pleasing, that such unusual joy should be manifested by these people at the Name of Jesus Christ, that I immediately questioned them where and how they had heard of Him; when their reply was, thet they had heard about Jesus Christ from SOME BOOKS which had been sent to Sumbulpore, and would I be so kind as to give them some for themselves? I, of course, complied with their request; and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books: they answered, that they were read; and that their contents had become a subject of interest among their countrymen. but that they wished for more full and complete instructions from us.

Mr. Lacey relates other pleasing instances of the effects of Tracts: one is as follows:—

As I was sitting in my study, a pleasing Native Youth brought me a Letter, written on the tali leaf, from an Oreah Brahmin, a resident of Jeorgopore, a distance of twenty coss from Cuttack. It was to the following effect: "A year since I received one of your books: I have read it, and I approve of it, and have taught it to my own children, and to those under my care. But I have many children, and only this one book: I pray you therefore, with my salaam, that you will send me Five Gospels and Ten Tracts, and LET THEM CONTAIN MUCH ABOUT JESUS CHRIST." I accordingly sent several Gospels and Tracts for the Brahmin, accompanied with a Letter on the subject of the Gospel of Christ.

From some conversation which I had afterward with the bearer of the Letter to me, it appeared that several other books had found their way to the village, and had created great inquiry; and that many others were desirous of obtaining books, and further instruction in the new religion. A School of Brahmins' Sons learned the Gospel as a part of their daily work, the Brahmin having obtained a New Testament and introduced it into his School for the instruction of the children.

The Religious-Tract Society has this year increased its annual grant: and has liberally voted 7000 English Publications, and 32 reams of printing-paper, to this station.

Appalling Scenes of Heathen Folly and Wickedness.

When contemplating the scenes at Balasore, Mr. Sutton indulges in some reflections which are calculated to excite the compassion of all who love the souls of men:—

It is impossible that one who has never been in a Heathen Land, and perhaps I should say India, can form any thing like an adequate idea of its overwhelming nature, and how it bows down the soul. When attending Missionary Meetings in England and favourable reports are brought forward, one is apt to feel as if the darkness had already yielded to the light, and every difficulty had vanished before the Gospel: but how differently does a Missionary feel, who is labouring in the fire! While he hails with delight every favourable appearance, yet he is constrained to feel that all his success and the success of his brethren, compared with what is yet undone, is no more than the glimmering of the fire-fly in midnight darkness.

When I commenced this Letter I was sitting at the door of my little bungalow, which stands on a considerable elevation, enjoying the pleasures of a fine moonlight evening. The teeming population around us, so far from retiring to rest, seem only to have just awaked to noise and revelry. The voices of thousands of my fellow-travellers to Eternity are sounding in my ears: some rend the air with songs, composed in the most filthy language, in commendation of the actions of their gods: others are engaged with all their might in abusing one another,

with curses and in language of which you can never conceive: if a more orderly party is formed, listen a moment to their language —it is all about pice, and cowries, and rupees: it is very remarkable, that you hardly ever hear conversation when this is not the subject. All around, the Brahmins, in attendance on their different idols, are sounding their distracting tom-toms and other barbarous instruments; while, at intervals, a stentorian voice is heard, from a vast distance, exclaiming, or rather bawling to the idol — "Narayun! Ram! Rhada! Krishnoo! hear! hear! save! save!"

I wish it were in my power to give you some idea of these nightly orgies. Let the solemn truth, however, sink into every heart, that, among the thousands of voices which now rend the air, not one is raised to praise the Father of his mercies or the Saviour of his soul!

Probably no spot on earth presents, within so small a compass, such complicated scenes of misery, cruelty, and vice, as are presented to view round the Temple of Juggernaut. The description given by Mr. Sutton of what he witnessed during the Rhut Jattra, in 1827, is striking and appalling. Approaching the cars when a storm was commencing, he observes—

Just as I came up within sight of the cars, the storm came on violently: the thunder roared, the lightning flashed, and the rain poured down in torrents. In about an hour, the storm subsided: the scattered multitude, which dispersed in every direction at the bursting of the storm, again assembled at the deafening sound of the tom-toms and the discordant clanging of the barbarous trumpets.

Here I beheld a promiscuous multitude prostrate before the all-commanding Mahamah (glory) of Juggernaut; unrestrained by the mud or even the water, though knee deep, which the late soaking storm had left. There, was seen a zealous mother bowing down her infant's head before the Idol, and thus early initiating her tender offspring into the degradation of idolatry. In another place, was a groupe of men, women, and children; bowing down with profound reverence, so that they might touch with their foreheads the ropes of the different cars—and in some conspicuous spot, a devotee, eager to distinguish himself, advancing with clasped hands and steady eye toward the Idol, till, a clear space being afforded him, he threw himself flat on his face, and worshipped: he lay a few moments—then, half raising himself, he stretched forth his hands toward the Idol, muttered a *vain repetition*, and then prostrated himself afresh before his god.

But, suddenly, the scene changed! A shout was heard—a body, of perhaps 2000 men, armed with sticks and boughs, rushed toward the cars. A louder shout was heard —the people seized the huge ropes, the clanging of the instruments sounded with a more vehement peal, and the car moved on: *but it moved* with a tardy pace; and, to animate the draggers of the ponderous vehicle one of Juggernaut's adorers stept forward at the extreme front of the car, and practised the most licentious gestures that an impure imagination can conceive, and then exerted his stentorian lungs in expressions as abominable: again he turned toward the god, and repeated his abominations: the god was pleased—the draggers were fired with fresh zeal—and the enormous load "grated harsh thunder" as it rolled on its sixteen wheels, but they ran foul of a house and crushed the falling ruins. They still proceeded—women and men of all descriptions and castes uniting to drag the ponderous wain. Presently two miserable wretches were seen; one with his shattered arm, and another with his writhing back, bleeding and torne by the destructive car, whether accidentally or intentionally I know not.

All seems Infernal Revelry—the wretches in the ruths with their obscenity—the wonder-gazing mob with their vociferations—the crowds of women with their jarring hoot—the indescribable noise of the harsh-sounding instruments—the gay colours and long streamers of the cars—the ugly shape and great staring eyes of the Idols—the mad enthusiasm of the vast multitude—and a thousand things which can scarce be described—all tend to impress one with the idea of a Holiday in Hell, with its Blaspheming Monarch led in triumph through his Fallen Associates!

Encouragements.

Mr. Lacey states—

Thousands of idolaters have seen the folly of Idols, and the excellency of the Religion of the Cross: and, among these, many have had their judgments convinced of the truth of what they heard; so that when the Great Head of the Church shall please to change their hearts, the way is open. Your Missionaries have not confined themselves to their stations, but many places in the dark jungle around have heard the good news of salvation by the sacrifice of Christ. A great number of Tracts and Scriptures have been distributed in every direction; and, allowing for the ignorance and negligence of the Natives, a great deal of knowledge of the Way of Salvation must necessarily thereby be communicated, which will operate as a leaven wherever it exists.

The day of the Lord is approaching: for even in India it cannot but be observed. It is to me apparent from two reasons, particularly. First, the people begin to hear and think about Jesus Christ; and His claim upon their regard is evidently a topic of discussion with many of those Hindoos who have any knowledge about Him: the character which He presents to their minds and the blessings which His Gospel holds out leave them no room for objection; and, generally speaking, the objections made are either to ward off some charge made upon them as sinners or else in favour of their own deptas: to Christ, they seldom object: the knowledge of the Redeemer is evidently spreading, and the subject is imposing itself upon the people's minds. The other particular is, that the

Enemy of God and man begins to rage; and his agents among this people begin to be exceedingly suspicious that this New Religion will, at length, prevail: the suspicions of some of the more sensible Brahmins can hardly be conceived: but what can they do against the Arm which they oppose?

Mr. Lacey relates an anecdote pleasingly illustrative of the power of Christian Mildness to silence and disarm opposition.

I do not recollect having been much more affected than I was last evening, at the condition of a man with whom I had been conversing in the bazaar. He came up to me, a violent opponent, and spoke very severely and angrily. I gave him time to cool, and spend all his fury; and then, as affectionately as I could, asked him several questions—such as these: "My Dear Brother, I am come hither to preach good tidings to you. I love your soul, and desire your happiness. I do not want to blaspheme your gods, or give you any sorrow; and therefore why are you angry with me? I do not want you to believe, if what I say is not true: but Brother, What is truth? How shall we obtain pardon? How shall I get to heaven? You have praised your Wise Men; but are they not divided in their opinions? one says I must do this; another, the other: and as many fathers, so many are their ways. And, as are your wise men, so are your Brahmins: one says, 'Go to Juggernaut:' another says, 'Go to Gungasaugur:' another sends me to Benares; another, to bathe; another, to count beads; another sets me to worship himself! Now, Brother, what shall I do? Whither shall I go? There is only one way—which is it?" The poor man could say no more, but stood speechless. I let him stand a few minutes, and saw the tears starting from his eyes; and was about to declare to him the Only True Way, when his friends, seeing his situation, forcibly dragged him away.

Even here (at Juggernaut) the Gospel is at times heard, by some, with apparent attention. The rage of its opponents probably betrays their fears; and the devoted Brother, who endures their opposition, far from being discouraged, perseveres in his labours; and offers the following striking remarks on his confidence of ultimate success—

The Missionary's Journal presents a chequered scene: he is one day elevated, and another depressed. Here, indeed, is nothing to exhilarate; yet there is nothing to make a man, with the Bible in his hand, despair. We must walk by faith—we have asserted our Master's right to the country—we have called upon the people to surrender—we have begun the Holy War—and we hope to see some, at least, of the country subdued before we lay down our arms: this, I hope, we shall never do, but with our lives; and should we fall under the Walls of Juggernaut before a breach is made, yet the place WILL FALL; and, we hope, that those who begin, and those who are employed to terminate the arduous contests, will join in a rapturous shout—"Juggernaut, the great, the detestable Juggernaut is fallen, like a millstone into the sea, to be worshipped no more for ever."

Appeal in behalf of this Mission.

Your Committee cannot, perhaps, more appropriately conclude, than by quoting a few more lines from communications of Mr. Sutton, on the present scenes and future prospects of Orissa.

Wherever I turn my eyes, the mouldering skeletons and the half-devoured carcases of Juggernaut's deluded worshippers harrow up my feelings: "And here," thought I, "for thousands of years have these scenes of death and abomination insulted the Majesty of Heaven, and called for the curse of the Almighty upon these idolatries!" I could not help exclaiming, "How long, Lord! Oh how long, ere the power of the Wicked One is subdued!—ere, in the place where Satan's seat is, the true worshippers shall worship Thee, who art a Spirit, in spirit and in truth!" How changed will be the scene, when the peaceful, the happy religion of Jesus shall have caused this waste howling wilderness to blossom like the Garden of the Lord—when the proud temple of Juggernaut shall be laid low in the dust; and its contemptible idols, which have enslaved millions upon millions of immortal souls, shall be consigned to oblivion! But now, alas! I turn with a sickening heart to the multitudes who are flocking by me to get a sight of these images of wood; and now they pass from me full of the damnable persuasion that a sight of their adored block has taken away every sin! Another and another crowd follows, in endless succession; and still, there are more to come. Many that are now around me have travelled a dreary pilgrimage of 1500 or perhaps 2000 miles, from the distant parts of India, thus to obtain salvation! And now they have to retrace the same weary steps! Without money, without clothes, and almost exhausted with fatigue, few will hail again the place that gave them birth: for them no home will smile, no wife or children welcome their return. But what is this to them! They obeyed Juggernaut's pleasure in coming to see him; and now, if it is his will, they will die and go to heaven. Such is their language. I feel a blush for Christians overspread my countenance while I write. Can Idolaters thus sacrifice every comfort, and even life itself, to enter on a long and dreary pilgrimage, to obey the imaginary pleasure of their Idol; and shall Christians, with their infinitely more glorious prospects and unspeakable obligations, be backward in the service of their God and Saviour, and think any little sacrifice too great! Away with such a spirit! Be but half as zealous as these Idolaters, and these pilgrimages shall soon cease — these proud towers crumble into dust — and the blessings of Redeeming Love enrich deluded India.

South India.

Bishop Heber's Remarks on the State and Prospects of Christianity.

THE death of Bishop Heber, soon after he had entered on his Visitation in the southern part of the Peninsula, has deprived us of the benefit of those enlarged observations on the State and Prospects of Christianity in the Presidency of Madras, which would have doubtless resulted from his Visitation had he lived to return to Calcutta. We have, however, collected from his Narrative and Correspondence some interesting notices on this subject, and have placed them in the order in which they appear to have been written.

I have been seeing the two large Schools, the Male and Female Orphan Asylum, in which Dr. Bell first displayed his talents for education. The Male Asylum is very flourishing, under the inspection of the Senior Chaplain, Mr. Roy; and, both in the progress and health of the Boys, is superior to the Free School of Calcutta. The Female Asylum is but ill-conducted under a country-born female, the Widow of a Missionary, who, though a worthy sort of woman, has not talent or energy for her situation. I have also seen a magnificent display of Native Schools and Native Converts at Vepery, under the care of two Danes, (Dr. Rottler and Mr. Haubroe,) sent out by the Society for Promoting Christian Knowledge. The Girls here read better, and hem quite as well as those under Mrs Wilson's care: they are chiefly managed by Mrs. Haubroe, a young Dane of Tranquebar, who seems an excellent person.

I hold my Confirmation to-morrow; and am promised 500 Candidates, of whom about 150 will be Tamul: my Visitation is on Friday.

The Chaplains here are a remarkably good and gentlemanly set; and I am greatly impressed with reverence for the worthy old Missionary, Dr. Rottler. [*To Mrs. Heber, Mar 7, 1826.*

The time which I passed in Madras was so much occupied in getting through a great accumulation of professional duties, as well as in receiving and paying visits, that I had no time to keep a Journal. I was pleased with my Clergy, and found myself on the most friendly terms with them. The Governor and principal Civil and Military Functionaries were more than civil and hospitable: they were most kind and considerate, in doing every thing which could contribute to my comfort, either in Madras or in the preparations for my journey. I confirmed 478 persons in St. George's Church; and about 120 more at Poonamallee, a station about 16 miles *off; my Visitation* was attended by the Archdeacon and fifteen Clergymen, including the Church Missionaries and those of the Society for Promoting Christian Knowledge. These last being Lutherans, though episcopally ordained in Denmark, Bishop Middleton thought himself precluded from acknowledging as Clergymen—forbade them to preach in any but their own Churches—and would not admit the young Tamulians, whom they had prepared, for Confirmation: in consequence, I had only a small number of Candidates from that nation, and those prepared by the Church Missionaries; but Dr. Rottler said, that, by my return to Madras, they should have, probably, 150 ready to attend me.

The principal Church in Madras (St. George's) is very beautiful; and the chunam, particularly, of the inside, has an effect little less striking than the finest marble. The small old Church in the Fort (St. Mary's) has some good monuments; particularly one erected to the memory of the Missionary Schwartz, by the East-India Company: and the Scottish Church, though of a singular and injudicious form for the purpose of hearing, is a very large and stately building, fitted up with much elegance. Here, as elsewhere in India, I found the Scots Clergy extremely well disposed to be on friendly terms with those of England: Mr. Lawrie, the Junior Minister, was, I think, one of my most constant auditors in the different Churches where I preached.

There are some noble Charities here. The Military School for Male and Female Orphans, where Dr. Bell first introduced his system, is superior to any thing in Calcutta, except the upper Schools at Kidderpore. The Orphan Asylums in the Black Town, though much smaller, put the management of the Calcutta Free-School to shame; and, at Vepery, is the finest Gothic Church, and the best establishment of Native Schools both male and female, which I have yet seen in India.

The Native Christians are numerous and increasing; but are, unfortunately, a good deal divided about castes; respecting which I have to make some regulations, which I have deferred till I have seen the Missions in the South. I have obtained the appointment of a Select Committee of the Society for Promoting Christian Knowledge, to inquire into the real nature of the claims of Caste still subsisting, and to report to me at my return; which, with my own inquiries, may, perhaps, land us nearer the truth.

I find there is a vast deal to do connected with the Southern Missions; and have had many intricate and important points referred to me, both by the Committee, Dr. Rottler, and Mr. Haubroe. My journey, I foresee, will not be a party of pleasure; but I rejoice that I have not delayed it any longer.

I also received very uncomfortable accounts of the new Syrian Archbishop in Travancore, who was in open war with the English Missionaries and the two Metropolitans, who had, till now, supported them. On the whole, I had abundant reason to pray heartily for health, discretion, and firmness; since, in no

part of India, had I found so much expected from me.

The Armenians in Madras are numerous, and some of them wealthy. Mr. Sam, the principal of them, is a very sensible and well-informed man—a great traveller, like most of his Nation—and who, more than most of his Nation, has mixed and still mixes in good European Society. He told me some curious particulars concerning his country; partly on his own authority, partly as interpreter to Mar Simeon, a dignified Ecclesiastic from a convent near Erivan, whom I met with at Bombay, and who now again called on me. At Bombay they had called him Bishop, but I now found that he was only Episcopal Commissary from the Archbishop of Shirauz. I thought him now, as I had previously done at Bombay, a plain, modest man, very grateful for attention, but far less well-informed and interesting than Mar Abraham of Jerusalem. He told me, what I was glad to learn, that the Russians governed their new conquests on the side of Georgia very well and justly; and that the poor oppressed Christians of Armenia earnestly prayed that they also might become the subjects of the Emperor, instead of Persia and Turkey. He, too, as well as Mar Abraham and the Archbishop Athanasius, expressed a desire to attend the English-Church Service, and accordingly came the day I administered Confirmation.

On the whole, I cannot but hope that many good effects may arise from this approximation in courtesy, &c. of the Eastern Churches to our own. When they find that we desire no dominion over them, they may gradually be led to imitate us: but it is painful to see what slight causes, as in the case of Athanasius, may endanger this alliance.

[*Narrative, Mar.* 12, 1826.

Since my arrival at Madras, little more than three weeks ago, I have preached eleven times, including my Visitation Charge—have held four public and one private Confirmation—visited five Schools—attended one Public Meeting—travelled 60 miles in a palanquin, and 140 on horseback, besides a pretty voluminous correspondence with Government, different Missionaries, Chaplains, and my Syrian Brother Mar Athanasius: and the thermometer stands this day at 98° in the shade. However I continue, thank God, on the whole, to enjoy as good health as I ever did in England. Busy as I am, my business is mostly of a kind which I like, and which accords with my previous studies. The country, the objects, and the people round me are all of a kind to stimulate and repay curiosity more than most others in the world.

[*To Mr. Wynn: Mar.* 21, 1826.

I am very closely and interestingly occupied in the Visitation of the Missions under the patronage of the Society for Promoting Christian Knowledge; the success of which, since the time of the excellent Schwartz, has been far greater than is generally known or supposed in Europe. On Easter-Day, I confirmed and administered the Sacrament to nearly 200 Natives; and, in the evening, when the Service was in Tamul, I pronounced the benediction in that language on above 1300. The difference of numbers will be easily accounted for: since, at the Sacrament, few attended but those who understood a little English, the rest having attended the ministry of one of the Missionaries early in the morning. This, however, is only in the city of Tanjore. There are scattered Congregations, to the number of many thousand Protestant Christians, in all the neighbouring cities and villages; and the wicker-bound graves, each distinguished by a little cross of cane, of the poor people by the road-side, are enough to tell even the most careless traveller that the country is, in a great measure, Christian. The Missions, however, are in a state which requires much help and restoration:—their funds, which were considerable, have been sadly dilapidated since the time of Schwartz by the pious men (but quite ignorant of the world) who have succeeded him; and though I find great piety and good-will, I could wish a little more energy in their proceedings at present. [*To Rev. C. Shipley: Mar.* 21, 1826.

You will perceive, from the date and tenor of my Letter, that I am again on my Visitation tour; again, too, I am grieved to say, separated from my family. Circumstances had detained me so late at Calcutta, that the cool season was quite spent; and it would have been tempting Heaven to take them with me, in such a journey at this time of year. It is indeed intensely hot, often from 98° to 100° in the shade: but I could not defer it to another year; and I, thank God, continue quite well, though some of my companions have suffered, and I have been compelled to leave my surgeon behind sick at Tanjore. My Chaplain I feared, yesterday, must have remained there also; but he has now rallied. I am compelled to pass on, in order to get to Travancore, where I have much curious discussion before me, with the Syrian Christians, before the monsoon renders that country impassable. This I hope to accomplish; but, meantime, the hot winds are growing very oppressive, and must be much worse than they are before I reach Quilon. The hospitality, however, of Europeans in India assures me of house-room at all the principal stations; so that there are not, I think, above 200 miles over which we must trust to the shelter of tents alone.

[*To Mr. R. W. Horton: Apr.* 1, 1826.

Tinnevelly.

CHURCH MISSIONARY SOCIETY.

Beneficial Influence of the Female Seminary.

Mr. Schmid thus speaks on this subject, in the latter part of last year—

Our Girls give us encouragement in our work; especially those of them who were received at a tender age, and had not yet been spoiled by the sloth and concomitant vices, which prevail, in so high a degree, among the Natives of India.

A few days ago, one of our Elder Girls was married to a Young Man, who had been in our Seminary; but

who has dedicated himself to agriculture. She was a Communicant; and has always given us great satisfaction, by her steady, modest, discreet, and pious conduct: she will not only prove, we trust, a steadfast and sincere follower of Christ, but lead also others to this Fountain of all holiness and peace. Two other Girls have married Catechists employed in our Mission: two others (of course without our consent) have married Heathens; but these Heathens have, partly by the instrumentality of one of them, renounced Idolatry, and put themselves under Christian Instruction. Thus, under the direction of the Lord, the object of the Institution has already been obtained in different ways.

The Girls receive daily religious instruction, and are taught reading, writing on ollahs, reckoning, and knitting and other female work; and commit to memory very considerable portions of our books: as they are rewarded for their diligence with presents of parts of the Testament and other books, they are much excited to activity. They knit stockings for Ladies and Gentlemen in Palamcottah and some neighbouring Stations: thus their knowledge of knitting and other female work will be of great assistance to them for their honest maintenance, in any reverse of their outward circumstances.

We have now 28 Pupils; and should gladly take more, if the Society's funds would allow it.

Extracts from the Journal of the Rev. Bernhard Schmid.

Oct. 2, 1827—During the Missionary Excursions this quarter, I have especially endeavoured to ascertain the internal state of the Congregations. I find it particularly difficult to elicit expressions from these illiterate people, which may give me a clear view of their experimental acquaintance with Christianity: even from those whose whole conduct is a sure testimony of the grace of God imparted to them, I receive only occasionally an excellent answer, which, like lightning in a dark night, shews what we may expect from them, such as—"The only real evil in the world is sin"—"Who, that really believes in God, can venture to tell a lie"—or (as a very old woman in Poodoopatchery told me, while I was addressing the Congregation on the importance of maintaining an uninterrupted communion with Christ in our hearts), "True, but the Lord has not yet given me understanding to have Him continually before me and in me: I forget Him often."

In those who have more knowledge in worldly respects, the grace of God displays itself sometimes more clearly to our human eyes; for instance, in the Headman of Semmarikoollam—a very old man, who, as himself and the Catechist told me, had been very unconcerned about his soul until a year ago. He spoke with such ease, warmth, and joy about divine things, that it was quite a delight to hear him: I thought I saw in him old believing Abraham revived. To my question, how he felt now, after having received the knowledge of the true religion, in comparison with his former state of mind, he replied—"Formerly, my mind was turning itself, and unstable, like a snake: when one told me—'This idol will do you good,' I was inclined to believe it: and when another told me—'Not this, but that other idol will help you,' I was ready to sacrifice to that. But, now, my heart is stayed on the Living God, and is moved by nothing." To my question, how he would feel if he should come to die—whether he would not then feel some kind of fear or doubt—he replied, with great joy—"Why should I fear? Christ has died for me, and taken away all my sins. I shall be very glad when I die, as I then shall go to God." He owes his conversion, under God, to his son; who, four years ago, was addicted to abominable idolatries and sorceries, but is now one of our most zealous and successful Catechists, in whom grace is especially powerful. In one of my journeys this quarter, I took a newly-printed Tract with me to the villages, and gave him a copy: after some time, he came to me with the Tract open in his hand, and attempted to speak, but could not for some minutes: at last he said, "According to the story in this book, the Lord gave to the woman very quickly a new heart; but I have not got a new heart: if my heart is not soon quite changed, I must perish!" Here he broke out in tears; and, although I pointed out to him the Saviour who has said, *Him that cometh unto me, I will in no wise cast out*—yet he could not speak a word for grief. We must let the Holy Spirit work; He alone, who inflicts the wound, can heal.

It is a fact, that those villages flourish most, in a Christian point of view, which were under the constant care of Catechists who have been regularly instructed in our Seminary: most of the others, although they have a right mind and the best will to be useful, yet they have not a cultivated mind, and cannot therefore do what the others can. This has greatly encouraged me in my labours among the Seminarists; and has particularly excited in me, afresh, the wish that they should acquire some knowlege of medicine; at least some knowledge of the medical plants of India and their use: by even a small knowledge of medicine, our Seminarists would find much more access to the people's minds, and their usefulness as Catechists would be greatly increased.

Dec. 6—Received the Lord's Supper with the Catechists, which I administered. Some months ago, several girls of the Seminary requested to be admitted to the Ordinance; but some little irregularities had constrained me to let them wait, that they might examine themselves still more particularly: to-day, however, I felt no further hesitation

to admit six of them: they gave a pretty satisfactory account of themselves; and I believe see, more than before, the corruption of their hearts. Most of them accused themselves of frequent slothfulness in their lessons and work; and one of them said, "As long as I am working under inspection here in the house (in Mrs. Schnarrè's room), my mind is in order; but as soon as I go to the School Bungalow, all good thoughts leave me."

Dec. 29, 1827—In the morning, set off for Poodoopatchery, where I arrived about ten o'clock. I had prayer with the people about noon; and, as several had the last time requested baptism, I resolved to stay over Sunday. I spent this day in conversing with the Candidates.

Dec. 31: *Sunday*—After Morning Prayer-Meeting with those living near, and after further conversation with some Candidates for Baptism, I held Divine Service: when I baptized thirteen persons; viz. one married man, two youths, three married women, and seven children. I am quite satisfied in my mind, that these six adults belong to the true Church of Christ, through the washing of regeneration by the Holy Spirit: one of the women especially appeared to me another Mary, sitting at Christ's feet and learning from Him.

This was the first time that the ordinance of Baptism was performed among them—the four most awakened and intelligent men of this and the neighbouring villages having formerly been baptized in Palamcottah; and I have reason to think that the performance of this solemn act was a fresh encouragement to the baptized and to the candidates for baptism to run their Christian Race with renewed vigour.

Extracts from the Journal of Rev. J. C. T. Winckler.

Mr. Winckler removed from Palamcottah to Tutecoryn, on the 24th of August of last year: the following extracts of his Journal will shew the active assistance which he renders, in the superintendence of the numerous Congregations in this district.

Nov. 14, 1827—I spent the greater part of this afternoon in examining (at Narookarenkoodiyiroopoo) the state of our people's knowledge and practice of the Gospel Truths. I was glad to find, among the rest, two men and their wives present, who had before backslidden: Mr. Schmid's going to the villages and houses, the last time he was here, and exhorting them to repentance, has had good effect: one of the men had backslidden on account of the tribute-money or taxes, which he still had to pay; whereas he had thought, that, by becoming a Christian, he should be exempt. I took occasion to explain the subject; and to shew that it was but right that they should pay taxes to Government, as an acknowledgment of the protection which they enjoyed under it—that it was plainly commanded in the Bible—and that Christians in Europe paid such duties. This explanation seemed to be pleasing to all; and I have reason to hope that this point will prove no more a stumbling-block to these simple-hearted people.

Having found six of our people sufficiently advanced in spiritual and experimental knowledge of the Way of Salvation, and having received very good testimony to their conduct, I intimated to them my willingness to meet their wishes, and receive them, by baptism, in the name of the Holy Trinity, into the communion of Christ and His Church.

After this conversation with the people, I was requested by some Heathens to go with them to a sick man in the village, who was near death. When I came to the house, I found many people, mostly women, assembled, who desired me to make the man whole by a miracle: without answering them, I turned to the man who lay on the couch, suffering great bodily pain, and almost senseless: he was dying of a loathsome disease, contracted by his sins; and had, till this very day, ordered sacrifice to the devil, that he might recover. I endeavoured to rouse the man to a sense of the wretched state of his soul, and of his only refuge from the wrath to come; but to no purpose: he either would not, or could not, hear any more. I then turned to the Heathen Spectators, and said—"Here you see, with your own eyes, the dreadful wages of sin! Is this the happiness of which you dream, while you worship devils and live in sin? Can they deliver your souls from eternal destruction, or your bodies from the torments of hell? You also are on the brink of death and eternal woe: if you do not repent and turn to the Living God, and believe in the Saviour whom He has sent, you will likewise die and perish in you sins." In this strain I continued for some time; and all were eye and ear. The occasion was awful and solemn.

In the afternoon, I went to visit the villages in the west and north-west of Narookarenkoodiyiroopoo; it being my intention not only to visit every family in our Congregation, but also to seek as much as possible opportunity to preach at once the Gospel to the Heathen in the different villages.

Nov. 15—I baptized the six persons beforementioned—four men and two women: of all these I have the hope that they have sincere faith in Christ, and desire to be altogether His. In the afternoon I left the place, to visit all the villages toward the east and south-east.

In a Letter of the 22d of January last, Mr. Winckler gives the following

Summary View of the Mission.

The Work of God in this district is, in general, going on prosperously; but not without opposition from the Prince of Darkness and his adherents. Praise be to God, that, while we and many individuals of the Congregations have, through faith in the Lord Jesus Christ,

obtained peace with God, we are now also enabled to rejoice even in tribulations, and to be counted worthy of suffering something of the reproach of Christ!

The spirit of persecution is beginning to manifest itself at Narookarenkoodiyiroopoo also since my second visit, while some new people came forward to obtain Christian Instruction. Next to the shed erected for Public Service with our people, the Heathen built, some time since, a Devil's Temple; for the enlargement of which they have encroached on the land attached to our Place of Worship, which they now threaten to burn down.

According to the most recent information, the persecution increases. But we pray, and enjoin our people to pray; and are, trusting the promise, sure of the victory. It is, however, good for us and for our people to be afflicted, and to be tossed about by many trying occurrences: the gold will afterward appear the brighter and more precious—even our faith—after having passed through the fire. It may, perhaps, occasion a defection as to number; but certainly also an increase as to quality, and perhaps afterward in number. The Journals of Messrs. Rhenius and Schmid are replete with proofs to this effect. But still we all concur in the opinion, and even in the deep impression, that the work of grace wants still, in a great number of those professing to worship Christ in our Congregations, a deepening in spiritual knowledge and experience. We are thus waiting still for a more powerful effusion of the spirit of prayer upon us and our people; and we think the time is not distant, when our united humble prayers for this will be answered.

Acceptableness of Historical Tracts.

Mr. Winckler remarks, in reference to a Tract founded on the touching and well-known story of the Young Blind Basket-Maker—

To several Heathens I read a Tract, printed at Jaffna, and containing a short account of the charitable disposition of a Blind Girl in England toward the education of poor Heathen Children. While I was expatiating on the contents, two Mahomedans came to listen; to whom I related it again, shewing them how much our friends in England did to have them instructed in the Way of Salvation. I concluded, of course, with admonishing them not to disregard *such love*; and not to remain indifferent about the state of their own souls, as their friends in Europe could not be indifferent, but greatly commiserated their condition. The Mahomedans, as well as some of the Heathens, were pleased with what I had said, and gladly received some Tracts from me. A year ago, while I was stationed at Sadras, I read the same Tract in a village to several Heathens, men and women, adding nearly the same exhortations; when I observed a similar result. There is great attraction in Historical Tracts which exemplify Christian Doctrines.

Ceylon.

NOTICES OF THE VISITATION OF THE LATE BISHOP HEBER.

Bishop Heber spent in Ceylon the close of the month of August 1825, and nearly all that of September. Mrs. Heber remarks, in the Preface to the Volumes lately published, in reference to this visit—

During a residence of five weeks in Ceylon, the Bishop had not leisure to continue the account of his First Visitation, which concluded in that beautiful country; but, as it was a part of his Diocese, which, in many points of view, particularly interested him, he intended writing at some future period his recollections of the Island, aided by the Editor's Journal, which for that purpose was written more in detail.

From Mrs. Heber's Journal we have collected such notices as relate to the

State and Prospects of Christianity.

Sept. 1, 1825—The Bishop held his Visitation (at Colombo), which was attended by all the Colonial Chaplains and Church Missionaries in the Island; the latter of whom were assembled at Cotta for their Annual Meeting, with the exception of Mr. Mayor, who was detained at Baddagame by a severe fever, caught on his way down to meet us at Galle. I think there are few sights more impressive than that of a Bishop addressing his Clergy from the Altar; and on this occasion it was rendered peculiarly interesting by there being two regularly-ordained Native Priests among the number—Mr. de Sarum and Christian David, both Colonial Chaplains. The former has had an English Education; and was entered, I believe, at Cambridge: he married a young woman, who came out with him, and who shews her good taste and good judgment in living on the best terms with his family, who are very respectable people, of the first rank in the Island. The Clergy dined with us in the evening.

Sept. 3, 1825 — This morning we went to the King's House, where we spent a couple of hours very agreeably.

The Bishop has been much engaged since our arrival in preparing a plan, which he discussed to-day with Sir Edward Barnes, for restoring the Schools, and the System of Religious Instruction which we found established by the Dutch, and of uniting it more closely with the Church of England. At a very small annual expense, this plan would, he thinks, be the means of spreading, not merely a nominal, but real Christianity through the island.

There is, also, another object, which he has, if possible, still more at heart; which is, giving the Native "Proponents," or Catechists, such facilities for education as would gradually fit them for admittance into Holy Orders, and make them the ground-work of a Parochial Clergy. He has been much pleased by the anxiety which they shew for the improvement of their scholars: but they have not the means of acquiring knowledge sufficient to enable them to teach others; and are many of them ill informed, though very good men.

Books are scarce in Cingalese and Tamul, and he is anxious to prevail on some of the Colonial Clergy to translate a few of the more popular works into these languages.

In these and in various other suggestions which he has made to both Chaplains and Missionaries, he has, almost universally, met with the readiest concurrence; and he has often expressed to me the extreme gratification which he has derived, since we have been here, from witnessing the exemplary conduct of the whole Church Establishment, and the readiness with which they have entered into his views.

Sept. 6—Early this morning the Bishop went to Cotta, a Church Missionary Station, about six miles from Colombo. Mr. Lambrick, whom I remember as Tutor, some years ago, in Lord Combermere's family, is at present sole Missionary there, and performs the duties of the Station in a most exemplary manner. The number of inhabitants in the district is very great: there are eight schools in the village, containing near 200 children, of whom a few are girls, besides several in the adjoining hamlets; and he has two Services every Sunday in English and Cingalese, as well as occasional weekly duty in the Schools: there is no Church.

The Society sent out a press a few years ago, which is now in active use. Several Cingalese Grammars and Vocabularies and some Tracts have been printed at it: and Mr. Lambrick is now engaged in a Translation of the Old Testament and the Gospels, part of which is printed. The language is not well suited to the dignity and simplicity of the Bible, as it is burdened with honorary affixes; used as well in the Buddhist Religious Books, as in the common intercourse of the natives with their superiors, and which have hitherto been admitted into our Translations of the Scriptures. Such a word as "Wahanseghede" affixed to the names of the Divine Persons, is certainly very cumbersome; and Mr. Lambrick is anxious to be allowed to discontinue their common use in a revision of the Translation of the Scriptures, in which he has been invited to join by the Colombo Auxiliary Bible Society.

While the Bishop was at Cotta, Mr. Lambrick read him an Address in the name of all the Missionaries; in which, besides giving him an account of their respective Stations, they asked his advice on several important points, of which the principal related to Prayer-Meetings at each other's houses, and to the Baptism of Native Children. He answered the questions generally at the time; and afterward wrote them a Letter, in which he entered more at length on the different subjects proposed.

On his return home, he told me that he had been particularly gratified by all which he had seen that morning. The Station has been nearly three years established.

Sept. 12—The Bishop held (at Colombo) a Confirmation, which was very numerously attended both by Natives and Europeans. He was much pleased with the number, appearance, and behaviour of the Candidates: the Malay Girls, in their long flowing white veils, formed a particularly interesting groupe; and they all seemed much impressed with the ceremony.

Sept. 17—We visited (at Kandy) the New Mission School, just erected, under the care of Mr. Browning, the only Missionary at present there. The Bishop heard the children read and repeat their lessons in English, Malabar, and Cingalese: he was exceedingly pleased with their progress, and with the establishment altogether. The situation of the School is well chosen and very beautiful; and the whole establishment the Bishop considered as well conducted and of great promise. There are two other Schools, all together containing from 85 to 90 children: the Bishop spoke favourably of both.

Sept. 12: *Sunday*—Early this morning (at Kandy) the Bishop held a Confirmation: there were Seven Native Candidates, and twenty Europeans; and he afterward preached at the usual time of Morning Service. There is no Church; but the Hall of Audience, where the Kings of Kandy held their Courts, is used as such: it is a long room, of which the wooden pillars, having the lotus carved on their capitals, are the only ornamental parts remaining.

It was a most interesting and affecting sight, to see Christian Worship performed, and a Christian Bishop blessing his Congregation, a part of which was Native, in the very spot where the most horrid cruelties were exercised not more than ten years ago. How little could such an event, at that time, have been contemplated!

Evening Service was performed here, for the first time; and, by the Bishop's desire, it is to be continued. Mr. Perring, the Colonial Chaplain, preached.

The Mission has been established about six years.

Sept. 22—The following Address from the Acting Archdeacon and Clergy of Colombo was sent to the Bishop previous to his leaving Colombo—

"To the Right Rev. the Lord Bishop of Calcutta—

"May it please your Lordship,

"We, the Acting Archdeacon and Clergy of this Archdeaconry, acknowledge with thankfulness the benefits which we have received from your Lordship's Visitation of this part of your Diocese. We ascribe it to the Father of Lights, from whom every good and every perfect gift cometh, that your Lordship has been made the chosen instrument, as we trust, for promoting the spiritual benefit, as well of the Clergy over whom He has appointed you Overseer, as of all orders of men who have come within the sphere of your Lordship's influence.

"We feel it, necessary, My Lord, to restrain the full utterance of our feelings on this occasion; but we must beg to be allowed to express our ardent hopes, that your devoted piety, your unwearied zeal, your judicious counsels, and your most conciliatory kindness, may have produced in us desires, not ineffectual, to press forward ourselves also in our holy vocation.

"The encouragement, which we have unitedly derived from your Lordship's presence among us, tends greatly to strengthen our hands. In the consciousness, that, by the gracious providence of our Heavenly Father, we have collectively and individually the same wise and affectionate Counsellor, and in recognizing this tie that connects us with your Lordship, we feel, more than ever, that we are fellow-labourers together, peculiarly called upon to bear one another's burdens, and to provoke one another to love and to good works.

"In conclusion, My Lord, we pray that the great Shepherd and Bishop of our souls may still more richly endow you with His heavenly grace—strengthening you for the great work to which He has called you—prolonging your valuable life for the good of His Church and people—and, at length, having honoured you as His Servant to gather into His fold great numbers from among these Eastern Nations, may give you, together with them, an abundant entrance into His heavenly Kingdom.

"Colombo, Sept. 22, 1825."

Sept. 24, 1825—At Kenney, on our way to Baddagame, we left the main road; and wound through very narrow paths, and over broken bridges, scarcely passable even to a palanqueen, across a flat swampy country, till we arrived at the first river which we had crossed on leaving Galle, but some miles higher up. The country then improved into great beauty; and, at the end of about two miles, we came within sight of a Church on the summit of a hill, with the house of one of the Missionaries, Mr. Mayor, immediately adjoining it, and that of Mr. Ward on another eminence close to it—forming altogether a landscape of singular and interesting beauty. We ascended by a steep road to Mr. Mayor's; where we found the families of the two Missionaries, and some of our friends from Galle, waiting our arrival. At the foot of this hill, the river which we had recently crossed winds through what has the appearance of a richly-dressed *lawn; while*, all around, rise mountains, one above the other, to a considerable height, and in an endless variety of shape: on our right was the Church, a very pretty building; and, behind us, stood Mr. Ward's house. The whole scene was peculiarly interesting.

Here we found two very Young Men, with their Wives and Families, separated from all European Society by many miles of country, impassable, save in two directions, even to palanqueens—devoting themselves entirely to the service of their Maker, in spreading His religion among the Heathen, and in the education of their families. The two families, indeed, seem to form but one household; living together in Christian Fellowship, and with no other object but to serve their God and to do their duty to their neighbour. I have seldom been more gratified, I may say affected, than by this sight.

I am aware how strong a prejudice there exists in many quarters to Missions in general; but I felt, that, if one of their strongest opponents could have witnessed what I then did, and could have informed himself of the real good that is doing, not only here, but by the other Missionaries in the Island, by the silent, judicious, and unwearied labours of these good men, his opposition must have ceased.

Mr. Mayor, who is son to our neighbour at Shawbury, was originally brought up in the medical line, and passed a very good examination: his surgical and medical knowledge are invaluable to himself and his neighbours, so far removed as they are from all assistance.

Sept. 25: *Sunday*—The Bishop consecrated the Church, and afterward the Burial-Ground, this morning: almost all the European residents from Galle, and a great number of Natives, were assembled to witness the ceremony; and I think the peculiar circumstances under which it was performed must have rendered it highly interesting to the greater part of the Congregation, at least, if I may judge of their feelings by my own. The Bishop preached; and, in the afternoon, confirmed thirteen persons, all of whom, save three, were Cingalese; making, together with five who had been previously confirmed at Galle, fifteen recently-converted Natives in this Mission, four of whom received the Sacrament. In the evening, the Bishop examined some of the scholars; and heard them read and construe a Chapter in the New Testament, from English into Cingalese.

This Station has been established six years: and if the lives of the Missionaries are spared, there is every reasonable hope, with God's blessing, of its being productive of extensive good.

Sept. 26—Our visit to Ceylon has afforded us very great pleasure and interest, from its agreeable society, the beauty of its scenery, its curiosities, and, far above all, from the religious state of the Native Inhabitants. I have heard it said, that the number of Christians on the coast, and among our settlements, do not fall far short of half-a-million: very many of these, undoubtedly, are merely nominally such: who have no objection to attend our Church, and even would, if they were allowed, partake without

scruple in her rites; and then, perhaps the same evening, offer a propitiatory sacrifice to the Devil! Still, the number of real Christians is very considerable: the Congregations in the Native Churches are good; and the numbers who came for Confirmation (none were, of course, admitted, of whose fitness their Ministers were not well convinced) was extremely gratifying. I think the Bishop confirmed above 300.

The Church Missionary Society has four Stations—Nellore, Baddagame, Cotta, and Kandy, supplied at present with but six Missionaries: were its funds sufficient, there would, perhaps, be no limits to which its beneficial effects might not extend; but the Island is too poor to do much for itself, and must mainly depend on its friends at home for assistance.

We noticed, at pp. 108, 109 of the last Volume, the first interview of Bishop Heber, at Cotta, with the Church Missionaries; and at pp. 219, 220, printed a Letter written by his Lordship to the late Rev. John Mayor, of Shawbury, relative to Baddagame. We here subjoin the chief part of a Letter from the Bishop to his Mother, dated the 27th of September, at Point de Galle, just as he was quitting the Island.

All which we have seen is extremely beautiful, with great variety of mountain, rock, and valley—covered from the hill-tops down to the sea with unchanging verdure; and, though so much nearer the Line, enjoying a cooler and more agreeable temperature than either Bombay or Calcutta.

Here I have been, more than ever, reminded of the prints and descriptions in Cook's Voyages. The whole coast of the Island is marked by the same features—a high white surf dashing against coral rocks; which, by the way, though they sound very romantically, differ little in appearance from sand-stone—a thick grove of cocoa-trees, plantains, and bread-fruit; thrusting their roots into the very shingles of the beach, and hanging their boughs over the spray—low thatched cottages, scattered among the trees—and narrow canoes, each cut out of the trunk of a single tree, with an out-rigger to keep it steady, and a sail exactly like that used in Otaheite.

The people, too, who differ both in language and appearance from those of Hindoostan, are still more like the South-Sea Islanders; having neither turban nor cap, but their long black hair fastened in a knot behind, with a large tortoise-shell comb; and seldom any thing but a cotton cloth round their waist, to which the higher ranks add an old-fashioned blue coat, with gold or silver lace, and a belt and hanger to match—a fashion which they apparently received from their Dutch Conquerors, and which has a very whimsical appearance. The Candians, who inhabit the interior of the Island, and whose country, as you know, was conquered by the English about ten years ago, wear a more showy dress, and one more uniformly Oriental. They are now all tolerably reconciled to our Government; as well as the Cingalese, or inhabitants of the sea-coast: and their Chiefs are rapidly acquiring a knowledge of our language, and imitating our customs.

We went up with the Governor, Sir Edward Barnes, to Kandy, where I preached, administered the Sacrament, and confirmed twenty-six young people in the Audience-Hall of the late King of Kandy, which now serves as a Church. Here, twelve years ago, this man, who was a dreadful tyrant, and lost his throne in consequence of a large party of his subjects applying to General Brownrigge for protection, used, as we were told, to sit in state, to see those whom he had condemned trodden to death, and tortured by elephants trained for the purpose. Here he actually compelled, by torments, the wife of one of his Prime Ministers, whom he suspected of plotting against him, to bruise with her own hands two of her children to death with a pestle and large mortar, before he put her to death also; and here, at that time, no Englishman or Christian could have appeared, except as a slave, or at the risk of being murdered with every circumstance of cruelty. And now in this very place an English Governor and an English Congregation, besides many Converted Natives of the Island, were sitting peaceably to hear an English Bishop preach!

Christianity has made, perhaps, a greater progress in this Island than in all India besides. The Dutch, while they governed the country, took great pains to spread it; and the Black Preachers whom they left behind, and who are still paid by the English Government, shew a very great reverence for our Common Prayer, which is translated into their language, and a strong desire to be admitted members of the

Church of England. One excellent man, named Christian David, I ordained last year in Calcutta, and there are several more in training. There also some very meritorious Missionaries in the Island: one of them is the son of our neighbour, Mr. Mayor of Shawbury, who, together with another Shropshire man, Mr. Ward, has got together a very respectable Congregation of Natives, as well as a large School, and built a pretty Church, which I consecrated last Sunday, in one of the wildest and most beautiful situations that I ever saw. The effects of these exertions have been very happy, both among the Roman-Catholic descendants of the Portuguese, and the Heathen. I have confirmed, since I came into the Island, 360 persons, of whom only 60 were English; and, in the great Church at Colombo, I pronounced the blessing in four different languages — English, Portuguese, Cingalese, and Tamul.

Those who are still Heathen are professedly Worshippers of Buddhu; but by far the greater part reverence nothing except the Devil, to whom they offer sacrifices by night, that he may do them no harm. Many of the Nominal Christians are infected with the same superstition; and are, therefore, not acknowledged by our Missionaries: otherwise, instead of 300 to be confirmed, I might have had several thousand candidates.

On the whole, I rejoice to believe, that, in very many parts of this great country, *the fields are white already to harvest:* and it is a circumstance of great comfort to me, that, in all the good which is done, the Church of England seems to take the lead—that our Liturgy has been translated into the five languages most used in these parts of the world—and that all Christian Sects in the East seem more and more disposed to hold it in reverence. Still little, very little is done, in comparison with all which there is to do.

CHURCH MISSIONARY SOCIETY.

Second Circular Address to the Natives in and near Cotta.

AN Address, by the Rev. James Selkirk, to the inhabitants of Cotta and its vicinity, was given at pp. 609—613 of our preceding Volume. A Second Address to them was prepared by him at the end of *last year,* containing a plain and forcible appeal to their judgments and consciences, of which several hundred copies were printed and circulated. This Address is thus introduced—

This is written for the purpose of exhorting you, at the conclusion of one year and the commencement of another, to attend more seriously and more frequently to the truths and doctrines of the Christian Religion, and to impress upon your minds the great danger of neglecting so great Salvation as that which is made known to us in the Word of God.

You all know very well, that, when a man has an estate left him by his relations, he does not think it too much trouble to read over and over again, till he thoroughly understand, the writings in which he is named as heir to the property. You know also, that, when you wish that your children should remember any thing which will be of great service to them when they grow up to men and women, you make them repeat it again and again, till it becomes so much impressed on their memories, as never to be forgotten during their whole lives. Now, if you, for whose sake we write this, were as desirous of knowing those things which would be for the benefit of your souls in another world as your are to know how you may obtain those things which are good for your bodies in this world, you would, in some way or other, manifest that desire. Instead of seldom attending those places where on the Sabbath the Gospel of Jesus Christ is preached, it would be your desire, not only to come yourselves, but also to bring with you your wives and children; and you would do this, because you know that the Gospel is preached for their benefit as well as for your own. You would be inquiring, again and again, either of the Missionaries who live among you or of others capable of telling you, what you must do to be saved. You would be endeavouring to know more of that Holy and Divine Religion, into which you have, most of you at least, been baptized when you were infants: for you must recollect, that, if your parents thought it to be their duty when you were infants to have you baptized into the Christian Faith, they did this, not that you might be brought up like the ignorant idolaters on every side of you, but that you might be brought up like Christians. Many

of you, I know, think that Christianity contains nothing more than instructions how to baptize children, and how to marry men and women: you have told me this yourselves, many times, when I have asked you what the Christian Religion taught you; and, therefore, when I say I know it, I say the truth. But you must recollect, that Christianity contains a great deal more than instructions how to baptize a child, or how to marry a man and woman.

After stating the main topics of Christianity, Mr. Selkirk proceeds—

I have read a great deal about the Buddhuist Religion: I have read a great deal about the other Religions, which are prevalent here and in other parts of the world; and you will believe me when I say, that every one of them, compared with the Christian Religion, is like darkness compared with light. To compare Christianity with any of these, is to compare the errors and follies of men and the delusion of the devil with the truth and wisdom of God: for, while all other religions carry with them evident traces of their earthly origin, this bears upon it the stamp of Divine Authority. It recommends itself to us by the Prophecies which it contains of events which have come to pass exactly as they were foretold—by the Miracles which were wrought by its Divine Founder—by the Spotless Character of its Author—by the pure Morality which it inculcates—by its tendency to promote the Happiness of mankind—and by the wonderful Effects which it has produced on those who have believed it, transforming them from wolves to sheep, and from lions into lambs. It comes to us recommended by the wisest and best of men who have ever lived in the world; and whose writings, even this day, are a standing proof of the great benefits which they received from it.

Not one of all the other religions, which are received by men of different nations, shews us any way, in which an effectual atonement can be made for sin, and a sinner escape from the punishment which his sin, unless forgiven, will most assuredly draw after it. Not one of them tells us how God can be just and yet justify the ungodly. All other religions exalt the pride of man, and make him think himself to be something while he is nothing: this debases man, and exalts God: it humbles the sinner, and gives to God alone the praise that is due to His Name. Love, joy, peace, long-suffering, meekness, temperance, goodness, are the fruit which it produces; beside the inward satisfaction, that God is our reconciled Father, and that we are His *sons and daughters*—that we are *heirs of God, and joint-heirs with Christ*. Not one of these many systems of religion which are in the world is calculated to bring such peace into the mind and purity into the thoughts, as the Christian Religion. Not one has produced such effects in the lives of those who have received them into their hearts, as the Christian Religion: in a thousand instances, it has caused the drunkard to leave his wine—the thief to become honest—the adulterer to become chaste—the swearer to reverence the Name of God—the stupid idolater to forsake his idol temple, and to become a worshipper of the True God, who is a Spirit, and who requires those who worship Him to do it in spirit and in truth: it has made the covetous man to become liberal—the proud man to become humble—the envious man to become contented with the condition in life in which God has been pleased to place him. It has given its sincere professors patience in their afflictions: nay, it has frequently enabled them to rejoice in their tribulations, and to thank God that he had afflicted them: it has given them peace and tranquillity in the hour of death, and a glorious hope of a happy immortality. These effects, which the Christian Religion has produced in those who have really embraced it and felt its power and efficacy, it is also able to produce in every one, who, from his heart, believes its doctrines, obeys its precepts, and trusts to its promises. It will give to every one, who, from his heart, embraces it, all the blessings which have been mentioned; and it will give to him a sure hope, that, when he dies, he shall enter into and be made partaker of those joys, which eye hath not seen, nor ear heard, and which the heart of man is not capable of conceiving.

Now no one of you who may read these things is so ignorant, as not to know something of that religion into which you have been baptized, and which you have sent your children to our Schools to learn.

We wish and pray that you would think more about it: and we wish it so

much the more now, because year rolls on after year, and we have the pain of witnessing in you the most perfect indifference to all that is said to you about attending those places where every Sabbath you may hear it explained.

If we did not think it of the utmost consequence both to your present and eternal happiness, we should never have come among you for the purpose of teaching it. If we had thought that you would have been happy without the Christian Religion, we should have let you go on undisturbed in the errors of Buddhuism and the abominations of idolatry: but no one, as a good man in England has said, who has felt the power of religion on his own heart, can stand still and see millions of human beings perishing in every corner of the world, without making the attempt to communicate to them the knowledge of Salvation, and to point them to the Saviour Jesus Christ, the Lamb of God that taketh away the sin of the world. It is this desire, which has induced us to say thus much to you at this time, and to take this method of making known to you the way of everlasting life. We trust that it will not be in vain; but that you will now begin to pray to God to open your eyes and ears and hearts, that you may see and hear and understand the importance of that Religion which was taught us by the Son of God Himself.

We write these things, and distribute them among you—

First—Because we love you; and desire to shew our love to you, by teaching you the way of everlasting life. We ask you not blindly to follow our directions; but to search for yourselves, and see whether these things are not as we represent them. In all the instructions which from time to time we deliver to you, we address you as persons endued with reason and understanding, and capable of making a proper distinction between right and wrong, between truth and falsehood: we ask you, then, to use this reason and understanding with which God has endued you; and, if you are not convinced of the truth of the Christian Religion, to begin now, from this time, to search and inquire what are the marks which evidence its Divine Authority. If there is a state of eternal happiness and eternal misery, to which we are all hastening, and to which every year brings us nearer, it surely behoves us now and then to stop and inquire, whether we are going in the way which leads to this Misery, or in the way which leads to this Happiness. And what time can be so proper, in which to make this inquiry, as the present? One year is just passing away, and another is just coming; and do you feel any greater desire to know and love God, or to do according to His commands, than you did at the commencement of it? Do you not manifest the same indifference now as you did then? But let me ask you, Would you manifest that indifference which you do now toward religion, if you knew that the end of your lives was as near as the end of the year? Would you not be desirous of knowing whether you would be happy for ever, or for ever miserable, if another world was as near to you as another year is? Does a man, who has been found guilty of murder and has had the sentence of death passed upon him, shew indifference and carelessness about his state? Does he not try to prevail upon his friends to intercede with the Governor, and to have his sentence reversed and his life saved? You are in the same state. You have broken God's commands; and the sentence which God must pass, nay, has passed upon you, is, *Cursed is every one, that continueth not in all things written in the Book of the Law, to do them.* This sentence has passed upon you; but it has not yet been executed on those of you who are alive this day. On those who have died in their sins, without a knowledge of God, and Jesus Christ whom He has sent, it has been executed! But you are spared!—thank God for this; and resolve, from this time to begin to inquire what you must do to be saved from the wrath to come.

Secondly—We have had these things put into your hands—would to God that they could be put into your hearts!—because, as the Ministers of Jesus Christ, it is our duty to endeavour, by every means in our power, to make known His Salvation unto the ends of the earth: it is our duty to teach men the way of Salvation, which God has been pleased in mercy to reveal to us in His Holy Word: we desire to make it known to as many of you as will come to hear us. And that the blood of those of you, who still determine to continue in your sins fearless of the consequences, may not fall upon

our heads, but upon your own, we use other methods than merely preaching to you on the Sabbaths: we have, during the last year, visited most of you from house to house; and, if our strength had been equal to it, we should have visited all of you; and, in these visits, we have always taught you, that, unless you exercise *repentance toward God and faith toward our Lord Jesus Christ*, you cannot be saved. And we now call upon you, by means of this Paper, to consider your ways—to reflect on your past lives—and to think how awful would be your condition if you were as near to the end of your lives as you are to the end of this year, and if eternity were as near to you as New-Year's-Day. And we know not how near to us eternity is—*Boast not thyself of to-morrow*, says the Word of God, *for thou knowest not what a day will bring forth*. We know not, when we rise in the morning, whether we shall live to see the evening; and we know not, when we lie down to rest in the evening, whether we shall see the light of another day. What an awful thing would it be for any of us, if, instead of lifting up our eyes in the morning to see the light of the sun and all the works of God, we should lift up our eyes in hell, being in torments! And which of you can say that this may not be the case with you? God never once, throughout the whole of the Scriptures, says that He will bestow blessings upon us to-morrow—*From this day will I bless you*—*Now is the accepted time, now is the day of salvation*. This day is all that we can call our own. If we begin from this day to repent of our sins and to forsake every evil way, it may be to us the day of salvation: if we do not, it may be the day of our condemnation—as we cannot promise ourselves that we shall be alive to-morrow; or that, if we are, we shall be more inclined than we now are to attend to the concerns of another world.

Thirdly—No one can ever know, how much good religion can do for man, till he has embraced it; and begins to experience in his own heart some of its divine consolations. How can any one know how powerful the heat of the sun is, unless he exposes himself to its rays? How can any one tell how sweet honey is, unless he tastes it? And how, then, can you tell what good can be obtained from religion, till you have received it into your hearts? We may tell you what good others have derived from it, and what good we ourselves experience and expect from it, and also what blessings it promises to those who live under its influence; but you can never know how great these blessings are, till you give up your idols—till you forsake your sins—till you cease to do evil and learn to do well—and have new hearts and right spirits given you by God, who is the Author and Giver of every good and perfect gift.

Fourthly—There are times, in the life of every man, when he is more inclined than at others to reflect, and to think what will become of him after he dies. The end of one year and the commencement of another, is one of those seasons: and if, when we see that time is flying away, as fast as the year rolls round, we find ourselves more backward to think upon our future state at the end of the year than we were at the beginning of it, we have lost so much of our time: and, at the Day of Judgment, God will require of us a strict account of the manner in which we have used those many opportunities, which He gave all of us, of attending to those things which concerned our everlasting peace. If we are not nearer to heaven now than we were a year ago, and more meet to be partakers of its joys, we are nearer to hell, and more fitted to be companions of devils and wicked men, than ever we were before. We cannot stand still: if we go not forward, we are going backward: if we do not grow better every day and every year, we grow worse; and, at last, we shall fill up the measure of our iniquities; and God will say concerning us, as the husbandman did concerning the fruitless tree, *Cut it down! why cumbereth it the ground?*—*Every tree, that beareth not good fruit, shall be cut down, and cast into the fire.*

Fifthly—This is written for your good. We wish to impress on your minds the danger in which, as sinners, you are placed—the necessity of believing in Jesus Christ—the duties which your religion requires you to perform—and the disgrace, as well as the punishment, which you will bring on yourselves, if, while you profess to be Christians, you live like Heathens. How do the Native Christians of this Island at large, or of your own villages in particular, differ from the worshippers of Randy Swamy or of Buddhu? Their notions

and opinions may be different, but how do their lives differ? The effects of religion will be seen in your lives, in the same manner as the abundance and goodness of fruit upon a tree shews that the tree is alive and thriving. Now what are the fruits which you produce? Do you love God?—Do you hate sin?—Do you seek first the Kingdom of God and His righteousness?—Do you attend the preaching of the Gospel, and hear the glad tidings of salvation which the Ministers of God are in His Name commanded to preach to you and to all the world?—Do you observe God's Holy Day, and give up all wordly employments on that day for the sake of worshipping God? On the contrary, Do you not, frequently, on that Holy Day, even more than on other days, assemble at the arrack-tavern, and spend your time there, in squandering away that money upon yourselves, which ought to be given to your wives and little children at home—in gambling, and rioting, and drunkenness—in chambering and wantonness—in strife and quarrelling—in fulfilling the desires of the flesh and of the mind—and in working all uncleanness with greediness? Let your own consciences answer these questions. Recollect—it will be in vain for you to say to Christ, *Lord, Lord*, if ye do not the things which He says. *Better would it have been for you, not to have known the way of righteousness, than, after you have known it, to turn from the holy commandment delivered unto you!* Better would it be for you not to be Christians at all, than to be Christians in name only; for your unchristian lives disgrace your holy religion, and cause it to be evil spoken of by those who live around you and witness your wicked ways.

I have spoken plainly these things to you. I pray that you may think upon them: and consider how great must be your guilt, in the sight of a holy and sin-hating God; and how dreadful will be your condemnation, if, when light has come into the world, you love darkness rather than light. Think how dreadful must be your condition, if you will not come to the light, lest your deeds should make it manifest that you are still the children of darkness!

We pray to God, however, that this may not be the case with you hereafter; but that you may be preserved from every evil work, and kept unto His heavenly kingdom—to whom be glory for ever and ever, Amen!

Idolatrous Worship of the Tooth of Buddhu.

The Rev. T. Browning, at Kandy, thus writes, in a recent communication—

This place is now crowded with people assembled from almost all parts of the country to make offerings to the RELIC or TOOTH of BUDDHU, which is kept in the principal temple in Kandy. Great preparations have been making for the last fortnight in erecting temporary buildings for the public exhibition of the relic. The sacred tooth has many times been shewn privately at the temple to European Gentlemen and Ladies, who wished to see an article that is held in such profound veneration by the Cingalese; and I have been informed, by those who have seen it, that it is a small piece of ivory or bone, enclosed in several cases of gold, and beautifully ornamented with jewels, more resembling the tooth of a boar than that of a human being. I have never gratified my curiosity by looking at it, as I have always been afraid that such curiosity might be understood by the Natives as a respect shewn to their relic. A public offering to it, like the present, is said not to have taken place for the last fifty years. The exhibition of the tooth, and the processions connected with it, and the receiving of offerings to it, commenced to-day, and are to be continued for the two following days. Several thousand persons have already assembled on the occasion, and ten thousand lamps were ordered to be provided to illumine the temporary buildings. Oh! that God would in infinite mercy enlighten the minds of these deluded people, and shew them the vanity and sin of idolatry!

Mr. Browning adds—

I was grieved, while standing at my gate the day before yesterday, to see a crowd of men and women, whose dress indicated that they came from the maritime provinces, going to pay their adorations at the temple not far from our house. Among these were some aged persons, whose silver locks shewed that many years had passed over their heads, and that they were fast approaching an awful eternity. In most of those provinces, as Colombo, Galle, Matura, &c., the Gospel has been for many years preached, and the benefit of Christian

Schools has long been enjoyed; but, from the accounts which I have heard, and from what I now see, the people remain as firmly attached to their idolatry as ever; indeed, if they had not a decided preference for it, they would not think of travelling more than a hundred miles to pay their adorations, and make their offerings before the sacred shrine of this relic!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. D. T. Jones, of the Red-River Settlement, near Lake Winnipeg, left on the 13th of August on a visit home, and arrived in London on the 27th of September — The Rev. John Adlington and Mrs. Adlington, with their family, arrived at Portsmouth on the 15th of November in the Norfolk, Captain Redman, having sailed from Bengal on the 1st of June

Propag. Gosp. Soc.—Among the Legacies of the late Mr. Tillard, of Canterbury, was a munificent bequest of 30,000*l.* to the Incorporated Society for the Propagation of the Gospel.

London Miss. Soc.—The Rev. Joseph Ketley, appointed to succeed the Rev. John Davies, as Missionary, at George Town, Demerara, sailed from Gravesend, with Mrs. Ketley, on the 26th of October, in the Latona, Captain Hurry, for that Colony.

Wesleyan Miss. Soc. — Messrs. Monro and Peck sailed lately for Sierra Leone, and Mr. and Mrs. Marshall for the Gambia.

CONTINENT.

Reformed Church in France—A Statistical Account of this Church has been lately published by M. Soulier, from which it appears that there belong to that Community of Protestants, the Lutheran Church having a separate establishment — 305 Ministers — 438 Places of Worship—451 Bible Institutions—124 Missionary Societies and Associations—59 Tract Societies—78 Sunday Schools—and 392 Elementary Schools. The number of Churches and Pastors is inadequate to the wants of the people, who are often obliged to meet for Public Worship in outbuildings or in the open air.

WESTERN AFRICA.

Letters under date of the 9th of August and 10th of September have been received from the Missionaries at Sierra Leone, by which it appears that Lieut.-Governor Lumley has soon been called to follow his predecessor. His death took place the beginning of August.

SOUTHERN AFRICA.

Church Miss. Soc.—The Rev. Robert Mayor and the Rev. Benj. Ward, with their families, left Ceylon, in the Duke of Bedford, Captain Morris, on the 1st of April, on a visit home for the recovery of health. A failure of provisions and water obliged them to put into Algoa Bay: on the 18th of July Mr. Mayor writes that they had been detained there seven weeks by circumstances connected with the vessel. On the 24th of August they reached Table Bay, and were at Cape Town on the 2d of September. In his Letter of the 18th of July Mr. Mayor says—

> The change of climate has been beneficial to the health of all of us. We have met with much kindness at this place from the Chaplain, Mr. M'Cleland, and Mrs. M'Cleland. We spent a week at Bethelsdorp, with Mr. and Mrs. Robson; who received us with great hospitality: we were much gratified with the state of things at this Settlement.
>
> The country is, at present, in a state of considerable agitation, from the advance of Chaka, a very powerful Chief from the neighbourhood of Port Natal; who is moving with a large force towards the frontier of the Colony, having conquered several Caffre Tribes.
>
> Hitherto we seem to have had an unpropitious voyage; but we must wait to see the end, and trust that our All-wise Father will yet make the circumstance that seemed most contrary to us all, prove for our highest welfare.

AFRICAN ISLANDS.

London Miss. Soc.—Mr. Rowlands, at Madagascar, was seized, in the beginning of March, with the Madagasse fever; having had to wade several times through water, in consequence of heavy rains: after partial recovery, he suffered a relapse, and died on the 4th of April.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Isaac Wilson left Calcutta, on the 10th of May, in the Mary Ann, Captain O'Brien, on his return to England: the day after the ship left St. Helena he was seized with dysentery, and died at sea on the 21st of September.

UNITED STATES.

"*The Last Struggles of Infidelity*"—Under this head, the New-York Observer of the 5th of July states—

> We doubt if there was ever such a desperate effort to rally the scattered forces of Infidelity in this country, and particularly in this State, as there is at present. Ephemeral Periodicals and scurrilous Handbills, written in the spirit of the nether world, and apparently regardless of either truth or decency, are springing up in various places; with the avowed purpose of opposing the Sabbath Societies, Foreign and Domestic Missions, and, in general, all the benevolent operations of the day. Some of them go so far as to vent the most horrid blasphemies against the Bible, and against JEHOVAH Himself.
>
> While it is lamentable, indeed, that any should be so hardened in unbelief, it may be that the occa-

sional struggles of Infidelity are useful to the Church, and even to society at large; by leading men to examine more fully the Evidences of Christianity, and to see more clearly the depravity of the human heart. The result of such inquiries ever has been, and ever will be, the triumph of truth, and the confusion of all who oppose its progress

Religious Newspapers — The first Paper of this description was the Boston Recorder, which began in 1816: there are now thirty-seven published in the United States which circulate, it is calculated, nearly three million sheets annually. Of these Papers, six only are printed south of Philadelphia: eight are connected with Presbyterians, seven with Baptists, six with Congregationalists, five with Methodists, four with Episcopalians, one with Unitarians, and the other six are not defined. Besides these Papers which are avowedly religious, there are several very respectable Papers which are devoted in part to religious subjects.

CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS.

From Sept. 21, to Oct. 20, 1828.

ASSOCIATIONS.	Present. L.	s.	d.	Total. L.	s.	d.
Berkshire	19	9	1 ..	6155	14	5
Bewdley	89	15	6 ..	1449	10	8
Bucks, South	21	14	6 ..	4337	16	4
Bushey, *Herts*	15	0	0 ..	105	10	3
Calverley, *Yorkshire*	9	4	10 ..	15	4	10
Carlisle	160	0	0 ..	3469	8	0
Chobham and Vicinity	8	0	5 ..	634	0	10
Clerkenwell	22	13	4 ..	2598	2	4
Cricklade	50	0	0 ..	50	0	0
Doncaster	100	0	0 ..	926	16	1
Dorchester	119	0	10 ..	1434	18	9
Glasbury	2	6	0 ..	1619	4	8
Hastings and Osre	60	0	0 ..	1025	11	2
Henley on Thames	9	16	8 ..	630	16	7
Henstridge	4	6	0 ..	102	6	8
Hereford, Town and County	96	0	0 ..	4923	1	1
Hertfordshire	105	4	11 ..	1361	16	1
Isle of Man	25	0	0 ..	196	1	1
Jersey	80	0	0 ..	1022	6	0
Kent	12	3	3 ..	7914	2	0
Long Preston, *Yorkshire*	17	0	0 ..	103	10	9
Melksham	50	0	0 ..	50	0	0
Norfolk and Norwich	37	8	7 ..	13424	17	4
Nottingham	19	3	8 ..	2008	17	11
Percy Chapel	52	17	4 ..	4651	1	6
Ripon	40	0	0 ..	140	0	0
Salisbury and South-Wilts	126	4	11 ..	289	0	5
Sherborne	32	2	2 ..	548	12	8
St. Stephen's, Coleman Street	27	0	0 ..	295	13	0
Stafford	79	0	0 ..	1388	7	7
Suffolk	330	0	0 ..	7988	19	0
Swanage	9	11	5 ..	86	16	6
Walthamstow	18	10	3 ..	1075	2	8
Wareham	25	0	0 ..	94	16	6
Warrington	38	14	6 ..	941	15	9
Worcester	25	3	0 ..	2723	3	5
COLLECTIONS.						
Cooke, Miss, Uffington	1	4	0 ..	23	1	2
Dawson, Mr. J., jun., Camberwell Juvenile Association	2	0	0 ..	85	11	9
Head, Miss, Stratford	0	13	0 ..	2	0	9
Ladies at Bow	0	8	6 ..	3	9	6
Phelps, Miss, Wilton	7	0	0 ..	108	10	0

CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS.

From Oct. 21, to Nov. 22, 1828.

ASSOCIATIONS.	Present. L.	s.	d.	Total. L.	s.	d.
Bedfordshire	1	10	0 ..	1955	11	4
Birmingham	111	19	0 ..	9047	9	3
Boston	55	19	0 ..	1207	9	5
Bucks, South	23	4	10 ..	4361	1	2
Burton-on-Trent	35	17	3 ..	385	13	9
Chichester and West-Sussex	50	0	0 ..	1851	4	6
Clerkenwell	29	5	0 ..	2627	7	4
Coleshill	40	0	0 ..	230	4	6
Cricklade	20	0	0 ..	70	0	0
Derbyshire	140	0	0 ..	11912	9	1
Devon and Exeter	165	19	5 ..	8674	6	3
Devonport	20	0	0 ..	1723	3	4
East-Lothian	6	2	0 ..	26	18	0
Faringdon	10	0	0 ..	687	16	1
Gloucestershire	85	5	0 ..	10218	7	0
Hertfordshire	5	17	0 ..	1367	13	1
Hibernian Auxiliary	10	0	0 ..	20769	4	0
Kent	160	0	0 ..	8074	2	0
Leicestershire	195	0	0 ..	10947	0	1
Liddington-cum-Caldecot	14	0	0 ..	491	5	3
Liverpool & West-Lancashire	300	0	0 ..	11146	8	4
Mordon, *Surrey*	5	8	1 ..	301	16	4
Norfolk and Norwich	68	17	10 ..	13493	15	2
North-East London	40	5	0 ..	4018	19	11
Nottingham	51	0	0 ..	3959	17	11
Oxfordshire, North	1	6	0 ..	500	18	10
Pinner	28	6	5 ..	280	12	6
Plymouth & Stonehouse	35	0	0 ..	468	4	0
Poplar	16	18	6 ..	165	4	4
Queen-Square Chapel	8	4	0 ..	1051	14	0
Saffron-Walden & N.-W. Essex	30	0	0 ..	1169	16	9
St. Neot's	47	0	0 ..	330	4	0
Shropshire	572	3	1 ..	9086	1	1
Southwark	40	0	0 ..	2806	3	0
Stockton-on-Tees	12	2	0 ..	103	7	2
Suffolk	50	0	0 ..	8018	19	0
Tamworth	25	0	0 ..	3296	7	3
Wakefield	29	11	0 ..	633	15	10
Walthamstow	10	9	5 ..	1085	12	1
Wingfield and Rowde	8	0	0 ..	193	0	9
York	28	10	0 ..	10856	2	8
Yoxall & Hamstall	13	13	6 ..	1122	16	6
COLLECTIONS.						
Andrews, Miss, Brentford	1	2	6 ..	16	12	6
Drury, Miss, Bow	2	1	0 ..	2	1	0
Moxon, Mr James, Rugeley	5	19	0 ..	5	19	0
Winmill, Miss, Cannon Street,	1	7	6 ..	4	8	8

Missionary Register.

DECEMBER, 1828.

Biography.

ACCOUNT OF ASAAD SHIDIAK,

OF THE MARONITE COMMUNION, ON MOUNT LEBANON.

We have usually confined our notices in this department to deceased persons: on the present occasion we shall deviate from this practice, on account of the peculiar interest justly attached to the subject of the present Memoir. Asaad Shidiak is not unknown to our Readers: the following details relative to him appear in the Report of the American Board of Missions for the year 1827.

In June 1825, while the Rev. Jonas King was residing at Der El Kamer, to pursue the study of the Syriac and Arabic Languages, he engaged as a Teacher a Maronite Roman-Catholic, who had been educated at the College of Ain Warka. The name of this Teacher has been mentioned as among the first inquirers: his age at that time was twenty-nine; and his talents and acquirements were such, as to give him the character of being one of the most intelligent men on Mount Lebanon. Mr. King found this character to be well sustained. He spent four or five hours daily in study with his Teacher, and about as many in conversation on disputed subjects. Asaad was shrewd, sensible, inquisitive, and capable of feeling the force of an argument. He was employed, part of the time, in multiplying Arabic copies of Mr. King's Farewell Letter to his friends in Syria, the object of which was to assign reasons why the writer could not join the Romish Church. When Mr. King returned to Beyrout, about the first of August, he was accompanied by Asaad, whose parents and brothers resided at Hadet, in that neighbourhood.

This interesting man thus became acquainted with the other Missionaries, and was engaged by Mr. Fisk to open a School for teaching Arabic grammatically. It was often with great difficulty that a competent teacher of that language could be found; as Mussulmans are not willing to teach Native Christians, and the College of Ain Warka is not open, except to those who intend to become priests. It was the design of the Missionaries, that the School opened by Asaad should be free to all who wished to enter it, and that it should be maintained permanently. The design of Providence was different. When Mr. King left Beyrout, there were no symptoms of Asaad's conversion, except that he had a disposition to inquire; which, however, led to the hope that he would discover, receive, and obey the truth. His relatives do not appear to have entertained any apprehensions of his rejecting the Pope's authority, or departing from the commonly-received faith. The Shidiak Family was respectable, in point of rank and property. The four Missionaries, Messrs. Fisk, King, Bird, and Goodell, with Mrs. Bird and Mrs. Goodell, dined there by invitation, when they made a visit to Hadet, three days before Mr. King's departure. The mother and brothers were at home. These particulars are mentioned, as Asaad and his Brothers seem likely to have a share in the sympathies, the hopes, and the prayers, of the Friends of Missions throughout the world.

Soon after Mr. King left Beyrout, Asaad undertook the task of answering the Farewell Letter. Having made a rough draft of a Reply, and copied it to the last topic of argument, he was suddenly turned to the Prophecy of Isaiah, by consulting a proof passage: while reading this sublime portion of Scripture, he became deeply serious; and was filled with an ardent desire to read the New Testament, and to be actuated by the spirit of the Gospel: he endeavoured to lay aside every selfish bias, and to learn the true meaning of the Bible. While in this state of mind, he was shocked by

finding it taught and defended in the Romish Church, that IT IS A DUTY TO KILL HERETICS.

Asaad had been much acquainted with the Bishop of Beyrout, and with the Maronite Patriarch, who resides at Cannobeen, to each of whom he had sustained the relation of Secretary. In November he received a Letter from the Patriarch, threatening him, one of his brothers, and another Maronite Young Man, with immediate excommunication, unless they ceased from all connection with the "Bible-Men." After mature deliberation, it was thought best that he should retire to Hadet, and remain with his friends awhile, in the hope that alarm and opposition would subside.

In this retirement, his mind was still fixed upon religion: the world appeared vain; and some of his friends, as was natural, thought him melancholy. The Patriarch wrote him a second Letter, urged him to an interview, and promised to provide an office for him. Still he preferred to return to Beyrout, where he made an engagement with Mr. Bird for a year: he did this with a determination to risk whatever violence and obloquy might come upon him. The mere suspicion that he was heretical made it necessary that he should give up a marriage-contract, into which he had entered some time before: this he did cheerfully; as he had resolved to part with every thing, rather than shut himself out from all means of access to the truth.

Early in January 1826, the Patriarch sent his own brother to call upon Asaad at Beyrout, and urge him to an interview. The messenger intimated, that Asaad probably received a large sum of money from the Missionaries, as the price of his conversion; and that the Patriarch would see that he should lose nothing by leaving them: to this intimation Asaad replied, that he only received moderate wages for his services as a Teacher; and that money was not his object, but that he was simply in pursuit of the truth.

The Missionaries warned him of the dangers to which he would be exposed, if he complied with the request of the Patriarch; but he thought that it would be well for him to consent to the proposed interview, and to explain his state of mind, and assert his freedom from *mercenary* motives: he hoped that the *Patriarch* would thus be softened, and that he might perhaps be induced to do something for the promotion of religion. With these hopes he went to the Convent of Der Alma, met the Patriarch soon after, and had many conversations with him: the main topics on which he insisted were the necessity of a spiritual religion in distinction from modes and forms—the sufficiency of Scripture—and the absurdity of holding the Pope infallible. The Patriarch was highly displeased with these bold sentiments—at one time, uttering cruel threats; and, at another, offering honour, promotion, and money—according to the course which Asaad should pursue. The Bishop of Beyrout was present at several long discussions, and took part in them: he threatened Asaad's life, in the most angry and violent manner.

Finding himself deprived of books and congenial society, and exposed to cruel mockings, this Reformer, after repeated declarations that he was ready to seal his testimony with his blood, privately *with*drew from the Convent where he was, and arrived at Beyrout on the morning of March the 2d. The Missionaries were rejoiced to receive him; having been greatly concerned for his personal safety, during this absence of seven weeks. At their suggestion, he wrote a history of what took place with respect to himself, in the form of a public statement; for the double purpose of shewing what his religious sentiments were, and what treatment he received from Dignitaries in the Church. This statement has been published in the Missionary Herald; and has commended itself as an able document, indicating powerful talents, great presence of mind, a sincere desire to find the truth, and a heroic zeal in its defence: some parts of it are written with great eloquence; and the directions, as to the manner in which the Word of God should be studied, are admirably expressed and guarded.

As soon as the mother, brothers, and other relatives of Asaad, heard of his return to Beyrout, they flocked to him in rapid succession, to persuade him to leave the Missionaries, and thus save the family from the insupportable shame of having him renounce their religion and join himself to foreigners. After many painful struggles, he accompanied four of his relatives home, on the 17th of March. The Missionaries strongly opposed his going; from an apprehension that he would not be able to return, as

he expected to do in a few days: he thought he knew the people of the country; and that, after all that had been said, they would not offer him violence: and he strongly hoped, that his visit to Hadet would do good.

In about a fortnight, twenty or more of his relatives assembled—took him by force—escorted him to the Convent of Der Alma—and delivered him up to the Patriarch; by whose order he was subsequently removed to Cannobeen. This place is about 50 miles from Beyrout. From the first of April 1826 to March of the present year (1827), this unfortunate sufferer has endured imprisonment, chains, stripes, and revilings in succession; and, for a great part of the time, all of them combined. When his relatives were assembled to deliver him up, he told them plainly, that if he had not read the Gospel, he never should have known how to explain their conduct; but he there learned, that *the brother shall deliver up the brother to death, and a man's foes shall be they of his own household.* One of his uncles said, in a great rage, "If you don't go peaceably, we will take your life:" to which he replied, "Softly, softly, my dear uncle, *Blessed are the meek.*"

Though it has been difficult to hold communication with him, yet authentic intelligence has been received in many instances; and though there have been various false and contradictory reports concerning him, the truth has subsequently been ascertained. About the middle of May 1826, he was in close confinement, in chains, and was daily beaten. In June, having made an unsuccessful attempt to escape, he had a heavy chain round his neck, the other end of which was fastened to the wall. The Patriarch encouraged the common people to visit him in his confinement, and to spit in his face, and call him odious names, in order to shame him and break his spirit. Toward the close of July, his mother, and other members of the family, visited Cannobeen, at the request of the Patriarch, who informed them that Asaad was unwell: they found him in chains; which they were unwilling to believe to be the case, till they saw it for themselves: their visit does not appear to have produced any melioration of his condition. Galeb, a younger brother, carried a written application to the Patriarch, signed by the whole family, pleading for Asaad's liberation: it was well understood, however, that Tannoos, an older brother, though he joined in the application, sent a secret messenger to prevent its success. The mother's heart had relented; and she acknowledged that the Missionaries felt more tenderly for her son, than the Maronites did. Galeb saw his brother, but was not permitted to take leave of him. This took place in September 1826.

About two months afterward, Galeb visited Cannobeen—assisted his brother in escaping—and brought him homeward as far as Kesroan; where the fugitive was apprehended, and carried bound to Gzir, where he was detained by the Prince Abdalla: he was afterward restored to the Patriarch at Cannobeen. In February 1827, he was seen there under the special care of a priest, who was writing, from his mouth, an account of what had taken place respecting him since he was carried from Hadet: and it was afterward asserted, apparently on good authority, that this priest was inclined to favour the Protestants; and had said that he would find a way, if possible, for Asaad to escape.

From facts already ascertained of the treatment which has been inflicted upon this Confessor, it may be confidently affirmed, that the cruelties of his prison-house have been constant and appalling. One of his visitors declared that he had been beaten daily, till his body was of the colour of blue cloth. Another said that he received a blow of a cane on his right-hand, by which it was nearly broken; and a blow on his leg, which lamed him for nearly a month.

In the midst of his sufferings, he wrote a kind Letter to the Missionaries, in which he requested them to comfort Mrs. Dalton, the Widow of Dr. Dalton, who died at Jerusalem. Not having an opportunity to send the Letter, it was discovered by the Patriarch, who, on reading it, exclaimed, "Who is this Satan of a Dalton? Beat the fool on the score of Dalton"—at the same time giving him a blow himself, and others following his example. It is painful to record such crimes, perpetrated by professed disciples of our Saviour. But the history of the world evinces, that pure religion is the most hateful of objects to a Corrupt Church; and that no class of persecutors are so uniformly cruel, as those who are attached to some Form of

Superstition, which dreads examination and exposure.

The most remarkable thing in the recent history of Asaad, is, that his life should have been spared so long; and this may afford some ground of hope, that it may be spared still longer, and that he will ultimately escape. The Patriarch is probably unwilling to have it generally known throughout all that country, that he took the life of an able and intelligent man, who had been his Private Secretary, merely to prevent his reading the Bible and avowing himself governed by its decisions. But he may be much more unwilling, that one, who is so capable of writing powerfully and of exposing a false system, should go at liberty, bearing in his own body the marks of his attachment to the Lord Jesus. Whatever may be the designs of Patriarchs or Princes, there is strong consolation in reflecting, that *the counsel of the Lord shall stand*; and that He will restrain the angry passions of men, and at last establish a kingdom of righteousness and peace.

During all the period of Asaad's sufferings, the Missionaries deeply sympathized with him, and made him the subject of special prayer. They advised him affectionately, while within their reach; and frequently sent to inquire about him afterward. They thought much of measures to promote his deliverance; and neglected no means for this end, so far as it was safe and proper for them to act. Their hearts are much with their afflicted brother; and, should he be prematurely cut off, they will tenderly lament his death.

When it is considered how severely, and in how many ways, Asaad has been tried, his faith and constancy appear admirable. His pride of talents, his consistency as a disputant, and his pride of authorship were opposed, at the very outset, to any change in his religious opinions. Then, all his reverence for his Ecclesiastical Superiors—his former tutors, associates, friends, and patrons, some of whom were naturally mild in their tempers and sincerely attached to him—and all his previous habits of thinking and acting, withstood his yielding to the convictions of conscience and the authority of Scripture. Next in order came the anathemas of the Church, the tears of a mother half-distracted at the ruin and *infamy* of having an apostate son—the impassioned entreaties, the furious menaces of brothers, uncles, and townsmen—and the general odium of an extensive acquaintance. All these things are preparatory to being seized by indignant relatives—forcibly conveyed from one convent to another—chained to the walls of a religious edifice, thus converted into a prison—deprived of a New Testament and all other books; of pen, ink, and paper, and all other means of intercourse—refused those bodily comforts, which the customs of the country have rendered indispensable, and the loss of which comprises the extreme of privation and the extreme of indignity—there, in this forlorn and abject situation, purposely exposed to the coarse insults of a misled and vicious populace and to the more malignant revilings of a tyrannical priesthood, and beaten daily till a strong and athletic frame was reduced to one mass of suffering exquisitely sensible to the touch of violence and incapable of rest or ease; and held in this variety of *grief*, for eleven long months, without a sympathizing and congenial spirit, without a consoling friend, and without any prospect of respite or a favourable termination! But, in case of submission and recantation, nothing awaited him but honour, promotion, emoluments, and every thing that alarmed selfishness could offer to prevent a dreaded defection. How many are there to be found among ourselves, with all our means of knowledge and all the strength of confirmed religious principle, who could assure themselves, that, in such a fearful controversy, they should stand like Asaad Shidiak—calm and unruffled, amid the war of angry passions raging round him; and, when deprived of all human support, looking through tears, yet with a resolute eye, to heaven, as his home, and to Christ as his only Deliverer, his Almighty and Eternal Friend!

We add extracts of some Letters written by Asaad, which nobly sustain the fundamental principle of Protestantism—the sufficiency of the Scriptures.

Here then I remain at present, not that I may take my views from the English, or from the Bible-Men, nor that I may receive my religion from them. No, by no means; for I hold to the Word of God. This is beyond all danger of error. In this I believe: in

this is my faith; and, according to it, I desire to regulate my life, and enjoy all my consolations. By this I wish to shew what I believe, and not to confer with flesh and blood; that I may not run now nor hereafter in vain: for I know and am persuaded, that the true religion is not according to the teaching of men, but according to the inspiration of God—not according to the custom of education, but according to the truth, which is made manifest by the Word of God. I therefore say to myself now, as I did in the Convent with the Patriarch, where I wrote thus—

Far from me be all the commandments of men. Nothing is to come into comparison with the teaching of Jesus, by reading the New Testament. If our HEARTS ARE NOT TRANSFORMED, there is the greatest danger that we die in our sins. If any thing in the doctrine of Jesus seems burdensome, let us pray that He may make it light; and if there is any thing that we do not understand, let us pray that He would instruct us, and reveal the obscurity to all who truly believe in Jesus. There is nothing more delightful to the soul than He. *Oh taste and see that the Lord is good! Blessed are all they that put their trust in Him. Cast thy burden on the Lord, and He will sustain thee.* Sweet is the sorrow produced by His Word; for it gives us an aversion to all the consolations of time. Let us, therefore, seek refuge in God. Alas for thee, O thou that trustest to the doctrines of men, especially if they give rest to thy conscience, for that rest is false and deceitful; proceeding from the thoughts of men, and preventing thee from obtaining that true rest, of which the Apostles speak, saying, *We do rest from our labours. Take heed lest there be in any of you an evil heart of unbelief in departing from the Living God!* Read the Word, and it shall teach you all things necessary to your salvation. If you say you do not understand it, behold the promise of St. James, *If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.* The Divine Word is a most precious treasure, from which all wise men are enriched. Drink from the fountain itself. Again, I say, vain is the philosophy of men; for it recommends to us doctrines newly-invented, and prevents our increase in virtue, rather than promotes it. Cast it far from you.

This is what I wrote some time since; and I would revolve these thoughts in my mind at all times. The object in all that I have done, or attempted, or written, in this late occurrence, is, that I may act as a disciple and servant of Christ.

The following extract is from another Letter.

I could not receive any advice, which should direct me to hide my religion under a bushel. I cannot regulate myself by any rules contrary to those of Christ: for I believe that all, who follow His Word in Truth, are the good grain; and that all those, who add to His Word, are the tares sown by the enemy, which shall soon be gathered into bundles and cast into the fire unquenchable. And I beg every member of my sect, *i. e.* of the Maronite Church, who loves truth, if he sees me in an error, to point it out to me, that I may leave it and cleave to the truth: but I must request those who would rectify my views, not to do as did a priest at Beyrout; who, after a considerable discussion, denied the inspiration of the New Testament. Men like him I do not wish to attempt to point out my errors: for such men, it is evident, need rather to be preached to, than to preach; and to be guided, rather than to guide. But, if any understanding man will take the Word of God and prove to me from it any doctrine whatever, I will respect him and honour him with all pleasure. But if a doctrine cannot be established thus, it is not only opposed to the doctrines of Christ, but to the views of the early Christians, the Fathers of the Church; such as St. Ephraim and others. Such doctrines I cannot confess to be correct, although it should cost me the shedding of my blood. Be it known, that I am not seeking money, nor office; nor do I fear any thing from contempt, nor from the Cross, nor from the persecution of men, nor from their insults, nor their evil accusations so far as they are false: for I am ready for the sake of Christ to *die daily*, to be *accounted as a sheep for the slaughter*; for He, *in that He suffered, being tempted, is able to succour them that are tempted. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* I believe that Jesus is our High Priest for ever; and *hath an unchangeable priesthood, wherefore He is able to save them to the uttermost that come unto God by Him;* for He is the one Mediator between God and man, and He ever liveth to make intercession with the Father for us; and He is the propitiation for our sins, and to Him be glory with the Father and His Holy Spirit of Life for ever and ever. *Amen!*

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY BIBLE, EDUCATION, AND TRACT SOCIETIES.

In the following List, we have stated under the head of each Society the latest year's Income which we have been able to ascertain; that for the year 1827, or 1827-8, not having, in several instances, reached us, though we have used much diligence in endeavouring to obtain it. Government Grants, here included in the totals stated, were made to the Society for the Propagation of the Gospel amounting to 15,532*l.*, and to the Irish Education Society amounting to 30,613*l.* 16*s.* 10*d.*

Societies.	Year.	Contributions. £.	s.	d.	Sales. £.	s.	d.	Total Income. £.	s.	d.
ANTI-SLAVERY.										
African Institution	1826-7	-	-	-	-	-	-	827	10	6
American Colonization	1826-7	-	-	-	-	-	-	3325	6	8
Anti-Slavery	1827	1493	6	7	304	6	10	1797	13	5
Ladies' Negro-Children Education	1827-8	-	-	-	-	-	-	446	19	2
Ladies' Negro-Slave-Relief	1827-8	-	-	-	-	-	-	756	17	9
Slave Conversion	1827	-	-	-	-	-	-	2943	15	4
BIBLE.										
American	1827-8	6516	1	0	9292	6	0	15808	7	0
British and Foreign	1827-8	44286	4	4	34002	11	7	78288	*15*	*11*
Edinburgh	1827-8	3039	8	8	248	19	2	3288	*7*	*10*
French Protestant	1827-8	-	-	-	-	-	-	2082	0	10
Hibernian	1827-8	-	-	-	-	-	-	6457	6	4
Merchant-Seamen's	1827-8	343	4	1	292	18	3	636	2	4
Naval and Military	1827-8	2585	16	0	936	10	5	3532	6	5
EDUCATION.										
American	1827-8	-	-	-	-	-	-	6878	18	3
American Sunday-School	1827-8	-	-	-	-	-	-	4058	13	9
British and Foreign School	1827-8	-	-	-	-	-	-	3508	17	2
Irish Education	1826-7	31410	9	1	4551	12	2	35962	1	3
Irish Sunday-School	1827-8	3055	1	1	465	1	4	3520	2	5
Ladies' Hibernian Female-School	1827-8	-	-	-	-	-	-	1853	17	5
National	1827-8	-	-	-	-	-	-	1453	19	0
Newfoundland School	1827-8	-	-	-	-	-	-	2190	4	6
Sunday-School	1827-8	-	-	-	-	-	-	513	6	6
Sunday-School Union	1827-8	521	9	9	4961	11	4	5483	1	1
JEWS.										
American	1826-7	-	-	-	-	-	-	263	15	6
London	1827-8	12929	16	6	936	15	8	13866	12	2
Philo-Judæan	1827-8	-	-	-	-	-	-	267	17	3
MISSIONARY.										
American Board	1826-7	-	-	-	-	-	-	18404	13	9
American Baptist	1825-6	-	-	-	-	-	-	2284	15	10
American Methodist	1826-7	-	-	-	-	-	-	1419	3	4
Baptist	1827-8	-	-	-	-	-	-	11821	3	1
Baptist (General)	1826-7	-	-	-	-	-	-	1621	13	0
Church	1827-8	43422	17	9	180	11	1	43603	8	10
French Protestant	1827-8	-	-	-	-	-	-	987	10	0
Gospel Propagation	1827	-	-	-	-	-	-	28936	7	2
London	1827-8	-	-	-	-	-	-	45344	1	10
Scottish	1826-7	4383	14	8	71	6	8	4455	1	4
United Brethren	1826	-	-	-	-	-	-	10925	10	10
Wesleyan	1827	-	-	-	-	-	-	43235	7	9
TRACT AND BOOK.										
American Tract	1827-8	2596	14	4	6806	5	0	9402	19	4
Church-of-England Tract	1827-8	171	11	0	324	18	3	496	9	3
French and Spanish Translation	1827-8	-	-	-	-	-	-	214	3	10
French Protestant	1827-8	234	13	4	233	11	8	468	5	0
Irish Tract and Book	1827-8	1881	15	6	2658	3	5	4539	18	11
Prayer-Book and Homily	1827-8	2213	5	3	556	18	1	2770	3	4
Religious Tract	1827-8	3851	9	4	14555	14	3	18407	3	7

MISCELLANEOUS.

British and Foreign Seamen's	1827-8	-	-	-	-	-	-	1936	0	6
British and Irish Ladies'	1827-8	-	-	-	-	-	-	670	15	7
Christian Knowledge	1827-8	27309	12	3	40323	18	0	67633	10	3
Continental	1827-8	-	-	-	-	-	-	2649	1	6
Hibernian (London)	1827-8	8326	8	2	113	0	6	8439	8	8
Irish Society of Dublin	1825-6	-	-	-	-	-	-	1472	13	7
Irish Society of London	1827-8	-	-	-	-	-	-	1315	8	0
Port-of-London Seamen's	1827-8	-	-	-	-	-	-	882	9	11
						Total... £.		533,340	2	6

United Kingdom.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR THE YEAR 1827.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Incorporated Members	761	10	0
Associated Members	3863	18	2
Benefactions, Collections, and Small Subscriptions	2039	0	8
Legacies	1168	18	0
Dividends, Rents, & Annuities,	3871	18	8
Grants from Parliament in aid of the Expenses in the North-American Colonies	15,532	0	0
Total... £.	27,237	4	10

Payments of the Year.			
To 107 Missionaries	20,250	2	2
To 97 Schoolmasters	1,733	13	4
To 14 Pensioners	699	11	0
To 28 Scholars, Exhibitioners, and Divinity Students	864	0	0
For building 8 Churches	335	0	0
Grant to King's Coll. Windsor,	500	0	0
Bishop Stanser's Pension	250	0	0
Superannuated Messenger	50	0	0
Books sent abroad	60	0	0
Salaries and Allowances	736	5	0
Printing	811	5	6
Building, Taxes, and Sundries,	613	15	9
Total... £.	26,903	12	9

East-India-College Account.

Receipts of the Year.	£.	s.	d.
Dividends	1662	10	0
Contributions	36	12	4
Total... £.	1699	2	4

Payments of the Year.			
Principal and two Professors	2730	0	0
Five Missionaries and one Armenian Deacon	1310	0	0
Passage and Expenses of two Missionaries	462	11	9
Salary to Printer at Calcutta	300	0	0
Special Grants to the Archdeacon of Calcutta for Expenses of Bishop's College	1500	0	0
Incidentals	2	9	0
Total... £.	6305	0	9

A Sub-Committee having been appointed to prepare a Statement, for public information, of the Objects, Transactions, and Resources of the Society, have made a detailed report on the subject. Of this Statement we shall extract the most important parts The Committee furnish the two following comprehensive Tables.

Income and Labourers of the last Fourteen Years.

Year.	INCOME. Rents, and Interests of Capital. £.	s.	d.	Voluntary Contributions. £.	s.	d.	Parliamentary Grant. £.	s.	d.	TOTAL. £.	s.	d.	MISSIONARIES AND SCHOOLMASTERS. Year.	No. of Missionaries.	No. of Schoolmasters.
1814	4087	6	2	444	13	6	3600	0	0	8131	19	8	1814	40	30
1815	4245	18	11	477	17	6	8010	0	0	12733	16	5	1815	37	33
1816	4159	9	9	1048	17	5	9062	10	0	14270	17	2	1816	46	50
1817	4175	2	8	433	13	0	9062	10	0	13671	5	8	1817	50	51
1818	4276	0	2	629	5	0	9062	10	0	13967	15	2	1818	53	52
1819	4216	17	2	662	10	0	9262	10	0	14141	17	2	1819	69	49
1820	4264	6	2	1458	15	0	9262	10	0	14985	11	2	1820	78	89
1821	4281	15	2	1761	6	4	9262	10	0	15305	11	6	1821	91	85
1822	4072	5	1	2075	13	3	10262	10	0	16410	8	4	1822	96	95
1823	4705	11	4	2094	13	4	10262 5850	10 0	0 0	22912	14	8	1823	100	101
1824	3594	3	3	3747	6	9	15532	0	0	22873	10	0	1824	105	114
1825	3711	3	11	4641	4	8	15532	0	0	23884	8	7	1825	105	111
1826	3651	3	10	6034	16	3	15532	0	0	25218	0	1	1826	102	111
1827	3871	18	0	7833	6	10	15532	0	0	27237	4	10	1827	106	97
	57313	1	7	33343	18	10	155088	0	0	245745	0	5			

Expenditure of the last Fourteen Years.

Year.	Charge for North America.			East-India Fund.			Trust Funds.			Home Expenditure.			TOTAL.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
1814	5299	6	7	. . . . .			. . . . .			712	1	7	6011	8	2
1815	9041	10	4	. . . . .			. . . . .			759	1	11	9800	12	3
1816	12265	1	9	. . . . .			. . . . .			751	12	4	13016	14	1
1817	9891	13	8	. . . . .			. . . . .			788	3	2	10679	16	10
1818	12762	8	0	. . . . .			. . . . .			785	17	8	13548	5	8
1819	15137	2	5	. . . . .			838	0	0	813	4	4	16788	6	9
1820	16587	14	7	6498	13	6	546	0	0	939	10	0	24571	18	1
1821	20962	6	7	859	1	4	492	0	0	1021	3	10	23334	11	9
1822	21737	2	1	2305	5	0	292	0	0	1303	19	9	25638	6	10
1823	22542	6	9	4643	1	0	692	0	0	1190	16	11	29068	4	8
1824	23308	10	9	3091	6	6	744	10	0	1583	7	3½	28727	14	6
1825	23477	0	9	4233	7	7	1879	1	2	2306	16	10	31896	6	4
1826	24762	8	9	4338	5	2	692	0	0	1963	17	11	31756	11	8
1827	24742	6	6	6305	0	0	717	0	0	2161	6	3	33925	12	9
	242516	19	6	32274	0	1	6892	11	2	17080	19	9½	298764	10	4

Nature of the Society's Connection with Government.

The Sub-Committee remark—

For the purpose of effectually fulfilling the object of the reference made to them, they have entered into a minute examination of the proceedings of the Society, from the period at which it first received a Grant from Parliament in aid of its designs; and, having embodied the result of their inquiries in Tables, shewing the exact amount both of the sums received from the Government, and of those provided by the friends of the Society, and also of the modes in which the whole has been expended in each year, they have subjoined, in the form of observations upon each item of expenditure, such remarks as they trust will explain most satisfactorily the nature of the Society's connection with His Majesty's Government, and will also furnish the fullest answer to any questions which may at any time arise respecting the Society's management of its finances.

A Table of Expenditure more in detail than the above is given, but the following extracts will sufficiently convey the views of the Sub-Committee.

While the Government has, in 14 years, contributed to the maintenance of the North-American Church the sum of 155,088*l.* the Society has, from its own funds, expended upon that object, during the same period, the additional sum of *87,428l. 0s. 4d.*, besides taking upon itself the charge of management; the charge of which, however, upon an average of three years, (after deducting the necessary expense of erecting the Office in Queen Street,) does not exceed 6*l.* per cent. upon the sum total.

The number of MISSIONARIES employed by the Society in America, in 1827, was 106: the salaries paid to them, in 1827, amounted in the whole to 20,250*l.* Of these, two are distinguished by the title of "Visiting Missionaries"; and their office being one of great labour as well as of trust, an additional salary of 100*l.* is allotted to them. The usual salary of the Missionaries is 200*l.* per annum; but, while a Missionary is in Deacon's Orders, he has, in general, no fixed station, and receives a salary of only 100*l.* Previously to the year 1813, the Society, upon opening a New Mission, granted a small salary to the Minister not exceeding, in most cases, 70*l.* per annum; and, upon the recommendation of the Local Government, the Secretary of State directed the issue of a similar allowance, through the Agents of the Colony: at that period, Lord Bathurst, upon grounds of general expediency and to remedy the inconveniences to which the existing system was exposed, agreed to recommend to Parliament, in lieu of such separate allowances, an Annual Grant of a sum of money in aid of the Designs of the Society, which enabled them to raise the Salaries to 200*l.*; an increase which was considered as absolutely necessary to secure the respectability of its Ministers. In 1814, the first year of the Society's connection with the

Government, the number of Missionaries employed was only 40: in 1820, the number was 78; and in 1827, it was 106. Great, however, as this increase may appear to be, the Society most deeply deplores the lamentable circumstance, that the addition thus made to the numerical strength of the Clergy in North America bears no proportion to the increase which emigration and the natural growth of population have made in the number of the inhabitants of the Colonies: the Board being constantly pressed with applications for additional Missionaries, with which the state of its finances renders it impossible to comply*.

The branch of expense now under the notice of the Committee, appears in the Society's Annual Reports under the head of "Salaries and Gratuities to Missionaries": the Committee have to observe, that the total amount of these Gratuities rarely exceeds 200*l.* in any one year; and that they consist of sums paid for the passage of Missionaries from England—recompences to individuals, under occasional circumstances of distress and hardship — and extra payments for the expense incurred by Missionaries in the discharge of duties in places remote from their actual residence.

The second item of expenditure to which the Committee would advert, is that of 1700*l.* per annum for Salaries to SCHOOLMASTERS and READERS †; being, in 1827, double the charge for the year 1819. With the increase of population, a proportionate increase of Schools became necessary; and when it is considered, that, after deducting the sum of 270*l.* per annum for the National Schools at Halifax and St. John's, where Masters are trained in Dr. Bell's System for the general benefit of the province, the remaining 1430*l.* per annum is divided in salaries varying from 5*l.* to 20*l.* among 197 persons, who are thereby enabled to establish Schools † for the instruction of children under the controul and superintendence of the Missionaries in the simpler branches of education and in the knowledge of religion, the Committee feel confident that such an expenditure will be the means of doing much good at the least cost. Some of the Schoolmasters, especially in Newfoundland, are denominated Readers or Catechists; whose duty it is, under the authority of the Bishop, to assemble their neighbours on the Lord's Day, for the purpose of joining in Public Worship, according to the Rites of the Church of England. In some cases, where the population is so scattered as to render it impossible to collect scholars for daily instruction, the Society is satisfied, if, by a salary of 15*l.* per annum, they can induce some respectable individual to conduct a Sunday School; and, by reading the Church Service to the people, preserve amongst them that regard for religion, which, without such observances, is liable totally to perish.

The Society has also contributed, for the last few years, 600*l.* per annum, on an average, in aid of building CHURCHES in the North-American Colonies. Concerning the character of the buildings thus erected, the Committee have good reason to believe, that they are, in appearance and in durability, fully proportionate to the general style of building in those countries. The number of the Churches built far exceeds that of the Missionaries employed; there being many places where the Missionaries perform only occasional services, at which the inhabitants have erected Churches for the celebration of Divine Worship, according to the Rites of the Church of England; thereby affording sufficient evidence of their attachment to the Established Religion of the Colony. The expense of these Churches varies according to the circumstances of the parish: on an average, it may be estimated at not less than 500*l.*: the assistance given by the Society seldom exceeds 100*l.*: the Local Government sometimes contributes a further sum of the same magnitude: the greater part of the charge devolves upon the parishioners.

The EXHIBITIONS granted by the Society to Students are designed to enable Young Men, Natives of the Colonies, to qualify themselves for Missionaries. There are 28 Exhibitioners; of whom 24 receive 30*l.* and four 50*l.* per annum: the former are in King's College, and in the Collegiate Academy, at Windsor, Nova Scotia; the latter in Canada, under the superintendence of the Bishop of Quebec.

To the COLLEGE AT WINDSOR the

* In the Diocese of Nova Scotia there are at present 101 Churches, in which Divine Service is either constantly or occasionally performed: 20 others are now being built, and 20 more are much wanted. In the Diocese of Quebec there are 67 Churches already built, and 9 in progress.

† In most of these Schools, many Free Boys are admitted: the number varies according to the circumstances of the case, and the agreement between the Missionary and the Master.

Society has thought it expedient to make, in the last two years, two Special Grants of 500*l.* each. Of the wisdom of supporting an Institution for the purpose of General and Professional Education, there can be no doubt: this is clear, from the expediency which exists of providing a regular succession in the Ministry of the Church from among the Colonists themselves; the Society being assured that Natives of the Colonies are the most likely to be acceptable to the people, as their spiritual pastors.

The charge for PENSIONS to Superannuated Missionaries, and Widows of Missionaries, is as follows—One pension of 250*l.* to Bishop Stanser, after thirty years of Missionary Services in the populous town of Halifax; and fourteen pensions of 50*l.* each to several Widows of Missionaries, who died in the service of the Society; and one pension of 50*l.* to a Superannuated Messenger, after a service of nearly forty years. These pensions having been granted in conformity with a principle sanctioned by the Government in 1814, the Committee have only to add, that the Board never grants any superannuation pension, until it is satisfied, by the Ecclesiastical Authorities of the Colony, that the case is fairly one of superannuation, and that the Missionary is incapable, from infirmity, of being any longer serviceable in his charge.

The Sub-Committee close their statement by remarking—

Your Committee would suggest the expediency of adopting measures, whereby the Legislature might be assured that the Board, in accepting Annual Grants from his Majesty's Government in aid of its designs, considers itself in no other light than as the dispensers of that provision, which the Government of this country has made for the Clergy of the Church of England in the North-American Colonies.

CHRISTIAN-KNOWLEDGE SOCIETY. REPORT FOR 1827—8.

Issue of Books, Tracts, and Papers; from April 1827 to April 1828.

	Sold.	Gratis.	Total.
Bibles.....	58,097	435	58,532
Test. & Psalters..	79,326	920	80,246
Common Prayers	151,771	1650	153,421
Other bd. Books .	106,045	507	106,552
Tracts & Papers..	947,405	209,910	1,157,315
Grand Total....			1,556,066

This is less by 100,000 than the number stated in the Report; as there is an error to that amount in the total of the Small Tracts.

State of the Funds.

Receipts.	£.	s.	d.
Benefactions	4,425	11	4
Annual Subscriptions.....	12,898	17	9
Legacies	2,340	9	0
Dividends on Stock, &c.	8,444	14	2
	27,309	12	3
On account of Books.....	33,775	17	6
Ditto from Government.....	4,022	16	6
Discount from Booksellers....	2,525	4	0
Total... £.	67,633	10	3

Payments.			
Books sent to Members—			
Members' part 36,146 17 5			
Society's part 19,235 8 8	55,382	6	1
Books issued gratuitously....	1,045	9	7
Books for Government &c. ..	1,557	4	2
Books for Charities.....	49	10	7
Welsh Bibles	65	7	3
Annual Sermon and Report..	730	10	0
Sewing Ditto for two years...	235	19	0
Scilly Mission.....	478	15	3
Highland Episcopalian Schools	100	0	0
On Account of India.....	5,517	9	8
On Account of West Indies ..	344	14	6
On Account of Nova Scotia...	45	0	0
Salaries, Taxes, Repairs, Postage, and Sundries	2,172	13	7
Total... £	67,724	19	8

Appeal for enlarged Contributions.

The progress which has been made of late years, and the high degree in which the objects of the Society are attained in several parts of the kingdom, lead many persons to suppose that nothing more is now required than to persevere in what is doing—to keep up the Institution to its present level, and to repair the occasional and accidental breaches which may be made.

And those who look at the returns for the last, and for several preceding years, may undoubtedly be disposed to acquiesce in this view of the question. Subscriptions and Donations amounting to upward of 16,000*l.*—money received in payment for Books amounting to 35,000*l.*—an annual income arising from Funded Legacies, to the amount of upward of 8000*l.*—and the occasional occurrence of large Legacies—appear to place the amplest means within the command of the Society: while its payments, namely, 58,000*l.* in one year for Books, and nearly 7000*l.* expended on Foreign Objects of other descriptions, seem commensurate with almost any demand that can be made upon it.

Yet are there two circumstances connected with this cheering statement which deserve the most serious attention of the friends of the Society.

It ought to be observed, that, notwithstanding its large receipts, the revenues of the Institution are barely adequate to meet the actual demands upon them—and that those demands, however large, are much less than might be expected, were the services of the Society adequately understood throughout the country. The former circumstance is to be attributed principally to the very reduced rate at which the Society furnishes its Members with books: the accounts are kept in a manner which enables an inquirer to ascertain the amount of loss upon each parcel of books, and, likewise, the aggregate amount throughout the year. The loss sustained by the Society on Books issued to Members, and furnished gratuitously during the last year, amounts to upward of 20,000*l*. The amount of Subscriptions and Benefactions within the same period, (including donations from Committees in aid of the General Designs, and sums remitted by them under the name of thirds or differences,) falls considerably short of the above-mentioned sum; and the deficiency has been supplied either from casual legacies, or from the funded property of the Institution. In the mean time, the two latter have been the only sources from which the Colonial and other Foreign Expenditure has been supplied, from which the moderate and unavoidable expenses of the Society's establishment have been defrayed, and out of which the grants voted for India must hereafter be paid. The result appears to be, that, if the demand for books should continue, and still more if it should increase, without a corresponding increase in the subscriptions and benefactions, it will become necessary either to raise the price of books, or to limit the quantity supplied to each Member. The Society would be unwilling to do either the one or the other: and presses the subject on the attention of its Committees and the Public, in the confident hope that they will meet the exigences of the case in the most satisfactory manner; either by inducing an additional number of persons to become Subscribers to the Funds of the Parent Institution, or by increasing the sums remitted from them in the shape of Benefactions.

Proceedings in behalf of Ireland.

The wants and interests of the Sister Island have obtained an especial share of the Society's attention during the last year. In the month of January 1828, a Letter was addressed to the Lord Primate of Ireland, tendering the assistance of the Society in furtherance of such measures, for advancing the religious instruction of the Irish People, as might be recommended by his Grace, and requesting the favour of his advice on the subject. A most satisfactory answer was returned to this communication; and the Society, with entire confidence in the zeal and discretion of the eminent Prelate with whom it was in correspondence, proceeded to place the sum of One Thousand Pounds at his Grace's disposal, for the purpose of forwarding its designs in Ireland.

In the Letters received from the Lord Primate on this occasion, he stated, that, in accepting the Society's liberality in the name of the Irish Church, he most willingly undertook the trust. The plan which he proposed to adopt was, to apply the Society's Grant in aid of subscriptions which were to be set on foot, with the consent and co-operation of the Irish Bishops in the several Dioceses, for the purpose of enabling the Parochial Clergy to disseminate approved Religious Books in their respective parishes; and also to employ fit persons in the humble walks of life as Agents to distribute such books, and to read the Scriptures to their uneducated neighbours. The Funds to be raised were to be placed in the hands of the Diocesan; and distributed among the Clergy at his discretion, or with the advice of a Committee strictly under his superintendence. The Agents were, in all cases, to be appointed by the Parochial Clergy; who are the most competent to select persons fitted for so delicate an office as that to be assigned to them, and to judge of the opportunities presented for the useful employment of this kind of agency. His Grace also expressed his anxious wish, that the Agents in question should be kept in strict subordination to the Clergy; and not led to suppose that they are, as it were, professionally classed for what may seem to partake of the nature of a spiritual office: in resorting to the employment of such Agents, he considered that it was of the greatest importance to keep the religious instruction of the people, where alone it can be safely placed, in the hands of their

legitimate Pastors. Other methods may serve to excite a spirit of inquiry, and to arouse feelings which were before dormant; but Churchmen rest their hope of the success of the cause on a fair and dispassionate appeal to the judgment of the people, founded on the genuine principles of the Reformation.

Formation of an Auxiliary Society at Armagh.

In conformity with the plan thus sketched, a Meeting of the Clergy of the Diocese of Armagh appears to have been subsequently held at the palace of Armagh on Saturday the 22d of March; and Resolutions were adopted and a Society established, for the purpose of carrying the plan into effect. The Diocese was divided into Five Classes; and each individual of the first class agreed to pay a subscription of 25*l.*—of the second, 20*l.*—of the third, 10*l.*—and of the fourth, 5*l.* The individuals of the fifth class, being Curates of perpetual cures or Incumbents with very small benefices, were not expected to contribute to the funds of the Society: some, however, subscribed 1*l.*, others 10*s.*, and the sum of 890*l.*, (including a donation of 100*l.* from the Lord Primate,) was raised forthwith.

On the 17th of April another Meeting of the Subscribers was held at Armagh, when an Address explanatory of the Society's views was drawn up and ordered to be printed. It expresses a confident hope, that the Agents to be employed, instead of interfering with the Minister's office and erecting themselves into a class of independent Teachers, will be found to open a channel of communication between the Minister and his Roman-Catholic Parishioners, which had been hitherto closed by religious prejudice, or by the jealousy and exclusive pretensions of the Romish Clergy. The Armagh Society anxiously disclaims all undue opposition to the just authority of parents and other natural guardians; and cautions its Agents against abusing, by intrusive or ill-timed interference, that confidence with which they may have been admitted into families. It will also deserve to be frequently inculcated on the minds of its Agents, that they will best advance the cause which they have in hand, by carefully avoiding all topics likely to produce irritation, and by declining every provocation to public controversy and angry debate: their duty *is declared* to be, plainly and ingenuously *to set before* those by whom they may be consulted, the paramount obligation lying upon all men to acquaint themselves with God's Written Word, as the undoubted Rule of Faith and Practice; and to supply them with copies of those Scriptures, which, by common confession are, "given by inspiration, and are profitable for reproof, for exhortation, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In return for the entire confidence reposed by the Armagh Society in the Parochial Minister, they expect that he will consider himself, in a great degree, responsible for the principles and conduct of those whom he may appoint to act under him; and that he will exercise the most vigilant superintendence over their proceedings, and resolutely check every approach to irregularity or imprudence. They conclude with "imploring God's blessing on the endeavours of their brethren to promote true religion and virtue in Ireland, confidently trusting His *wisdom* and goodness with the result."

Copies of these Resolutions and of the Address were forwarded by the Lord Primate to each of the Irish Bishops, with an intimation of his Grace's readiness to transmit a suitable proportion of the sum of one thousand pounds to be received from England, in aid of any subscriptions which might be set on foot with their Lordship's concurrence for the above-mentioned purposes in the different Dioceses.

Translation of the Bible and Common-Prayer Book into Irish.

In addition to this demonstration of the interest which the Society takes in the progress of Religious Knowledge in Ireland, it has persevered in its endeavours to procure faithful Translations of the Bible and Common-Prayer Book into the Irish Language; and has reason to believe, that, by the assistance of an eminent Prelate of the Irish Church, his Grace the Archbishop of Dublin, the difficulties which obstructed the undertaking have at last been surmounted: a contract has also been made for a large edition of the New Testament, to be printed in Dublin under the same superintendence, and with the least possible delay. The Society, therefore, is induced to hope, that the important work to which it has so long been anxiously pledged will now proceed to a satisfactory termination.

The propriety of circulating the Scriptures and the Liturgy in the Irish Tongue is now admitted, in the most unqualified terms, by many eminent persons, who once entertained doubts on the subject. The attachment of the Irish Peasant to his native language induces him eagerly to read what is presented to him in that favourite dress; and the light, which alone can disperse the thick darkness in which he is enveloped, will be admitted with least scruple or welcomed with most affection, when it proceeds from the unadulterated Word of God communicated through the medium of the vernacular language of the country.

Urgent Demands for Increasing Exertions.

A vast work still remains to be performed, before due provision can be made for the Religious Instruction of the inhabitants of the British Empire. The most ardent and well-regulated zeal for the promotion of Christian Knowledge appears barely able to keep pace with the rapid increase of our Home Population, and the expansive power of our Colonial Establishments. Religious Education and Religious Books are still sorely needed in many of our large towns, in almost all our manufacturing and mining districts, and in other thickly-inhabited parts of Great Britain; while, in the East and West Indies, in America, and in Australasia, every thing connected with the Christian Church is still in a state of infancy. At home, we have loud complaints of the growth of crime—from abroad, each succeeding year makes us acquainted with fresh claimants for assistance; and there is a moral certainty, that, as religious habits and feelings shall increase, there will be increasing demands for every species of help which the Society is accustomed to impart.

But let us not be disheartened at this prospect. The active benevolence of the present age, which has opened our eyes to the truth, has pointed out how much there is to do; and our knowledge of the evil which unquestionably exists, ought not to operate as a motive for despondency, but as an excitement to perseverance and exertion. While we continue to disseminate Scriptural Truth, and exhort men to live as becometh the Gospel of Jesus Christ, no Christian can doubt that we are acting in conformity with the will of our Heavenly Master; and we may trust to the superintending providence of the Most High, for support in all difficulties, and for a blessing upon our feeble endeavours to glorify His Holy Name.

SLAVE-CONVERSION SOCIETY.

From a Circular lately issued, we extract the following

Appeal in behalf of the Society.

As an earnest appeal is making at the present moment in favour of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts; and, as mention is made—and most truly—in the Reports of both these Societies of the assistance which they are rendering to the cause of Religion in the West Indies; the Society for the Conversion and Religious Instruction of the Negro Population are anxious to state the PARTICULAR claim which they have on the charity of the public, and the distinct province assigned to them as fellow-labourers with those venerable Societies in the same work of Christian Love.

The Society for Promoting Christian Knowledge have, within the last four years, placed at the disposal of the West-Indian Bishops the sum of 2000*l.* sterling; which has been, in a great measure, expended in the establishment of Depositories of Books in the several Colonies, under the superintendence of the Diocesan and District Committees—in the formation of Clerical, Parochial, and School Libraries—in the supply of Elementary Books for the use of Schools—and in the gratuitous distribution, where required, of Bibles, Prayer-Books, and other useful and religious works.

The Society for the Propagation of the Gospel in Foreign Parts, who are Trustees under the will of General Codrington for two Estates in the Island of Barbadoes, have (from the limited extent of their general funds and their extensive application of these to the Canadas and the Eastern Parts of the World) felt themselves under the necessity of confining their West-Indian Exertions to their own Estates: but, from the very moment in which they undertook the trust of these Estates, they directed their attention toward the Religious Instruction of their Negroes; and they have now, and have had for several years, a large Daily School, a Chapel, and a resident Clergyman on their property.

While the latter Society, then, by its

example, and the former by the supply of Books, have been thus essentially aiding in the promotion of Religious Knowledge throughout the West Indies, there are still instructors required; both as Subordinate Teachers to enable the poor to read the Word of Life, and as ordained Ministers to carry the glad tidings of the Gospel into the remotest districts.

Much has been already done, from time to time, by the Colonial Legislatures, through the division of these Islands into Parishes, the erection of Churches and Chapels, and the Endowment of Livings; and much, through the late Public Grant, placed by Act of Parliament at the disposal of the West-Indian Bishops.

Yet, still, both these sources fall far short of what is actually required for the support, more especially of Subordinate Teachers, licensed by the Bishop and acting under the Parochial Clergy: and it is, therefore, for this particular object—the support of an adequate number of Catechists, Schoolmasters, and Schoolmistresses—that the "Society for the Conversion and Religious Instruction of the Negroes" stand forth as almoners of the public bounty; and earnestly implore their fellow-Christians, not to suffer nearly a million of souls, for whom Christ died, to *perish for lack of knowledge.*

An enumeration is given of the Teachers supported wholly or in part by the Society, a summary of which follows—

Jamaica, 9—Barbadoes, 10—Antigua, 8—Barbuda, 1—St. Christopher's, 4—Nevis, 2—St. Vincent, 2—St. Lucia, 1—Demerara, 1. *Total*, 38.

It is added—

There are still very many places without that instruction, which the want of pecuniary means alone prevents the Bishops from supplying.

NATIONAL-EDUCATION SOCIETY.

SEVENTEENTH REPORT.

Beneficial Application of the Collections under the King's Letter.

It will be remembered, that, about five years ago, his Majesty was graciously pleased to issue a Royal Letter, and authorise Collections in aid of the Society's designs of educating the Poor in the principles of the Established *Church.* The amount of this collection was 28,292*l.* 2*s.* 10*d.*; and it is to the benefits effected, with the Divine Blessing, by this contribution that your Committee first invite attention. The collections, as they came to hand, were invested in the public funds; the expenses of the Central School and other charges upon the Institution were defrayed from the Annual Subscriptions to the Society; and the whole of the money received under the King's Letter was set apart and appropriated as a fund in aid of the erection, enlargement, and fitting-up of School-Rooms, to be permanently secured for the purposes of education.

The following is a summary statement of the important extension of the benefits of National Education, which the General Committee have been enabled to effect by means of the public bounty thus placed at their disposal. The proceeds of the Royal Letter became available to the Society's purposes in 1824; and, since that period, 337 applications from different parts of the country, comprising a population (according to the last Parliamentary Census) of 1,309,591 persons, have been received. In all these cases, there are very few which the Committee have found themselves unable to bring within the rules by which their proceedings are governed, and the grants made to them have amounted to 28,808*l.*; by which, according to the first estimates, in many instances much below the actual disbursements in carrying them into effect, an outlay of no less a sum than 111,916*l.* in the erection of 474 separate School-Rooms has been called forth.

By these means, and amidst such a population, the inestimable blessings of Christian Education have been provided for 25,092 Boys and 23,830 Girls on Week-days and Sundays, and for 2540 Boys and 2650 Girls on Sundays only; making a total of 54,112 poor children rescued from ignorance and vice, and regularly trained up in the knowledge and the worship of God, according to the pure principles of the Established Church.

If these details are duly considered, and it is moreover taken into the account, that not merely the first institution of so many schools has resulted from the expenditure, but under the Divine Blessing their permanent establishment; and that, together with this, 400 additional Teachers, well trained to their important callings, have been distributed throughout the country to give full efficiency to

the benevolent design; surely nothing can be wanting to convince the public of the excellent appropriation of the funds so liberally confided to the National Society's disposal, and the extensive and substantial benefits which they cannot fail to produce.

General State of the Schools.

From the Returns hitherto received, there appears to be an increase of 7802 children, while the decrease in others has only amounted to 1581.

Of the Schools it also appears, that four-sevenths have the benefit of Visitors in addition to the general superintendence of the Clergy, and, in about three-sevenths, the children make small weekly payments for their instruction—a system of eminent utility in augmenting the estimation in which parents hold the education of their children, in creating regularity of attendance, and helping to support the school.

State and Progress of the Central Schools.

Your Committee are especially gratified in again bearing testimony to the efficiency of the Central School; and the continued exertions of Mr. and Mrs. Johnson, under whose care they remain. The average number of Boys on the books during the last year has been 360, and that of the Girls 195; and the attendance of the children at the Society's Chapel on Sunday has often exceeded the daily average attendance during the week. Since the last Report, 203 Boys and 115 Girls have left the Schools—a large majority of whom, 177 Boys and 73 Girls, may be said to have obtained all the benefits which they usually confer: the remainder, in a state of less improvement, were removed to be sent to schools which offer the inducement of clothing, or on account of their parents leaving the neighbourhood.

Sixteen Masters and nine Mistresses have been received from Country Schools for instruction: 43 Schools have been provided with permanent Masters or Mistresses, and 41 with Assistants and Monitors for a limited period; and 18 Boys and Girls have been received from 3 Schools to be trained as Teachers; making a total of 104 Schools which have derived advantage from the Central School during the past year: and, it may be added, that the temporary Assistants have universally brought back good testimonials, and, in some cases, high ones.

Corrected Returns of Church Sunday-Schools in England and Wales.

Renewed attention having been paid to the subject of Sunday Schools, the Committee have arrived at more accurate conclusions than those stated in the last Report: they enter at large in the Appendix on the manner in which the calculations have been formed: the following Table shews the result.

DIOCESE.	Schools.	Boys.	Girls.	Total.	DIOCESE.	Schools.	Boys.	Girls.	Total.
Bangor.....	46	1152	1096	2248	Lincoln	852	23515	23462	46977
Bristol.....	213	7131	6790	13921	Lichfield & Cov.	574	18786	18312	37098
Bath and Wells	292	8737	8188	16925	Llandaff.....	59	1370	1423	2793
Canterbury	227	6620	6372	12992	Norwich	706	15910	16215	32125
Carlisle	79	2057	1999	4056	Oxford.....	161	3939	3750	7689
Chichester.....	141	4252	3862	8114	Peterborough...	249	6926	6698	13624
Chester	466	29014	28605	57619	Rochester	80	2957	2655	5612
Durham.....	167	5294	4839	10133	Salisbury.....	329	9311	9116	18427
Ely.....	80	3458	3665	7123	St. David's.....	136	4213	4218	8431
Exeter.....	411	11906	11651	23557	St. Asaph.....	61	1864	1836	3700
Gloucester	274	7015	7297	14312	Winchester	333	11196	10268	21464
Hereford	155	4328	4371	8699	Worcester	170	5582	5726	11308
London	536	18147	16633	34780	York	678	26259	24942	51201
Total..	3087	109111	105368	214479	Total..	4388	131828	128621	260449
						3087	109111	105368	214479
Returns, in which the Schools and Children are accurately given.....						7475	240939	233989	474928
410 Schools entered, the Children of which are omitted at an average of 50 each						....	10250	10250	20500
Calculation upon the returns (not received) from above 1090 incumbencies.....						924	27500	27500	55000
					GRAND TOTAL....	8399	278689	271739	550428

Pecuniary Grants and New Unions.

Applications for assistance have been received from about 66 places: of which, 55 have actually obtained grants, varying in magnitude from 10*l.* to 500*l.*, and amounting on the whole to 5512*l.* Some few of these places have long been in Union with the Society, and have now found it necessary to rebuild or enlarge Rooms for Schools which previously existed: many had before no public provisions for the instruction of the poor; and the managers of others, without requiring aid from the funds of the Society, have desired to be admitted into Union. Upon these several accounts, in 65 places the Society has effected New Unions.

Of the Grants above mentioned, eight places received each 100*l.*, seven 150*l.* each, and one 160*l.* To Stand, near Manchester, with a population of 6000, the sum of 200*l.* was granted— to Tamworth, with 6000 souls, 200*l.*—to St. George's, Leicester, with 12,000 inhabitants, 200*l.*—to St. Martin's in the Fields, with a population of 26,000, the sum of 300*l.* in addition to 200*l.* before granted— to Burnley, in Lancashire, with 17,500 people, 350*l.* —to Brighton, with 36,000 inhabitants, 500*l.*—and 500*l.* to the United Parishes of St. Giles in the Fields and St. George's, Bloomsbury, with 51,793.

State of the Funds.

The Income of the Year was 1453*l.* 19*s.*, and the Expenditure 1952*l.* 16*s.* 11*d.* The Grants were paid, as on former occasions, out of the balance remaining under the King's-Letter Account.

Call for increased Support.

It may be thought that the number of Schools already established must have so far diminished the calls upon the Society, as to render it unnecessary for Grants to be made to the same extent as in preceding years: but the applications of the past year are far from leading the Committee to anticipate any diminution in the magnitude or urgency of the demands upon their funds. Schools are most widely diffused, and the total sum expended in England on the cause of education is very great. The national *feeling in* regard to education appears to have undergone a material change; and many, who were indifferent to the subject, have been awakened into an active zeal for the cause. Meanwhile, these very facts, in some respects, have a tendency to diminish the tangible resources of the Society itself. Local subscriptions to particular Schools unavoidably interfere with contributions to the Society's general designs; and render it more than ever important that the public should lend a ready ear to the claims of the National Society for increased support.

BRITISH & FOREIGN SCHOOL SOCIETY.

From the last Report of the Society we extract the following remarks on the

Tendency of Good Education to diminish Crime.

With respect to the charge of increasing criminality among the Lower Orders, it may perhaps be allowed that defects in other parts of the General Policy of the country, tending to demoralize the people, may have that tendency strengthened by the prevalence of knowledge rather than of ignorance. Thus, there may be in the Poor Laws or in the mode of administering them, in the System of Police, and in Laws relating to Game, defects operating with a mischievous influence on the Poor; and in some instances, your Committee trust comparatively in very few, early instruction may have been abused so as to render criminals more skilful and cunning, and their company more contaminating. But it will never be asserted that one great department of public duty must be relinquished on account of such defects. No, these defects ought to be inquired into, in order to their being removed; and your Committee rejoice to think that the vigilance of a Parliamentary Committee is, at this very time, exerted in finding them out. It is possible that that Committee may have alterations to suggest, or hints to give in reference to your Schools, all of which will be, of course, attended to with that deference to which, coming from so respectable a quarter, they are entitled. Your Committee may, in the meanwhile, explicitly state, that their own observation, the reports received from Schools in various quarters, and the examination of Gaols, in so far as they have gone into it, contradict the charge that the early instruction given under your direction

has, in the least, aggravated the evils in question: they have, on the other hand, every reason to believe, that, but for your Schools, those evils would have been a great deal worse than they are.

Your Committee would notice one very obvious cause, to which an increase of the temptations to crime, and hence of crime itself, may be referred, and to the equally obvious tendency of your Schools to diminish its influence. They allude to that rapid increase of the Labouring Population at present prevailing in all the countries of Northern Europe; and nowhere more, it would seem, than in our own. It must be obvious, that where the labouring population rises beyond the employment which can be given to it, wages must fall, and the comforts of that class must become diminished: but to what greater temptations to crime can man be exposed, than are to be found in the discomfort, despondency, and idle habits, which want of employment brings in its train?

Let it be considered, however, how great the difference is between a well-educated and an ignorant man in such circumstances.

The man, whom his country leaves in a state of savage ignorance, vegetates in the district which produced him, until forced out of it by sheer want; and he then wanders about without any rational aim. Ignorant of the very geography of the globe which he treads, he cannot know where his rude labour is likely to meet with a market. Should he even discover that there exists a demand for work in certain quarters, his inability to read or write hinders him from obtaining accurate information; and he can carry on no intercourse with distant parts, but by personal locomotion. In the mean while, that indigence, which, were he a savage amid savages, might enable him to procure a livelihood by appropriating some of the natural productions of the earth, in a refined country and surrounded by a plenty everywhere strictly fenced against his approach, reduces him to despair; and he must either be gratuitously supplied, which a consciousness of physical strength or a natural pride of independence may make ungrateful, or he inevitably falls into the commission of crime. Hemmed in on every side by laws and customs far advanced beyond the primitive rudeness of his character, can we wonder that he overleaps the barrier, and becomes a rebel against the community which neglects him? Can we wonder that he becomes a habitual thief, or poacher, or housebreaker; and that, besides being an intestine foe to his country, himself, the plague of his criminality is diffused throughout his family, relatives, and neighbourhood?

But, with a well-educated poor man, it is far otherwise. Such an one, even without religion, may have a perception of the reasonableness of that order of things by which he is surrounded. With an enlightened knowledge of the great doctrines of Christianity, his very indigence will be made a blessing, by becoming the nurse of humility, and faith, and virtue. But the chances against such indigence continuing are small. That developement of the moral and intellectual capacities, which a good education implies, moves back the barrier opposed by an excess of the labouring population to the comforts of the poor. By furnishing them with improved talent, skill, and trustworthiness, it enables them to go from a market for their labour which is almost overstocked, to a much wider one which can scarcely ever be overstocked. It greatly multiplies all the resources of industry and ingenuity bestowed by Providence on man. It enables the poorest to take a wide view of his resources, and, at the same time, restrains him from resorting to such as are criminal. It converts the sense of want into a stirring spirit of enterprise. It gives prudence to accumulate, and talent to improve capital. When the resources of his own country fail, it enables a poor man to look beyond it; and many of these, who, but for education, would have been burdens on their country, have, in consequence of education, returned to enrich and to embellish it.

METROPOLITAN VISITING SOCIETIES.

THE appalling state of London and its suburbs, in respect of morals and religion, has not deterred some of those excellent men who dwell in the midst of these iniquities, from entering on systematic exertions to stem the overwhelming torrent. These are men who best know the awful condition of the Metropolis. More than enough meets the eye and assails the ear of a thoughtful man, in walking from end to end of this vast city, notwithstanding its stir and bustle and riches and gran-

deur, to cause his heart to sink within him: but if he mark the spirit of impiety which reigns in the hearts and houses of multitudes of the middle and upper classes, and leads them to throw off the restraints of Divine Institutions and Ordinances, and if he pass into the recesses of the Metropolis and visit its dens and sinks of ribaldry and gross debauchery, he will feel that a volcano is gathering beneath his feet, which nothing but Divine Forbearance and Mercy can prevent from spreading ruin on all sides.

Many Societies are actively engaged in disseminating the Scriptures and Religious Books and Tracts throughout the Metropolis, and in promoting to a large extent the Religious Instruction of its population; and great and happy exertions have been made to facilitate the attendance of its multitudes on the Public Worship of God: but it has appeared to many, and with great justice, that Christians, whose souls are vexed from day to day by the filthy conversation and unlawful deeds of those among whom they dwell, do owe to these their miserable neighbours a steady and determined course of what has been so happily termed "aggressive benevolence." In the most winning manner, and with a firm trust in God which shall bear them above the countless difficulties of the work, attempts have been made and persevered in to bring home to the dwellings of all to whom access can be obtained that knowledge of the consequences of sin and of the only way of deliverance from them which may, by the Divine Blessing, work a mighty change in this mass of evil.

Two Societies have been formed with the view of carrying this scheme of true and self-denying benevolence into effect.

CHRISTIAN-INSTRUCTION SOCIETY.

This Institution was formed in *June 1825*, under the name of the "*Society* for Promoting Christian *Instruction* in London and its Vicinity." In May last, there were in connection with it Forty-three Associations, in which more than Eight Hundred Visitors were engaged in visiting nearly Twenty Thousand Families, consisting probably of One Hundred Thousand Persons.

The nature of the inquiries, by which the Visitors endeavour to open the way for benefitting those whom they visit, may be judged of from the following extract from the Publications of the Christian-Instruction Society—

1. Have you a copy of the Scriptures? —Are you able to pay any thing toward the purchase of a copy?

This may lead the individual to subscribe to the Bible Society, or enable you to discover an appropriate object for the benevolence of that Institution.

2. Have you any children?—*How old* are they?—Do they go to school?—Are you anxious to send them?

If parents are indifferent on this subject, seek to awaken them to a sense of the value of a Scriptural Education for their children; and be prepared to recommend them to the National, Lancasterian, Parochial, Infant, or Sunday Schools, which may be in or near your district.

3. Are any persons sick in your house? —Have they medical advice?—Are they visited by any Christian Friend?—Do they need any charitable assistance?

The Visitor should be prepared to meet the answers given to such inquiries as these, by an acquaintance with the Societies, established for the assistance of such cases, in their neighbourhoods, such as Hospitals, Dispensaries, Sick and Maternal and Infant Societies, Refuges for the Destitute, &c. Attentions of this class are sure to obtain the confidence of the Poor, as they are among the best proofs of a disinterested desire to serve them.

4. Do you subscribe to a Benefit Society, or deposit money in a Savings Bank?

This inquiry should be proposed with caution; but the advantages of such provisions for the future, both in a national and moral view, are too apparent to be overlooked by the benevolent and intelligent Visitor.

Advantage should be taken of the confidence gained by rendering assistance in those things on which

the Poor naturally set value, to induce them to observe the Lord's Day, to attend Public Worship, to read the Scriptures and Religious Books and Tracts, and to establish the Worship of God in their families.

DISTRICT VISITING SOCIETY.

The following Circular will explain the object of this newly-formed Society, and the manner in which it is proposed to carry it into effect.

The temporal and spiritual destitution of immense numbers in this Metropolis is, perhaps, very imperfectly known, even to those whose attention has been most directed to the subject: and it may safely be affirmed, that, notwithstanding the zealous and liberal exertions of numerous Societies and Individuals, no adequate provision has yet been made for its relief.

This deficiency appears to arise from the want of union—of communication—and consequently of co-operation, among existing Societies; and from the absence of a System adapted to call forth the energies of benevolent individuals, and to concentrate them upon their respective neighbourhoods.

A Society has, therefore, been formed with a view to remedy this defect. It purposes to ascertain, by a system of local inquiry and investigation, the actual state of the poor; and to suggest and impart appropriate relief—by the communication of charitable aid—by recommendations to Hospitals, Dispensaries, and Benevolent Societies of various descriptions—by encouraging parents and others to avail themselves of Parochial, Charity, Adult, Infant, and Sunday Schools—by urging all to whom they can obtain access, to attend regularly on Public Worship, and to improve the leisure hours of the Lord's Day according to the benevolent intentions of its Divine Founder—by promoting the circulation of the Holy Scriptures—by distributing suitable Books and Tracts—and by recommending and inculcating habits of Order, Morality, and Religion.

In the prosecution of this object, this Society is desirous not to interfere with any existing Institution, whether of a benevolent or religious nature: but to avail itself, as far as possible, of every charitable plan at present in operation; and to strengthen the hands of all who are engaged in any act of mercy.

It is obvious, that, in order to provide a remedy commensurate with the existing evil, such a Society should be coextensive with the Metropolis; but, as the attempt at once to embrace so wide a sphere might induce a failure of the system which it proposes to adopt, the first attention of the Committee will be directed to the selection of appropriate Districts for the commencement of its operations, which will be extended to other parts in proportion as instruments are raised up and funds placed at its disposal.

The Districts selected will be placed under the superintendence of Local Committees, which will sub-divide their respective Districts into Sections; to each of which Visitors will be appointed, to visit the Poor from house to house, in conformity to instructions to be furnished by the General Committee.

The success and extension of such a system must, in great measure, depend, under the Divine Blessing, on the means with which the Society shall be provided for the execution of its design. It appeals, therefore, to all who are interested in the temporal and spiritual welfare of their fellow-creatures, to give their zealous co-operation and assistance in carrying its important object into effect.

The countenance and support of the Clergy, and more especially of the Parochial Clergy, are particularly invited. It can scarcely admit a doubt, but that the population of this vast Metropolis demands a degree of attention very far exceeding the physical powers of this important body, however active and benevolent: it is, therefore, hoped that they, who, by character and experience, are most intimately acquainted with the Doctrine and Discipline of the Established Church, will assist in an undertaking so eminently conducive to the promotion of its Scriptural Principles.

The liberal support of those who are favoured by Divine Providence with wealth and influence, is also confidently anticipated. Many of the higher ranks, residing in town only for a few months or weeks in the year, are, from the circumstances of their station in society, precluded from an acquaintance with the wretchedness and misery which often exist within a very short distance of their own immediate residence; but more especially abound in parts of the Metropolis which they are seldom, if ever, called upon to visit. A Society of this

description, from its system of local inquiry and investigation, offers to their notice the most efficient means of ascertaining real and unobtrusive distress; while it affords the best security against the fraud and imposition by which the charity of the benevolent is so frequently abused.

Above all, the aid of persons of both sexes is required, who may be able to devote a portion of their time to the discharge of the duties of Visitors. It is to be feared, that, for want of such valuable agents, many die yearly in misery and distress, and thousands are reduced to the most abject poverty; or are trained up in ignorance—led astray in early youth—hardened in crime—and perish in the most fearful way: when, by seasonable aid and the Divine Blessing on the suggestions of a pious Visitor, they might have been preserved from the depths of misery and vice—enlightened by Divine Truth—brought to know the value of a Saviour—and, after a life spent usefully in His service, have died with the consoling prospect of a glorious immortality.

It is earnestly hoped, that the Society will receive much important assistance, as to the detail of its operations, from those individuals who have long laboured in works of mercy and love among the Poor. The most attentive consideration will be given to the information and suggestions which their experience will enable them to impart.

The cause of the Society is submitted to the notice of the Public, with a fervent prayer to Almighty God, that, in this and every work, begun, continued, and ended in Him, His Holy Name may be glorified.

This system is coming into action in some of the populous parts of the country. There, as well as in the Metropolis, such of the Parochial Clergy as feel their own utter inability, in the larger parishes, personally to carry into effect this important plan of aggressive benevolence while they are yet deeply sensible of its value, will gladly avail themselves of the assistance which may now be afforded to them; and will endeavour to render it efficient, by calling it into action under wise *and intelligent* direction.

SOCIETIES FOR IRELAND.

At pp. 174-188 of our Volume for 1824, we collected the chief facts relative to the Societies most actively engaged in promoting Religious Knowledge in Ireland, and have since occasionally recurred to their proceedings: want of a constant and timely supply of information has prevented us from giving more full and regular notices on the subject. In the mean while, the efforts in behalf of Ireland have been greatly augmented, and are proceeding with constantly-growing vigour.

Of the Institutions devoted to this object, some may be properly termed IRISH, as having been formed and being conducted in Ireland: others may be named BRITISH-IRISH, having been formed in this country and being conducted here, *while they* act in Ireland by means of either Agents or Auxiliary Institutions.

We shall now take up this subject where it was left in the Volume just mentioned—and shall give, first, a brief summary of the proceedings of each Society; and then some general views of the State and Prospects of these benevolent exertions.

IRISH SOCIETIES.

Hibernian Bible Society.

			Ir. Cur.
Receipts in	14th yr.	ending 31 Mar. 1820,	3600*l.*
Ditto	15th yr.	ditto 1821,	3900*l.*
Ditto	16th yr.	ditto 1822,	5600*l.*
Ditto	17th yr.	ditto 1823,	4300*l.*
Ditto	18th yr.	ditto 1824,	4700*l.*
Ditto	19th yr.	ditto 1825,	6700*l.*
			Bt. Cur.
Ditto	20th yr.	ditto 1826,	5700*l.*
Ditto	21st yr.	ditto 1827,	5894*l.*
Ditto	22d yr.	ditto 1828,	6457*l.*

New Societies formed during the Twenty-second Year—

Auxiliary Societies	2
Branches	145
Associations	16
Total	163

Total number of Auxiliaries now in connection with the Society—

Auxiliary Societies	70
Branches	267
Associations	254
Total	591

Issues of the Twenty-second Year—
Bibles.. 18,159
Testaments..... 33,253

Issues in yr. ending 31 Mar. 1824, 21,873 copies
Ditto ditto 1825, 27,067 —
Ditto ditto 1826, 35,324 —
Ditto ditto 1827, 40,058 —
Ditto ditto 1828, 51,412 —

Total Issues from the commencement of the Society in 1806—
Bibles..... 185,448
Testaments..... 312,376
Total..... 497,824

Religious-Tract and Book Society.

Receipts,		£.	s.	d.
in 10th yr. ending 31 Mar.	1824,	3338	12	7
11th yr. ditto	1825,	3659	4	10
13th yr. ditto	1827,	3346	10	0
14th yr. ditto	1828,	4539	18	11

Issues of 10th yr. Tracts, 374,144 . Bks. 42,133
Ditto 11th yr. 404,370 49,408
Ditto 12th yr. 505,001 63,564
Ditto 13th yr. 600,215 83,915
Ditto 14th yr. 724,121 96,918

Total Issues from commencement, 4,121,000

Original Tracts published 195
Compiled Tracts..... 96

Lending Libraries and *Depositories* established, 240.

Education Society.

	£.	s	d.
Receipts 1823, 12th yr. .Ir.Cur.	19,592	7	6
Ditto 1824, 13th yr.	33,946	5	2
Ditto 1825, 14th yr.	38,047	4	7
Ditto 1826, 15th yr.	35,962	1	3

Government Grants included in the above sums:
12th yr..... 13,831 13 4
13th yr..... 26,998 6 8
14th yr..... 31,831 13 4
15th yr..... 30,613 16 10

Schools established or assisted, with number of *Scholars:*

In 12th yr. . Schools,	1122	..Scholars,	79,297
13th yr.	1490	.....	100,000
14th yr.	1595	.....	100,000
15th yr.	1417	.....	102,380

Masters and *Mistresses* trained:

Up to end of 1822.....	Masters	483
In 1823.....		150
In 1824....	Mistresses 23	207
In 1825.....	108	200
In 1826.....	68	132
Total ...	199	1172

Cheap Book Department:
Vols. sold from Nov. 1817 to end of 1822, 662,752
Ditto in 1823 124,888
Ditto in 1824 172,816
Ditto in 1825 132,477
Ditto in 1826 62,261
Total ... 1,152,194

Grants of Cheap Books to Lending Libraries:

In 1823 Grants	97	Volumes	9912
1824	133	.....	14,217
1825	127	.....	11,295
1826	141	.....	13,421

Irish Society of Dublin.

The exclusive objects of this Society are, to instruct the Native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of English; and for this end, as also for their moral melioration, to distribute among them the Irish Version of the Scriptures by Archbishop Daniell and Bishop Bedell, the Irish Prayer-Book, WHERE ACCEPTABLE, and such other works as may be necessary for School Books; disclaiming, at the same time, all intention of making the Irish Language a vehicle for the communication of general knowledge. [*Committee.*

Schools in 8th year, 1825-6, were 296
Ditto 9th year, 1826-7 264
Ditto 10th year, 1827-8 434

Pupils inspected
in 8th yr. 6068; of whom were Adults, 4097
9th yr. 10,953 8946
10th yr. 14,715 11,067

The Pupils of the Tenth year consisted of—Spellers, 5527—Readers, 5142—Translators, 3907—Repetition, 139.

Circulating Masters are employed, whose business it is, to induce the sons of farmers and others who understand the language to teach their neighbours to read it. These persons are amply supplied with elementary books, and portions of the Holy Scriptures; and are remunerated by a certain sum, for every person who is so taught to read the New Testament in Irish, and to translate it. The work done is ascertained by the quarterly inspection of the Circulating Masters, and reported on by them to the Committee. [*Committee.*

Sunday-School Society.

	£.	s.	d.
Receipts in 1823-4, being 14th yr.	2421	11	1
1824-5 ..... 15th yr.	2653	7	1
1825-6 ..... 16th yr.	2585	6	4
1826-7 ..... 17th yr.	2579	1	6
1827-8 ..... 18th yr.	3520	2	5

Schools in the Four Provinces:

	1823-4	1824-5	1825-6	1826-7	1827-8
Ulster	1193	1222	1300	1395	1501
Leinster	281	296	297	306	340
Connaught	89	91	104	118	124
Munster	77	93	103	126	152
	1640	1702	1804	1945	2117

Scholars in the Four Provinces:

	1823-4	1824-5	1825-6	1826-7	1827-8
Ulster	125,272	118,271	119,615	127,548	132,762
Leinster	20,790	20,823	20,367	22,019	24,235
Connaught	5,459	5,056	5,494	5,703	6,646
Munster	5,663	6,681	6,915	8,214	9,970
	157,184	150,831	152,391	163,484	173,613

Of the 173,613 Scholars in connection with the Society, 80,998 are reported to be reading in the Bible or Testament, and 28,853 reported to be adults above the age of fifteen. With respect to the proportion of the Scholars attending the Sunday Schools connected with your Society which derive instruction in DAILY Schools also, your Committee, as far as their information enables them to judge, coincide in the opinion expressed by their predecessors, "that at least ONE-HALF of the Scholars in the Schools connected with your Society do not attend Daily Schools." They beg attention to this striking fact—that, in the year 1809, when your Society was established, there were (so far as your Committee can learn) in the whole of Ireland but 73 Sunday Schools, containing about 7000 Scholars; and there are, by your last Returns, 2117 Sunday Schools and 173,613 Scholars in connection with your Society alone. [18th *Report*.

Gratuitous Teachers.

	1823-4	1824-5	1825-6	1826-7	1827-8
Ulster	9471	9492	9870	10766	11381
Leinster ...	2077	2146	2100	2213	2462
Connaught	460	492	526	512	590
Munster ...	570	707	759	913	1236
	12578	12837	13255	14404	15669

Proportion of Scholars to the Population:

Population of Ulster, 2,001,966—Leinster, 1,785,702—Connaught, 1,053,918—Munster, 2,005,363.

	1823-4	1824-5	1825-6	1826-7	1827-8
Ulster.....	1 to 16	1 to 17	1 to 17	1 to 16	1 to 15
Leinster.....	1 to 86	1 to 86	1 to 88	1 to 81	1 to 74
Connaught	1 to 193	1 to 208	1 to 192	1 to 185	1 to 159
Munster	1 to 354	1 to 300	1 to 290	1 to 244	1 to 201
Average Total...	1 to 44	1 to 45	1 to 45	1 to 42	1 to 39

Issues of Books, gratuitously or at reduced prices.

	Bibl.	Test.	Spell.Bk.	Alph.	Cards,&c.
1823-4	610	19,797	45,717	12326	4655
1824-5	1996	15,796	36,825	8931	3571
1825-6	1504	16,672	35,593	7550	4065
1826-7	1037	17,557	35,431	10156	4506
1827-8	3842	22,130	41,178	9659	5372

Issues since the formation of the Society: Bibles, 17,007 — Testaments, 210,882 — Scripture Extracts, 112 — Spelling Books, 536,331 — Alphabets, 154,617 — Freeman's Card for Adults, 35,207—Book of Hints for Conducting Sunday Schools, 2539.

Day Schools:

	Ulster	Leinster	Connaught	Munster
1823-4 ...	326 ..	31 ..	204 ..	92
1824-5 ...	422 ..	142 ..	164 ..	118
1825-6 ...	371 ..	41 ..	186 ..	143
1826-7 ...	277 ..	31 ..	163 ..	40
1827-8 ...	288 ..	44 ..	156 ..	32

Sunday Schools:

In 1823-4 there were 238
In 1824-5 265

	Ulster	Leinster	Connaught	Munster
1825-6 ...	294 ..	10 ..	101 ..	0
1826-7 ...	191 ..	4 ..	52 ..	4
1827-8 ...	201 ..	8 ..	58 ..	4

Adult Schools:

In 1823-4 there were 181
In 1824-5 129

	Ulster	Leinster	Connaught	Munster
1825-6 ...	26 ..	1 ..	23 ..	0
1826-7 ...	177 ..	0 ..	38 ..	0
1827-8 ...	181 ..	5 ..	35 ..	2

Scholars:

	Day	Sunday	Adult
1823-4 ..	61,387 ..	17,145 ..	10167
1824-5 ..	67,722 ..	20,661 ..	5879
1825-6 ..	62,413 ..	27,646 ..	2024
1826-7 ..	44,639 ..	9,576 ..	8907
1827-8 ..	43,250 ..	14,869 ..	8719

BRITISH-IRISH SOCIETIES.

London Hibernian Society.

		£.	s.	d.
Receipts in 18th yr...1823-4,were		7398	19	4
Ditto...19th yr...1824-5....		8143	3	11
Ditto...20th yr...1825-6....		6728	19	8
Ditto...21st yr...1826-7....		7412	14	6
Ditto...22d yr...1827-8....		8439	8	8

About one-half of the Sunday Scholars are enrolled also, it is supposed, in the Day Schools: that half must, therefore, be deducted from the total, in ascertaining the number of individual Scholars in the Day, Sunday, and Adult Schools. [*Commit.*

Irish Classes:

In 1827-8, there were 488 Scholars in 32 Schools.

Summary of the Twenty-second Year, 1827-8.

	DAY.		SUNDAY.		ADULT.		IRISH CLASS.		TOTAL.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Ulster	288	27,036	201	12,472	181	7596	2	42	672	47,146
Leinster	44	2588	8	198	5	57			57	2843
Connaught	156	11,903	58	2142	35	1044	30	446	279	15,535
Munster	32	1723	4	57	2	22			38	1802
	520	43,250	271	14,869	223	8719	32	488	1046	67,326

The numbers here stated are those of the past year. A considerable reduction is now taking place, in consequence of the secession of many Schools, and the inability of your Committee, from want of funds, to comply with the urgent applications continually made from various quarters, for the opening of New Schools. [*Report*, 1824-5.

Not less than THREE HUNDRED THOUSAND PERSONS have been taught to read the English or Irish Languages, by the exertions of the Society, of whom TWO HUNDRED THOUSAND were ROMAN CATHOLICS: and upward of ONE HUNDRED AND SIXTY-EIGHT THOUSAND BIBLES OR TESTAMENTS, with innumerable Spelling Books, consisting chiefly of Scripture Lessons and Extracts, in the English and Irish Languages, have been dispersed, by its instrumentality, through the whole extent of Ireland. [*Committee in* 1827.

The Nobility, Clergy, Gentry, &c. in various parts of Ireland have, in numerous instances, continued most beneficially to patronize or superintend the different Schools in their respective neighbourhoods; so that of the Five Hundred and Twenty Day Schools connected with your Society, during the last year,

258 have been under the direction of Clergymen of the Established Church;

12 under the superintendence of Ministers of various Denominations;

164 in connection with Noblemen, Ladies, and Gentlemen; while

86 are still destitute of regular Patrons or Visitors. [*Report*, 1827-8.

Irish Society of London.

	£.	s. d.
Receipts, 1822-3, being the 1st yr. .	403	6 7
Ditto 1823-4 .... 2d yr. .	300	9 5
Ditto 1824-5 .... 3d yr. .	363	15 7
Ditto 1825-6 .... 4th yr. .	544	7 1
Ditto 1826-7 .... 5th yr. .	760	7 6
Ditto 1827-8 .... 6th yr. .	1315	8 0

A summary of the Sixth Year of this Society, the objects of which are the same as those of the Irish Society of Dublin, appeared at p. 222 of our Number for May.

British and Irish Ladies' Society.

	£.	s. d.
Receipts, 1822-3, being the 1st yr. .	401	6 0
Ditto 1823-4 .... 2d yr. .	518	14 7
Ditto 1824-5 .... 3d yr. .	797	13 0
Ditto 1825-6 .... 4th yr. .	1253	8 5
Ditto 1826-7 .... 5th yr. .	859	8 2
Ditto 1827-8 .... 6th yr. .	670	15 7

Associations:

	Ulster	Leinster	Connaught	Munster
1823-4 ..	30	64	28	134
1824-5 ..	47	79	30	128
1825-6 ..	43	79	26	109
1826-8 ..	43	58	19	90

For an account of the Objects and early Proceedings of this Society see pp. 184—188 of our Volume for 1824. To the success of its labours, the Committee bear the following testimony—

Enough has been brought forward to establish TWO points, of the most encouraging and satisfactory nature—that the Ladies in Ireland have exerted themselves with zeal, diligence, and ability—and that the Female Peasantry have evinced a disposition for industry, cleanliness, and good order, which was in general little expected from them: they have shewn that their apparent indolence and apathy had been only the effect of ignorance and despondency; and that when instruction was communicated, hope excited, and encouragement afforded, they were ready to embrace with gratitude and animation the proffered means of rising from misery and degradation. The native cheerful and sanguine spirit of the Irish character revived; and they embraced the occupations proposed to them with alacrity and ardour.

The Committee have been particu-

larly gratified by the testimony which has been given by individuals, who have travelled through different parts of Ireland, to the evident utility of the Associations formed in that country. A Clergyman, in consequence of what he himself witnessed, has expressed his belief, that the effort now making to promote industry on the plan undertaken by this Committee, is an important preliminary measure toward the general improvement of the country—a measure fraught with immediate benefit; and calculated to pave the way for the more extended exertions of others, and to reduce the mass of human misery in that country.

This testimony is confirmed by Mr. Besnard, who, in the Report of his Tour of Inspection in Munster and Connaught to the Linen Board, expresses himself thus—

Your grants of implements have been received, by the various Associations to which they were committed, with the most lively gratitude; and acted on, particularly by the Ladies' Associations, with a persevering zeal which reflects on them the highest degree of credit.

I have been assured by the best authorities, that, in the most remote parts of the country, and among the most humble of the poor class of the Female Population, an anxiety to procure implements for work, and a punctuality in repaying half the cost by instalments of money or labour, has been evinced, which clearly proves the wisdom of the measure, and the industrious disposition of those persons, whose labour, if properly applied, may be rendered highly valuable, and in the course of time would doubtless do away the necessity which now exists of importing foreign yarn into England.

The Committee have reason to believe, that the impulse which has been given to industry will have prepared many hands to co-operate with manufacturers who may hereafter fix themselves in Ireland; and that a degree of skill in various branches of useful work will have been acquired, and habits of employment established, which will tend to the increasing comfort and prosperity of the individuals, who have come under the direction of the Associations scattered throughout the country.

Ladies' Hibernian Female-School Society.

		£.	s.	d.
Receipts, 1823-4,	being 1st year,	2422	3	0
Ditto 1824-5	.....2d year,	1616	9	10
Ditto 1825-6	.....3d year,	1937	4	2
Ditto 1826-7	.....4th year,	1934	19	8
Ditto 1827-8	.... .5th year,	1853	17	5

Schools:

	Ulster	Leinster	Connaught	Munster
1824-5 ..	14	35	33	13
1825-6 ..	28	36	36	20
1826-7 ..	52	49	49	27
1827-8 ..	56	47	53	37

Scholars:

	Ulster	Leinster	Connaught	Munster
1824-5 ..	644	1962	1186	484
1825-6 ..	969	1690	1501	560
1826-7 ..	1984	2060	2230	860
1827-8 ..	2075	2010	2264	1460

That the Female Peasantry of Ireland are generally uneducated, none, it is presumed, who have visited that country, will hesitate to acknowledge; and, until something is effected on behalf of THEIR condition, it is morally certain that little good of a permanent nature can result from the efforts which are making in behalf of the country at large. Impressed by this conviction, a number of Ladies, acting under a sense of their obligation to Ireland, have undertaken to add to the list of existing Institutions, a Society, which shall have for its exclusive object the education of their own sex in that country. [*Committee.*

NOTICES ON THE STATE OF IRELAND.

Eagerness for the Scriptures.

The following passages, which might be greatly multiplied from other sources, are extracted from the Reports of the Hibernian Bible Society.

— In consequence of the late discussions in this country, on the doctrines of the Church of England and that of Rome, the sale of the Scriptures is unprecedented.

— It has been said, the people will not take the Bible. This is not the fact: they will take it—they demand it: they will not only take it, but, even from their hard-got earnings, they will most cheerfully purchase it. Many have come to this very village, the distance of 20 and 27 miles, to buy that Sacred Book. Not many months since, a number of persons, in a remote part of the country, nearly 30 miles from Kingscourt, raised a sum of money among themselves, procured a horse, and deputed a man to come to this place to get a supply of the Holy Scriptures.

— Shortly after the discussion at Carrick-on-Shannon, some Roman Catholics, about 20 in number, met in a farmer's house in the neighbourhood of Leitrim, for the purpose of considering among themselves the propriety of reading the

Scriptures. They collected several books in order to obtain information on which to ground their arguments, and remained till day-light the following morning debating the question; some supporting and others opposing the indiscriminate reading of the Bible: until, at last, they came to the unanimous conclusion, that it was their privilege to read the Scriptures, and that they would not be prevented from so doing.

— A large number of persons, amounting to some thousands, are now engaged in this neighbourhood (Youghal), in either reading or preparing to read the Scriptures in the Irish Language and Character: they are occupied in this way every evening after work, and on Sundays. The consequence has been, that card-playing and the ale-house have been given up. The strongest opposition has been given, but without effect: the affections of the people have been engaged, by giving them the Scriptures in the language which they understand: they seem quite convinced that they have been dealt with fairly; and see no reason why they should be precluded from searching the Scriptures themselves. More than two-thirds of the Scholars are adults—some from 50 to 70 years of age.

— During my tour through the South, I have seen proofs of enthusiastic attachment toward the Scriptures in the Irish Language: they are making their way into the houses and hands of the people, in spite of the most vigorous opposition. Within ten miles round the town of Youghal, there are above 3000 persons reading the Irish Scriptures. There is a wonderful spirit abroad; and the Scriptures alone, without human agency, are making a mighty revolution in the minds of the people.

—It has been generally found, that wherever the Irish Testament has been introduced, a desire has been created for possessing an English Testament, and ultimately an English Bible with marginal references. In Kingscourt, in the County of Cavan, in consequence of the circulation of the Irish Testament, such an anxiety for the English Scriptures was excited, that not less than 360 copies were distributed by the Auxiliary Society there during its first year: these were chiefly sold; and many of the peasantry (some of them day-labourers) paid so high as four shillings for a copy of the Bible with marginal references.

In connection with this subject we add a passage from the Report of the Irish Society, of Dublin. In reference to the Bible, in the Irish Language and Character, lately published by the British and Foreign Bible Society, the Committee state—

It is with the greatest satisfaction that we have to announce, that, about Christmas last, was completed the printing of the 8vo. Irish Bible—the first edition of that blessed book in the Irish Language and Character, which has been published for 143 years. We expect that the minion pocket edition, which is more than half finished, will soon follow. Upon this occasion we feel it to be our solemn duty, to offer up our sincere and fervent thanksgivings to Almighty God, that He hath so blessed the Nation in our day with this inestimable gift; and our sincere and fervent prayer that He will give His Word free course in this land—that He will prepare the hearts of the people to receive this good seed—and that it may bring forth abundantly the blessed fruits of peace in this land, and glory to His Holy Name.

The Committee of the Irish Society, of London, add—

A Clergyman writes from Cavan—

So attached are most of our Teachers to the Irish Scriptures, that no power on earth could wrest them from their hands. What a comfort to the poor Irish Labourer, on returning weary and fatigued to his cabin, to be able to read himself, or hear one of his children read, IN THE LANGUAGE DEAREST TO HIS HEART, the great truths of immortality, and redemption of his soul by a Saviour's blood.

The education of the lower classes, through the medium of their own language, appears to be one of the most effectual means of moral melioration. The Inspector of Kerry bears the following testimony—

Those persons who are receiving the knowledge of the Scriptures in the Irish Language, do not frequent the whiskey-houses; and are generally engaged on the Sabbath in reading, or learning to read, some portions of the Testament.

Rapid Increase of Inquiry and Knowledge.

We extract some passages on this subject from the Reports of the Religious-Tract and Book Society.

How can we ever sufficiently ascribe praise to God for the extraordinary change effected in the views and sentiments of many persons in Ireland! It is but a short time since, that there

existed a general apprehension as to attempting the circulation of Controversial Tracts. The language of unbelief was, "We shall prejudice the people — we shall exasperate their Priests—and the little good which we have been enabled to effect, will be utterly lost." Trials, however, were made—at first, perhaps, in a timid manner; and, though impediments still largely exist, it has been found that all the endeavours of a most powerful Ecclesiastical Tyranny have been unable effectually to put down the circulation of such publications. And is there not here an encouragement for renewed exertion in this department of Christian Labour?

But Protestants, who can now look back to the days of their ignorance, and can now glory in the knowledge of God as their God and Saviour, should seek and pray that every hostile and bitter feeling in their minds, and every expression of that feeling with regard to their Roman-Catholic Countrymen, might be done away; and that they might be enabled to exhibit toward them that good-will and charity, which shall designate them as followers of their Divine Master. Let them thus adorn the Gospel, and their faith and hope will not be disappointed, as to the increased and increasing diffusion of religious knowledge throughout this country—and let their language of charity toward their Roman-Catholic Countrymen be, *Come with us, and we will do you good.*

It may be safely affirmed, that the Progress of Education in Ireland within the last few years, and of Inquiry originating in a great measure from that education, is unparalleled in the history of the world. Societies have been formed for the advancement of education: their exertions have been greatly blessed by God; and all of them are pursuing their course, amidst the doubts of some, and the fears of others, and the hostility of more, with continued and increasing success. Many Individuals have been awakened to the importance of religious instruction for the peasantry of this country; and, upon their estates or in the neighbourhood where they reside, they have wisely employed their wealth and influence in its advancement. Some idea may be formed of the Progress of Religious Education among the lower classes in Ireland, from the following facts related by Mr. J. L. Foster and Mr. Glassford, in their Letter appended to the Ninth Report of the Irish-Education Inquiry—

About twenty years ago the Scriptures, as we are led to believe, were not read in so many as 600 Schools in Ireland; while, at present, as we have ascertained and stated in our Second Report, they have found their way into 6058 Daily Schools, independent of 1945 Sunday Schools: in all, above 8000 Schools.

It is further very worthy of remark, that, of the 6058 Daily Schools in which the Scriptures are now read, only 1879 are connected with any Societies whatever; whether those aided by the Government, or those supported by individual contributions: in the remaining 4179 Schools, the Scriptures have, of late years, been adopted by the voluntary choice of the Conductors and Teachers, the latter of whom are generally dependent for their livelihood on the pleasure of the parents of their pupils—a signal proof that there is no repugnance to Scriptural Instruction among the people, and not less an illustration of the effects silently produced by the example and competition of better Institutions upon the Common Schools of the country.

The Committee of the Education Society state—

Your Committee feel quite satisfied of the beneficial results of the *Cheap-Book* Department. The printing-presses in Dublin, which formerly teemed with immoral and mischievous publications, are now idle; those productions being quite unequal to any successful competition with the Publications of the Society. The consequence is, that the Schools and Libraries for the Poor are supplied with useful and moral publications, to the almost total exclusion of the pernicious works which formerly so universally abounded. Increased attention is bestowed by the Committees of the Society to improve the quality of their publications. Works of a lighter and more entertaining description were necessary at the outset, to supplant the books which had so long swayed the imaginations and minds of such of the lower orders as were capable of reading; but there is good reason to believe, that a better taste has been produced, and cultivated, by the exertions which have been made by this Society and by other public Institutions.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

Reasons for suspending the Syrian Mission.

THE departure of the Missionaries from Syria was stated at p. 528. In a Letter addressed to the Board from Malta, they assign the following reasons for the step which they had taken—

Prospect of war—want of an Asylum in case of War—want of Consular Protection—their solitary situation—the Character of the Pacha—pecuniary embarrassment—the prevalence of the Plague—the scarcity of vessels for opportunity of removal—and the immediate call for some of them at Malta.

Probable Effect of the Removal of the Missionaries.

On this subject, they write—

Of the effect of our removal, we hardly dare risk an opinion. It MAY give the Ecclesiastical Authorities courage and zeal to attempt the destruction of our Depôt of Scriptures, as well as the suppression of all the copies of them which may still be found in circulation among the people: they MAY be more unrestrained in their measures to root out every vestige of spiritual seed which we may have sown. But we hope in God that the effect of our removal will be of an opposite nature; and that it will lead many to sober reflection—to inquire what harm we have done, what crimes we have committed, what unhallowed ambitious projects we have been setting on foot—whether our great object has been to preach ourselves and OUR PARTY, or whether it has been to preach Christ and Him Crucified. We entertain the hope, that the Authorities, finding themselves rid of the HERESIARCHS, will relax in their vigilance and virulence, in regard to those tinctured with our HERESY. Particularly do we hope, that "His Holiness" of Cannobeen may now regard, with less jealousy and alarm, his long-oppressed Prisoner, and be induced to set him once more at large.

The parting scene, at our leaving, was more tender and affecting than we could expect; and afforded a comforting evidence, that, whatever may be the impression which we have left on the general population, there are SOME hearts in Syria which are sincerely attached to us. Many, as we passed them, prayed for the Divine Protection on us in our voyage. A considerable number, notwithstanding the Plague, came to our houses to bid us farewell. Our domestics all wept profusely. One thoughtful youth, who was with us daily, belonging to one of the first Greek Families, was full of grief for several days; and earnestly begged us to take him with us, though contrary to the will of his parents: another, of much the same age and standing, who had once been almost persuaded to be a Christian and afterward became bitterly opposed to the doctrines of grace, came, and with tears confessed his faults, and begged us to forgive him and never to forget him in our prayers: another, whom we have not until lately reckoned among the number of those who love the Lord, hung upon our necks, with strong grief, as if he could not endure the separation. The Great Lord of the Vineyard is able to make the good seed rise, and flourish, and spread in every direction. To Him we commend it. His is the work: be His the glory!

It is added by the Board—

No opposition was made by the Government to the embarkation of the Missionaries, which took place on the 29th of April; nor was any objection made to their being accompanied by the Armenians, Carabet and Wortabet. Not an enemy opened his mouth in triumph. As they passed the streets to the waterside, those from whom they might have expected scoffing and ridicule, exclaimed, with every appearance of seriousness, "The Lord preserve and prosper you!"

Benefits resulting from the Syrian Mission.

Mr. Bird takes the following view, in his Journal written at Beyrout—

It is now about four-years-and-a-half since those of us, who have been particularly connected with this Station, came to anchor in this port. We had then no intention of staying at Beyrout, except long enough to obtain animals or a boat to carry us on toward Jerusalem. We were prevented from proceeding; first by the season, next by the advice of our brethren, and by a personal examination of the country, the whole length of it from this place to Hebron, which may be called the present Dan and Beersheba of Palestine. Every succeeding year has brought with it evidence to strengthen the impression that our remaining here was a well-advised measure; for we have not yet seen reason to believe, that in any other place south of Constantinople, there has been so much eagerness to inquire after truth, united with so much safety in declaring it.

The American Mission to Syria has now ceased: for how long, the Lord only knows. At this pause in the work, every one interested at all in the Mission will also pause; and will endeavour to recall some little sketch of its history; and will ask, "What good has it done?"

A brief reply to this question is, that it has increased our familiarity with one of the most interesting portions of the globe. It has contributed to prove the practicability of Protestant Missions in Turkey. It has brought to light some important traits of Mahomedanism and of Popery, in their modern state. But, above all, and what is worth more than all the money and all the labours which Missionaries or Missionary Patrons ever expended, it has evidently saved immortal souls from ruin. These souls, however, though of immeasurable value, are few—few, compared with the multitudes brought to Christ at other Stations—few, compared with the multitudes that still remain in ignorance and sin—few, compared with what they might have been, had we but uniformly prayed and laboured with the zeal which became our Holy Office. We desire to feel that these souls, if they are what we wish and hope, are not OUR converts, but God's. They *are God's husbandry:* they *are God's building.* The highest name to which we can aspire in this work is that of *unprofitable servants.* In connection with many others who went before us, or have laboured with us, we have planted and watered; but the increase is of Him, from whom cometh every good and perfect gift; to whom be glory in the Church, throughout all ages, world without end! Amen!

Plan of Future Proceedings in the Mediterranean.

The Committee state—

Neither in the view of the Committee, nor of the Missionaries in the Mediterranean, is the Mission to Syria abandoned. It is only suspended, until circumstances shall permit the residence of Protestant Missionaries in that country. The views of the Missionaries on this subject, and with reference to the Mediterranean generally as a Field for Missions, will be learned from the subjoined extract from a Letter to the Corresponding Secretary, dated Malta, July 24, and signed by Messrs. Bird, Temple, Goodell, and Smith.

In this Letter they suggest—

1. That Mr. Bird and his family return to Beyrout, as soon as the state of the country may seem to justify such a step; and that he be accompanied by Mr. Goodell and his family, unless another Mission Family shall be sent to the Mediterranean destined for Syria.

2. That Smyrna, Constantinople, and Greece be each occupied, as soon as possible, by at least one Mission Family—it not being so indispensable, that there should be Two Families at each of these places, as at Beyrout; though it is exceedingly desirable that there be two at every Station of the Board in the Ottoman Empire.

3. That, toward accomplishing the object just mentioned, it is the duty of Mr. Goodell, if his place at Beyrout can be supplied by another Family, to establish himself at Smyrna or Constantinople; particularly as his knowledge of Turkish will introduce him to the Armenians: and that at least One Mission Family, and if possible three, be sent from America to accompany him to that region. The separation of Messrs. Bird and Goodell, though exceedingly unpleasant to themselves, will be attended with this advantage, that the Families associated with them will have the benefit of their experience.

4. That Mr. Smith have the superintendence of the press at Malta, in all its departments, until Mr. Temple's return; continuing, however, to regard the Arabic and Turkish Languages as peculiarly his province.

5. That a married Physician is wanted at Beyrout more than can be expressed: and that he will probably be more useful, if he is not an Ordained Minister of the Gospel.

6. That if two single Missionaries are disposed to come out, they can be usefully employed in travelling in Armenia, and other countries adjacent, for the purpose of exploring, and of distributing books.

7. That, for the sake of imparting greater efficiency to the press in Turkish-Armenian, both Carabet and Wortabet be, for the present, employed at Malta, under the direction of Mr. Smith; and that Mr. Smith also employ Nicola Petrokokino and Phares Shidiak as assistants in the Greek and Arabic Languages.

The Missionaries add—

It seems indispensable to the free operation and usefulness of our press, that Syria, Smyrna, Constantinople, and Greece should be occupied; for it is well ascertained, that this powerful engine is here almost totally inefficient without Missionaries to receive and circulate its publications in the countries for which they are intended. Arrangements have now been made for enlarging the operations of the press, especially when Mr. Temple shall have returned, to the full extent that is at present desirable. Especially do we calculate upon copious issues in the Turkish Language; most of which cannot be judiciously distributed, unless Smyrna or Constantinople be occupied.

We would not wish our present request to be considered as extending to the full amount of Missionary Labourers, who might be usefully employed: it embraces merely those, who are supposed to be indispensably necessary—those, who ought by all means to be on the spot to open the campaign in our spiritual warfare, just as soon as the contending Potentates of this world shall have closed theirs and settled the political affairs of these regions. We are encouraged to hope, that you will be able to meet our request in its full extent, without embarrassing any other of the important Missions under your care;

from having seen it observed in one of your publications, that a part of those liberal donations, which God has inspired American Christians to make, was intended to be applied to the reinforcing of the Mediterranean Mission.

We feel that much, very much, depends on the character of those who are to be sent to be helpers; and that the Committee have need of wisdom and assistance from above, and we shall not cease to pray in relation to this important concern.

Mr. Goodell, in a separate communication, remarks as follows, on the subject of sending Physicians into the Turkish Empire—

A Physician can reside wherever he pleases, without a Firmân or Consul. Let him go into any town or city, and Turks, Jews, and Christians would all beseech him to take up his residence among them. Mr. Kugler, a German Missionary, spent a few weeks at Jerusalem; and, although he had not paid great attention to the science of medicine, he so commended himself to the inhabitants, that Omar Effendi and all the principal Turks and Christians entreated him to reside there constantly.

It is not indispensable, though it is desirable, that the Physicians sent to Syria should have received a liberal education: and our opinion is, that they ought not to be Ministers of the Gospel in name, though they would be so in fact. They should be sober, prudent, exemplary men; possessing a knowledge of their own hearts, and such an acquaintance with the Scriptures, as will enable them to defend the truth against the cavils of Infidels, Mussulmans, Papists, and Jews. We supply the gift of tongues, with which the Apostles were favoured, by the facility for acquiring languages, and by our printing establishment; but the gift of healing we cannot supply, unless Physicians are connected with us. It is desirable, that the people should see persons, who are not Ministers of the Gospel, living godly lives.

India within the Ganges.

BOGLIPORE.

GOSPEL-PROPAGATION SOCIETY.

Extracts from the Journal of the late Rev. Thomas Christian.

Some interesting passages of this Journal, which has reference to the close of the year 1826, were given in our last Volume, at pp. 543-547, from the First Report of the Calcutta Diocesan Committee.

This Journal appears more at large in the Appendix to the last Report of the Parent Society: we shall now collect such passages as illustrate, more particularly, the character both of the Missionary himself and of the people among whom he had just entered on his labours, with the scenery of the Hill Country in which he was about to establish the Mission.

— Rose before day, and got ready to set out for the Hills: the sun had not risen when we left Rajemahel. The road was pretty good until we came to ascend the mountain: it then was steep, and the way covered with loose stones and vast fragments of rocks. When we got near the summit, I had a beautiful view of the Hills, the plains in front of them, and the river at the distance of about seven miles: I could not fancy to myself any thing more striking than the hills on the west side: they formed a crescent of several miles; one hill hardly rising above another, all covered with forest, and the houses peeping through the trees at their summits. Continuing our way, we came to the flat summit; and proceeded through a forest till we got to the village, which we reached after a four-hours' walk. I observed five places of sacrifice to the Goddess Ruxey at the entrance of the village: these were rude little places, consisting of one, two, or three black stones in their natural shape, stuck in the earth, with about a foot above the surface: this was surrounded with a few stones placed carelessly on one another, about half-a-foot high, inclosing a space of about two yards in diameter. At the side of the village which we entered, there was a stone fence; and at the left hand of the gate another place of sacrifice, more distinguished than the rest, being inclosed: I took it at first for a hog-stye but, on looking through the low door, I saw the object of their terror, a black stone, of a larger size than the other, probably about a hundred-weight, and marked sparingly with red paint. I asked my Hill-man if that was their temple where sacrifice was offered: he seemed ashamed; but, on being asked twice, he said that it was the place where sacrifice was offered to Satan. The village was clean, and apparently comfortable: it contained 21 houses, each separate from the other; running, not in a direct line, but at angles. My Hill-man shewed me into his habitation, which was cleanly swept, with no other furniture than a cot, his bow standing in one corner, over which hung the horns of a deer, and four or five jaws of that animal: here I sat down on his cot; and, from being overcome with the distance of the way and heat of the sun, I soon fell asleep. I awoke in about an hour, a good deal refreshed, and tried to pass the time till the sun went down a little; but, from not having taken a book with me, I could not have patience to wait so many hours doing nothing, and I called my Hill-man, and went to look at a place which he had recommended to me for my School. We descended on the south side, which bore marks of industry, being entirely cultivated with Indian corn: this he told me was not the sole property of the Chief, but that each villager had a portion, according as he had cultivated. We went along the

foot of the hill, with room enough between the trees to give us a passage. As we went, I was mortified to find that I understood so little of what they said; and felt assured, that, before I could be completely furnished to meet their prejudices and raise their minds to higher views, I must engage them in their own tongue: for it is the medium of all their ideas among themselves, and in which they elucidate every question put to them in Hindoostanee. We proceeded, through a complete jungle, to Bindrabind; the place recommended as a central spot for the School: but, when I considered the deep, thick, impenetrable forest on all sides, filled with long rank grass—its low, damp, and uncomfortable situation—the nature of the water, which must be unwholesome, from its stagnant state and the quantity of dying vegetation fallen in it—its common resort for wild beasts to drink, in the night-time—and the impossibility of removing all these objections without long and great labour, these things determined me to give up the notion of making this my place of residence. The people told me that there was another place, with less jungle and better water, a quarter of a mile to the west: I went with them; and found a space at the foot of the hill, of about an acre, with very few trees, and in view of seven villages, the most distant not two miles: this was a little raised; and on one side was bounded by a mountain stream of delicious water. Having satisfied myself with the goodness of the situation, one thing remained to ascertain—how many children each village would send to be instructed: to find out this, I desired my servant to stay behind, and go to the several hills to inquire, and return to me to-morrow. As I found nothing more could then be done, I thought myself strong enough to return to Rajemahel, and reached my tent quite lame from the distance, having walked not less than 22 miles: I got home at seven o'clock; not dissatisfied with my journey, as a prospect now seemed to open for commencing my object.

—Gave directions for moving into the hills. We got to the ground about eight o'clock in the evening, cleared away the jungle, and pitched the tent: when this was going on, I stood and admired the wildness and interest of the scene before me: the night was a beautiful moon-light, and shewed the mountains on all sides, and from its faint light added to their height. There were low forests on all sides of us. My people busily occupied in setting up the tent—a groupe of Paharias, standing observing them at a short distance—and, here and there, among the trees, a groupe of people sitting round a fire—with the stillness and serenity of every thing around, presented such a picture as I have seldom seen.

—A number of Hill-people came to clear away the wood about the tent, and prepare a place for a Cottage and School-room. In the evening took a walk to the burying-ground of the hill: it was at the west end of it, and the graves placed east and west, side by side, in a line along the foot of the hill: they had stones picked up from the side of the mountain arranged decently over them, to prevent wild beasts tearing up the bodies. I asked my Hill-man how his people buried their dead: he said, when a person died, the corpse was washed with water, and then anointed with oil; after that, laid on a bed till the day following, when at evening it was borne to the grave, and laid in it quietly: immediately over the body sticks were laid across; and, on these, was spread a piece of linen, on which stones are carefully laid, that there might not be a passage for the earth to fall on the dead. The grave was then filled up with earth, when the nearest relation pronounced the funeral oration in these few words, in Paharia: "Thou wast born—thou hast died—thou hast departed—Keep him safe, O God!" The grave is visited every day for the first fifteen days after interment. I inquired if they sometimes did not expose the bodies of the dead in the forest to be devoured by wild beasts: he said that he had never seen or heard of such a thing. I asked him what they thought of the souls of the deceased: he said that they did not know very well: some said that they died with the body; and others, that they had gone to the sky. I had understood differently, and must inquire further.

—I spoke to a Chief, as well as I could, in Paharia, and was not a little pleased to find that he understood me. "How hard," I thought to myself, "must be the task," as I observed these people sitting on the ground before me, "to enlighten and instruct them; for they seem to have no more of men about them than the form and speech!" Yet it is encouraging, that He, who formed them, expects no more than they can render; and if they are brought to acknowledge and believe a God and Saviour, according to their power, surely, through the mercy of God, their souls will be saved alive. They seem very good-natured, and united among one another. I have not yet heard them interrupt one another in speaking, but a silence is observed when one expresses himself; and, when he has ended, another begins. They have a good deal among them of what passes for wit, at which the party join in a hearty laugh. At night I sat in the open air, and taught some children a few letters of the alphabet, and then went and conversed with the watchmen. Poor things! they seem very simple, and heard every thing I said very respectfully, on the nature and destination of man. I am afraid they do not understand me, and that this makes them grant every thing.

— Made a commencement with the children in my tent: they do quite as well as could be expected. After teaching them a few of their letters, I heard them repeat a few sentences of the Apostles' Creed. When I had dismissed them, I went with my Hill-man to see one of the neighbouring hills: when we got there, the principal part of the village had assembled round a hog which they had just killed with an arrow, which is the usual mode of killing an animal that is not used in some religious ceremony: I found that they had killed this, to have a feast before they

commenced collecting the materials for my hut; as it is usual when they set about a new work, for all to assemble and eat together, and then set about their object with spirit and good-will. They brought me a cot to sit on, and I entered into conversation with them: the Manjie (Chief) came from the field, while I was talking to the people: after speaking to him about the children learning to read, I was led by degrees to speak of the state of man, the invisible world, and future rewards and punishments: all seemed new to him, but he did not take much interest: this, perhaps, I had no right to expect at once: he listened to me; and, probably, now I should look for no more. When passing through the village, I could not help remarking that this was the first time that the truths of Revelation had ever been heard there. I wish I knew how to make them believe that they were *glad tidings of great joy*. The name of this hill is Gootee Bara. From this I went higher up, to a hill that overtopped it: the way was steep and tiresome: there was a piece of table-land below the summit a little, where a village had formerly been. This village was large, containing nearly forty huts: the view from this hill (which might be called a mountain) was very beautiful: I could see from it the tops of several, with the villages, some bare, and others shewing themselves through the trees; the country between was a continuation of little eminences, undulating like the waves of a heavy sea, covered with trees, save here and there a bare spot that relieved the prospect.

— Left Rajemahel, and returned to my people, where I was disappointed at not finding my house begun: my people told me that the Hill-men made an unusually large demand for the bamboos and supporters which they were furnishing, and that one of them had required a lease of the jungle that I had paid them for clearing. This mortified me a little; and I expressed myself displeased to my Hill-man, that his countrymen should impose upon my easiness, and be blind to their own advantage. I recollected the state of the people, and checked myself: it is in cases like this, that the conduct of Christians appears to the best advantage—that they should do good without having it acknowledged, and labour for the improvement of the thankless.

— After sun-set, went to the top of Boorsey, to see two people who were unwell. In descending, the prospect before me was enchanting: to the west, a chain of mountains, as far as the eye could reach, just hanging under the last light of the departed day: the moon, like a silver line, was just visible, sinking below the summit of a hill: an immense plain of jungle lay to the south; and, on the east, Teen Pahar lifting itself alone, like three majestic rocks from the bosom of the ocean. My spirits were raised by the grandeur of the scene before me; and I pleased myself in singing the praises of Him, who causes the desert to smile, and makes all nature glad before Him. I stood and looked at my little Cottage and School-room; and, as I gazed, "How happy," I thought, "I ought to feel myself here, in the midst of such tranquillity—envied or hated by none, and envying or hating nobody. Well content I should be," I thought, "to renounce the world, and the advantages of society; and spend my days in this lone retreat, to teach these children of nature to adore the hand that made them, and prepare a people ready for our God."

— A Native Chief came to me, to offer to supply me with animals for a sacrifice to offer to the angry God of the Hills, who had afflicted my servants; and attributed it to our neglect of this, that they were ill. I said it could hardly be that; as I respected sacrifices of that kind less than my servants, and highly disapproved of them, and yet I was well: they smiled at this, and seemed to think that I must have been an exception. I told them that it was through God's mercy that my health was continued to me; and that the air and water of the hills were the natural cause of my people's illness.

— The Hill-people have not been traffickers with the Lowlanders without learning from them something. In paying the labourers, I found that I cheated myself yesterday with two Chiefs; and, when they were paid this evening, they said that it was less than yesterday: on looking over the sum a second time, I found it was right; and said that they got more than their due yesterday, which I did not ask again. When I counted up what I was to give them, I miscalled a figure, which would have made a considerable difference in their favour; which a Manjie was going to set right, when the Naib, a shrewd young man, checked him, saying, "Perka mokko"—"Hold your tongue:" as much as to say, "If he makes this mistake, it is all in our favour." I was sorry to see this, as they are treated with sufficient liberality. This all shews the need of teaching them better: and I thought, as I left them, that I should make it my business to make their children less alive to their interest in this way.

—*Sunday*. This was one of the happiest days that I remember to have spent. I arose pleased, and grateful to the bountiful Giver of all. The beams of His sun, that came then darting over the dark foliage of the hills, seemed to shed on me, in common with nature, an enlivening influence. I found myself with every external comfort that can minister to our earthly ease and contentment; at least, so I felt. The day seemed altogether a Sabbath: the wind, which for several days had been regularly blowing a breeze, was still: the clouds ranged themselves in the horizon: no voice of busy men disturbed the air; and the only sound to be heard was the cooing of the turtle, and the distant sound of ox-bells, that had the effect of the gurgling of a rivulet.

—Began to revise my Translation of St. Luke, after an interval of many days. I think I can find some mistakes, which I hope is an argument that I am getting on a little.

—The Hill-women are much better off than those of the Lowlands: they seem more companions of their husbands, and less considered as slaves: their appearance speaks this; for they have nothing of those worse-down

marks, which even young women in the plains have. They look as if they were well attended to: and they seemed to be very much beloved by their husbands; and always eat with them, a thing never done by the Lowlanders.

—I entered into conversation with an Old Man, and spoke to him about religion; and said how sad it was that they had forgotten God, and that among the Hills there was not one who praised Him. He said it was very true, that He was forgotten among them; that the great God was in heaven; and that there was another subordinate to Him, who gave rain to the earth and fruitful seasons. I said, that the God who made the earth watered it with His rains—that it was He, also, who caused His sun to rise upon the earth, and ripen the increase of it for the use of man—that God was not remembered, and His Worship was given to others. He said, that, formerly, God dwelt among the Hills, when every man among them attained a good old age—that none died a young man among them, but each went to the grave loaded with years—that since He had left their hills, death made havock among them, making no distinction between old men, youths, and children of a cubit long; and these men were regular in worshipping and sacrificing to Ruxey. I told him, that they worshipped Ruxey ignorantly—that Ruxey was a creature formed by the devices of men, or the suggestions of demons—that Ruxey had no power to hurt them, if God forbad it; and that it was He alone, who could either help, or suffer them to be afflicted materially. I then spoke of their sacrifices, the origin and design of them, and the atonement of a Saviour. He could not understand me very well: yet this much I gave him fully to believe—that Ruxey was no God, nor deserving of divine honours—that God was one who made heaven and earth, to whom all men are amenable, and all called upon to adore. The Old Man, on the conclusion of our conversation, went away apparently well pleased.

—Went up to the neighbouring village; and, sitting on a large stone beside the Manjie, entered into conversation with him and his brother the Jemadar, on the unreasonableness of Idolatry; and the ingratitude of men in forsaking the God who formed them, who preserved them, and gave them all their enjoyments. I perceived that my conversation began to weary them, and I stopped from going farther.

—This evening, went to the top of Boorsey, to witness the ceremony of a sacrifice to Koll-Gosiah, or the God of Agriculture. A cot was prepared for me to sit on, opposite the Manjie's house; when baskets and different vessels with offerings were placed, and a hog, the victim, bound by the feet, lying near them; and a little on one side, at the corner of the house, stood the musicians, consisting of five drummers, and one playing or rather striking a cymbal. The Divinity of the Village, represented by three black stones, was marked over with red paint, and part of the oblations thrown over it, and crowned with a small *bough* of green, which the Hill-people call *the mukatgha*, or the muk-leaf. The Manjie took his seat opposite the oblations; and the different persons came forward, and presented to him their baskets and vessels filled with rice, Indian-corn, dough, and a coarse kind of pulse: of each of these he took a small quantity; and, having first washed a space with water from a vessel he had standing by him, he strewed them on the ground. When all the people of the village had presented their offerings, the victim was brought; and the Manjie killed it, by making a large wound in the left side: as the blood flowed, he pressed his hand close to the passage, and received it, and then sprinkled it on the offerings that lay on the ground; this he repeated, till there was no more; so that no part of the blood fell, save on the offerings: as the Manjie took from each vessel, and strewed it on the earth, he pronounced a prayer.

—After teaching the little boys, went to see the child of a Naib, who was ill. Seeing the man very earnest in all that he said, I recommended him to use all his endeavours at getting the best advice for the poor thing, and to leave the success of it to Providence—that God had given man the faculty of finding out means to continue the health of the body and remove its pains, but God alone could give life. I recommended him to address his suit to Him, who rejected not the broken-hearted; but, when he prayed, *not to* address himself to a senseless stone or a tree, which were not like the Deity, and had no power to help him. I then spoke of the True God, His mercy and His love—told him how much the world had wandered from Him—exhorted him, with great earnestness, to believe; to repent, when he had done amiss; to return, when he had gone astray—that he would be received with favour—and that He, who desireth not the death of any, would abundantly pardon. I then spoke of their manner of conciliating the Deity; and of their sacrificing to stones, which object of their adoration I saw a few paces from me. This was a tender subject, which will require time to press home with success: he put it off, by saying, that this was the custom of the Hills, and intimated that it could not be dispensed with. Leaving this village, I went to another, called Gunechune: this was small, containing only twelve houses: the people (a few were only at home) were less clean, and worse-looking in every respect than any whom I had seen, and scarcely understood a word of Hindoostanee. The Manjie was in the field: his son went to call him; but as he was long in coming, I went away without seeing him, and walked to another village, called Chombdy, a large place, containing forty houses: the Manjie's son brought me a cot to sit down on; which I did, and talked to the people for about an hour. How much I regret my ignorance of the language! How delightful would it be, to walk, as I did this day, from village to village; and declare, in a language which the people could understand, those glad tidings of great joy that were intended for them and for all people!

—The Manjie came to see me this morning. I spoke to him of the sacrifice which I had witnessed the other evening; and mentioned,

that formerly these customs were common to many nations. I read to him, in Hindoostanee, the account given by Moses of the offerings of the first-fruits of the Israelites; but, that he might not think theirs were equally good, added, that they had received directions from the Most High God for what they observed. I then spoke to him of the world from the creation, the increase and apostacy of man, the destruction of the world, and salvation of Noah—the second increase of mankind, their wickedness, and the fidelity of Abraham among an idolatrous nation—his blessing—a promised Saviour, who was manifested when the time had come—His satisfaction for the sins of the world—His command to teach all men—His atonement—and the end of His coming, and invitation to all men to come to Him—the unwillingness of the world to believe this—their fondness and adherence to established customs, which were false and useless. I then read to him Acts xxii. from verse 22 to 32. I thought his attention was given to the greater part of what I said, but of this I am not very certain. A knowledge of their language alone can make me able to convey these great truths to their minds with effect.

Ceylon.

CHURCH MISSIONARY SOCIETY.

On presenting to the Governor the Second Part of a Cingalese Grammar, the Rev. S. Lambrick accompanied it by some remarks, which we shall extract; as they shew, very forcibly, the

Importance of cultivating the Vernacular Cingalese.

The cultivation of the Cingalese Vernacular Idiom would promote, I believe, in a considerable degree, that for which your Excellency manifests so laudable an anxiety—the moral, intellectual, and political improvement of the people.

That which is called the High Cingalese, being the language of their ancient books, is a dialect differing materially from that which is universally spoken. Of those who can read and write, very few indeed have a competent knowledge of it: yet, according to their present system, it is the medium through which alone they can acquire the Pali and Sanscrit, which are their learned languages. The versions of Pali and Sanscrit Books which they possess, as well as the Scholia with which some of them are accompanied, are all written in this dialect: there are also, in the same dialect, a few original works.

This expression, however, that all these are "written in the same dialect," needs explanation, or it would convey very erroneous ideas. The term "High Cingalese" is applied to a number of books; the language of some of which approximates to Sanscrit, some to Pali, and some to the language of their poetry which is called Elu. These are extremely different one from another: so that a man may understand one book in the High Cingalese pretty well, who could scarcely make out a single sentence of another. In Cingalese estimation, a principal criterion, if not the only one, of the excellence of a book is, that it abounds with terms, derived from these learned sources, not before introduced into the language: thus, if a Pali or Sanscrit Book is to be explained, the Commentator adopts from the Elu as many uncommon words as his learning will enable him to collect; and when an Elu Book is to be interpreted, Pali and Sanscrit terms are chosen for the explanation: instances are not wanting, of the Interpreter having succeeded so well, as to make his commentary more difficult than his text.

Among the Cingalese, learning consists in the knowledge of words; and in this miserable substitute for real learning, their greatest adepts are but poor proficients. The absurdity of the method by which they attain to it, sufficiently accounts for the fact, which experience discovers. The confusedness which must necessarily attend an idea conveyed into the mind through an idiom imperfectly known (and this must be the case with every beginner according to the Cingalese method) accompanies the Student throughout his course: the mistiness diminishes, perhaps, as he goes on; but he never sees things through a perfectly transparent medium.

The Cingalese Youth have good capacities and excellent memories, and they are by no means without application. If versions of books in their learned languages and the commentaries upon them were written in the Vernacular Idiom, a much better knowledge of Sanscrit and Pali would be generally diffused among them, than is now attained by a very few learned men. This success would lead to other studies of real utility; and if the publication of original works in the mother tongue was encouraged, a great impulse would be given to the progress of intellect among them. History shews that no people ever rose to eminence in Literature, or in Arts and Sciences, until

books came to be written and published in the language spoken by the whole people. When Europe burst from the darkness of the middle ages, Monkish Latin was thrown aside; and those eminent men, who led on their countrymen in the career of improvement, wrote in a language which all could understand.

I submit with all deference these suggestions to your Excellency's consideration. The accompanying little work will at least prove that the Mother Tongue spoken by the people subject to your Government abounds with niceties of construction, amply sufficient to redeem it from the contempt which has been inconsiderately cast upon it: and if men of learning and influence among the Cingalese could be led to attend to its cultivation and improvement, it would soon attain to a high rank among the Oriental Dialects, and would become a fit medium for conveying knowledge to future improving generations.

Sentiments of the Natives in and near Cotta.

The different Schoolmasters connected with the station at Cotta were supplied with a copy of the Circular Address, printed at pp. 570-574 of our last Number, for every Scholar who could read; and others were given them for distribution in the respective Villages. Mr. Selkirk says—

I wished the Schoolmasters to send me in writing, in about a fortnight, whatever they might have heard concerning the effect of these Addresses: my reason for wishing this was twofold—1. That they might thus be induced to take a greater interest in the moral and religious improvement, not only of the children, but of the people of the villages in which they respectively live—2. Because I wished to know how the Address was received by the people; and whether they thought there was more attention paid to the education of the children, and to their own present and eternal welfare, than has been hitherto paid. I considered none more capable of coming to the truth on this subject than the Schoolmasters, because they know much more of the real state of the people than we do or ever shall do: they can go among them, and converse with them, and are well known to them: they know much *better* than we can do the state of their *minds*—the attention or disrespect which *they usually* shew to religion—their habits of life and ways of thinking; and the people are much more likely, therefore, to communicate to them their real opinions, than they are to any of the Missionaries.

In giving the Reports of the Schoolmasters, we omit the names. Mr. Selkirk writes, Jan. 12, 1828—

This day the Schoolmasters brought me the accounts of the manner in which the Addresses which I had given them had been received, and the remarks which had been made. A translation of them follows.

Pagoda.

I distributed of the books which were given me, one to each of the school-children, and the rest to different people in the village. When I called again at the houses of the persons to whom I had given them, they spoke as follows—

—I have always believed in the truth of the Christian Religion: but, since the Missionaries have come to live among us, they have told me many more things about it than I knew before: from what I have read in the little book, I am more fully convinced that it is true; and I have begun now to take it to heart. I will come on Sundays to hear the preaching of the Gospel.

—Up to this time, I was of the Christian Religion; but nobody ever before told me so much as I now hear about it: since the Missionaries began to teach me, I understand much more of it. The contents of the book were good.

—Before this time I neither went to the temple nor worshipped images. The things delivered in that book are very good, and I am very glad to have read it. I will come on Sundays to the Service.

—Before this time I believed the Christian Religion, and now also I believe it. On the days that I am able, I will come to hear the preaching of the Gospel of Jesus Christ.

—Before this, I was of the Christian Religion; but I did not know so much of it as I know now, and nobody taught me. There are many good things in the book which you gave me, and I will inquire more about them.

—Before this time I have never heard so much of the Christian Religion, and therefore did not believe in it: now I know a little that it is true, and I wish to inquire more into it, and to take it to my heart.

—Before this time I and my family were of the Christian Religion, but I did not believe any thing of it. After the Missionaries came, having looked at the books which were brought from the Schools, and having read the book now given me many times, I believe from what is contained in it that the Christian Religion is the true religion, and I will try to know more about it.

—I believe that the Christian Religion is true, because I get my children baptized and married according to it. On Sundays I will come to preaching; and as, from the book now given me, I see that the Christian Re-

ligion is the true one, I will therefore take it to my heart.

—I am of the Christian Religion, but have not learning enough to find out whether it or the Buddhist Religion is true; but because the Missionaries and the Schoolmasters say it is true, I therefore believe it to be true.

—I have always believed the Christian Religion to be true; because my son Tagis continually reads at home the books that he is taught at the School. I begin to pay much more attention to it than ever I did before, and I take well to my heart the things contained in this book which I have now received.

—I have always professed the Christian Religion, but did not believe it. I have had no one to teach it to me; but now, from my son Silenchy, who attends the School, by constantly reading the School-book at home, I know much more of it, and think much more of it, than I used to do.

—I and my family are Christians. Some time ago we had no one to teach us or care for our souls, but now we hear of salvation from Sunday to Sunday: and sometimes the Missionaries come to my house, and tell me the same things as I hear when I go to Church. There are many things in the book which I wish to take to my heart.

—I have always been of the Christian Religion, but have not knowledge enough to inquire much into it: but from what I have already inquired about it, I cannot at present believe it to be true. I will inquire further; and if I find it to be true, I will give up all thought of any other, and embrace it.

— I believe the Christian Religion to be true; but as I know there are so many religions in the world, it would take up too much of my time to inquire minutely into each. There are many things in that book of a good tendency, and which I will endeavour to lay up in my memory.

Wallicada.

The Schoolmaster distributed the books, as he was desired, to the children: the account which he brought of the way in which the others had been received, and the remarks made to him upon them, are as follows—

— If you will give me five rix-dollars, then I will say that your religion is the true one.

— You go about from house to house, distributing your books and talking about your religion, because you get paid for it. I care nothing about this religion.

— Oh what compassion these Missionaries manifest toward us! Our only way of salvation, as far as I can understand, is, by believing in the Christian Religion.

— I have looked at the book which you gave me: knowledge in this world, and salvation in the world to come, I believe we shall certainly obtain, if we believe in the religion of Jesus Christ. I am the only person in the village that does not allow the women to give alms to the Priests.

— Of all the religions which are in this world, I believe the Christian Religion alone to be the true one, and that God in mercy to us has given us this to shew us the way to heaven.

—Neither I nor my wife believe the Buddhu Religion; but think the Christian Religion is true.

— I have read the book which was given me, and it certainly appears to me that you are inviting the people to go to hell; and the circumstance of the Schoolmaster's having left off his former religion [Buddhuism] and embraced a new one, is like calling a man our father who is not our father. [This is a common phrase among the people, when they wish to shew their dislike to a person who has forsaken the religion of his ancestors.]

— I have got some one to read the book to me; and I must really think that the Buddhu Religion is false, and that as long as I live I will believe the truth of the Christian Religion, and care nothing about any other.

— I have read the book, and once believed the Buddhu Religion to be true; but now I have begun to doubt of its truth. If the religion which the Missionaries preach is a bad religion, and will do harm to those who embrace it, why should they take so much pains about it?

— Are you inviting the people to fall into hell? It is good for me to believe in the religion of my parents till I die; and I don't think that you are a good man.

Gangodawala.

The Report which the Schoolmaster of this village has sent me, merely gives the conversation which passed between himself and the persons to whom he gave the books, at the time of distributing them; he having either mistaken or neglected to attend to the directions that had been given to him. What they say is somewhat similar to the preceding. Some believe all religions—others none—others in doubt which to believe—and all promising to come and attend the preaching of the Christian Religion.

Nuggagoda.

— I never saw a religion so true as the Christian, and therefore I try as much as I can to know more of it.

— I think the Christian Religion the true one, and now send my two children to school. I go to the places where preaching is on the Sundays, when I have opportunity.

— I don't know much about the Christian Religion, and wish to be better acquainted with the things contained in this book. I will send my children to the School, to learn this religion.

Cotta.

— I have always been of this religion; but in order to know it more perfectly, I have felt pleasure in reading this little book. On Sundays I like to come to the preaching.

— I believe this, and no other religion, to be true. Every morning and evening I pray to God, to enable me to know more of it, and to practise it.

Pannikimulla.

— Previous to this, not knowing any thing about the Christian Religion, I was as a blind

man, and thought that it contained only instructions for christening and marrying; but now I endeavour to observe and act according to the things which the Missionaries tell me. I rejoiced very much to receive the book which you gave me this New-Year's Day. I know that many good admonitions are contained in that book; as are also contained in the Buddhu Religion, in which I have much experience. But how can a man mix both religions together? and what advantage is there in doing so? It is written in the Buddhu Books, that we must not commit any sin: those who believe that, and do not commit the sins forbidden, will be made happy. If a person should save sinners, he is a good man.

— I have looked at and taken to my heart the book which the Missionaries gave me. I am not able to speak much about the things contained in it. The Christian Religion is in many parts of this country: I also desire to believe it; but I am afraid, because this religion despises itself. [For, as the Roman-Catholic Religion and the Reformed Religion both teach us to believe in the same God, when he hears persons of the Roman-Catholic Religion say that the Reformed Religion is not true, and persons of the Reformed Religion say the same of the Roman-Catholic Religion—in this way the religion despises itself. This is the explanation given of his meaning.] And as a person cannot believe two religions, I am in doubt which to believe. I know much about the Buddhist Religion; but it appears to me that this religion is better than that. Some persons, when you ask them to believe it, readily say, "We will believe;" but they tell a great falsehood; for though they say this, yet they still believe the Buddhist Religion. I don't like such falsehoods. But if you should explain these things to me, I will begin to believe.

Nawala.

— I have no time to come to the School, to hear preaching; but I will send my children.

— I like to see the book, to believe it, and to hear preaching.

— This religion is good. I like to look at the book, and to come and hear preaching.

— Because I have the privilege of reading these books, I am very thankful to God and the Missionaries.

Bœwila

This Master reports his having distributed among the children the books that were given him, and also his having given the few remaining copies to some of the people in the village. One man told him, that if he would give him money he would believe either the Christian Religion, or any other Religion which he has a mind to mention. Another said, that it was a great pity that God had made so many religions: for if he had made only one, and given the same to all people of the world, then all of them might have been saved; but that as it was, there were so many and such contradictory religions in the world. Another said, that if he did not go to work every day, he should have nothing to eat; and that it would not do for him to go and hear preaching, as he could not earn his rice by going.

Other reports are similar, in many respects, to the preceding. It is unnecessary, therefore, to put down at length the remarks of the people; most of which are, as usual, promises about coming to hear the preaching of the Gospel, which they never intend to fulfil.

Remarks on these Sentiments.

Mr. Selkirk adds—

We may observe, I think, from the whole—supposing that what is here put down contains what are the real sentiments of the people, and that the Schoolmasters have reported the conversations correctly—

1. That there is, at present, a spirit of inquiry among the people; and a decided conviction of the superiority of the Christian Religion over all others, and of its tendency to promote their present and eternal good.

2. The opposition which is here and there manifested, is a good sign. *When the strong man armed keepeth his palace, his goods are in peace; but, when a stronger than he cometh, he taketh away from him all the armour wherein he trusted, and divideth the spoil.* The roaring lion is beginning to be roused; and, before he consents to part with his goods, he must shew his power. I should hardly think that we were doing any good, if we did not now and then meet with something to put our faith to the test; as well as to shew us, that the power of the Adversary, though maimed, is not destroyed. The attacks now made upon the Kingdom of Darkness must be felt; and the Prince of this World cannot but feel that his empire is not so firmly established now, in these parts, as it formerly was. Would that it were destroyed, and the Kingdom of Christ established on its ruins!

3. The gratitude which is sometimes shewn by the people for the instruction imparted to themselves and their children is also a good sign. People are seldom thankful but for that from which they derive some benefit. That much benefit is DERIVABLE from hearing the Word of God, no one doubts: that much is actually RECEIVED by those who are in the

constant habit of hearing it in the villages which have just been mentioned, we have now and then sufficient evidence to satisfy us: for this they express their gratitude, both to God and—as one man said—to the Missionaries. To God be ascribed all the praise, if any good is done! The Missionaries are conscious, that, if they are instrumental in doing any good, it is only because they preach that Gospel of the Grace of God; which, while it is the savour of death unto death to them that disbelieve and disobey it, is also the savour of life unto life to those who are by it convinced of their sins, and led to flee for refuge to lay hold on the hope set before them.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

VARIOUS particulars appeared in our Numbers for August and September relative to this Mission. We have now before us a large mass of intelligence; of which we shall here give an abstract under appropriate heads, noticing the different persons from whom the information is derived.

Cruelties and Superstitions of the Natives.

Shunghee's party took the Pa, (or fortified place,) where a great number of the Whangaroa Natives had sought refuge: men, women, and children, were all massacred, without any regard to age or sex. Some of the Chiefs were desirous of sparing some of them; but Shunghee gave orders that not one should be spared; except the slaves, who were to be taken as slaves to Shunghee's Tribe. During the time our Boys were there, whom we had sent over to inquire into the particulars of Shunghee's wound, several of the Whangaroa Natives were dragged from their hiding-places and killed: and they had the appalling scene, of seeing the bodies of the slain pulled to pieces and eaten by their countrymen, as dogs would a carcase; and young children, whose heads had been dashed to pieces before their parents' eyes, they saw these poor miserable cannibals preparing to devour. The scenes of cruelty exceed description; for, again and again, our Boys said, that we could not think of the horrible scenes which they had witnessed. We learned that the Natives of Whangaroa were destroyed as a satisfaction for the death of Shunghee's Wife, and to lead his mind from the gloomy scene.

— Among the Natives there is still considerable commotion; and we can scarcely indulge the hope, that they will continue any very considerable time at peace. There are so many breaches, on both sides, of contending parties to heal, so many friends' and relatives' deaths to avenge, some of which are more than a century standing, that were it not for the assurance from the Word of God of such a glorious period when the inhabitants of the earth shall learn righteousness and war be no more known, we should despair of seeing them much otherwise than they now are. When we ask the Chiefs when their wars with one another will terminate, they reply, "Never!" Because it is the custom of every Tribe which loses a man, not to be content without a satisfaction; and nothing less than the death of one individual can atone for the death of another. [*Mr. Clarke.*

The Rev. W. Williams communicates the following facts—

At a village near Rangheehoo, we heard that a slave had been shot by her master. We met with the Chief, who justified his conduct on the plea, that the woman had been a long time sick, and was unable to help herself: he had, therefore, shot her in the back as she sat on the ground. We were not long before we returned, when we heard a second instance of the shocking barbarity so frequently exercised by this people: a boy was killed with a mairee (stone-adze) for stealing sweet-potatoes. The slaves are often looked upon as no better than the beasts of the earth; and so degraded is their condition, that a man once taken prisoner, though he may have an opportunity of escaping, will refuse to do it, because he is looked on with contempt by his own friends.

— A fighting-party, which left the Bay from our immediate neighbourhood two months ago, returned, bringing with them several slaves. Their cruelties toward the poor creatures against whom they went have been as great as ever. So far as we can learn, they had no fixed purpose against any particular people; but, falling in with a detached body belonging to a party whom one of our powerful Chiefs in the Bay was conducting to his own district for protection, they killed several, and took as many prisoners as they were able. As soon as they returned, the first news which we heard was, that they immediately killed a female slave in the most brutal manner that could be imagined: they chopped off her legs and arms, without first putting an end to her life; and then feasted themselves upon her body. She was an innocent woman; and was butchered, we were told, as a satisfaction for an adulterous connection of her master.

— Warreepork, Chief at Rangheehoo, having lost his only brother, Tuma, I went to see the corpse after it was laid out in state, according to the strict rules of their superstition. The deceased was placed in a sitting posture; the whole of his body being concealed, except the upper part of his face, by different garments; and, over all, was a Serjeant's coat, almost new: behind were placed the two muskets which had belonged to him. Some of the relatives were hard at work, making the house which is to receive his remains; while the rest were seated around, uttering most lamentable ditties, which I understand

are songs in general use on such occasions. Warreepork has not tasted food since his brother died; nor does he intend to eat, until the ceremony is over. It is supposed, that the spirit of the departed hovers around, within a certain distance, for three days; after which the corpse is deposited, with great ceremony, in the place where it is to continue, when the mourning ceases. It is a common practice to kill one or more slaves on these occasions, as companions for the departed on his way to the Rainga, or place of departed spirits; and it was proposed to kill one now, but Warreepork and the Chief's father opposed it. Two days before Tuma died, it was supposed that the spirit had fled (probablyhe fainted); when the friends made a shout, which they thought was the means of his revival: he related that he had been to the North Cape, while apparently dead; but that a little girl, who died some time ago, met him on the ladder, by which they descend into the Rainga, and told him to return for a few days. The scene was continued the next day, up at the tapued eminence of the village. I felt much pity for the poor creatures, whose grief was apparently great, but who sorrowed as those that are without hope. Tuma was a perfect savage; and, some years ago, on the death of a relation, killed a female slave, with a bill-hook, while washing clothes at Mr. Hanson's door, though Mr. Kendall and Mr. King interfered for her rescue. It is a proof that some change has taken place, that no victim was sacrificed for him.

—Shunghee was seized with a violent pain in the knee on board one of the ships; and his people took a fancy that he was bewitched by a Chief at the River Thames; whose destruction was consequently determined upon. Some blood-thirsty creatures proposed to kill all Shunghee's slaves, who are very numerous: he, however, protested strongly against the sacrifice of any life on his account, and told his slaves to fly for their own safety to the bush; but, Uduroa, one of his relations, seeing one of them pass with a load of fire-wood on her back, shot her dead on the spot, and another Chief immediately killed a boy with his stone mairee.

— We went to witness a ceremony, which attends the removal of a Chief's bones. It takes place some months after death; I suppose when a sufficient time has been allowed for the separation of the flesh from the bones. The bones had been removed from their original situation: they were the remains of three individuals; and were placed under a blanket, the heads only being exposed to view. The ceremony commenced with the "Pihe," or Funeral Ode, which was sung first by the old distinguished warriors, and afterwards by another party of younger persons. When this was concluded, 12 or 15 persons came forward with long spears; and, forming themselves into a semi-circle, pointed their spears toward the centre, and kept them in constant motion, pushing them out and withdrawing them, while several Chiefs in succession came forward, in front of these persons, to speak. This was a kind of Council of War; and the substance *of the speaking* was, whether an attack should be made upon a Settlement near at hand, belonging to one of the Chiefs who is gone to the River Thames to fight: but though many spoke, they seemed to come to no conclusion upon the question. Many of the speakers, however, mentioned the Missionaries with no feelings of very great regard, intimating that the plunder of our houses would be very good for them. In the afternoon we returned, and conversed with some of the Chiefs on the folly of these superstitions; and warned them to flee from the wrath of God, which is now hanging over them.

— Visited Wangai, with Mr. C. Davis. Most of the Natives were dispersed from the Settlement; being in expectation of a party to plunder them, in revenge for a quarrel which had taken place between the two principal Chiefs. The quarrel was occasioned by an adulterous connection, which is the prevailing cause of all the petty broils which are continually occurring with the neighbouring tribes and in different families of the same tribe. On this occasion, two slaves have been wounded so severely, that they narrowly escaped with life; one being run through the body, and the other cut severely in the head: they had no concern in the transaction, but were made to suffer for the misdeeds of their masters.

— A shocking instance of cruelty was mentioned by Captain Duke of the ship "Sisters," a few days ago; to which he was witness. Atoi, a Chief, had a female slave who ran away a short time before; at length, he saw her sitting among some Natives at Kororareka, very near her Master's home: he led her away, tied her to a tree, and shot her dead. Captain Duke heard of the circumstance, and went out to see what the case was; when he found the body of the girl under preparation for the native oven, the large bones of the arms and legs having been cut out. In answer to his expostulations, they said that it was not his concern, and that they should act as they pleased. He returned to his dwelling, to call to his assistance Mr. Earl, an Artist from Port Jackson, who is now staying with him; and, returning to the spot with two spades, they carried away the body without molestation.

— Our Natives of the Kauakaua are again in a state of commotion, from a very trivial circumstance, but one which is the occasion of multitudes of evils in this land. An Old Woman, in an angry fit, called all the sweet-potatoes at the Kauakaua by the name of Tekoki's wife. This is called a "Tapatapa;" and any party, which may be strong enough, is at liberty, according to New-Zealand customs, to go and eat up all the sweet-potatoes in the place: the people are now assembled, expecting the customary visits from some of their neighbours. A similar circumstance led to the destruction of all the pigs belonging to a tribe at Whangaroa some time ago: a Young Chief quarrelled with his father, and called the pigs of the village by Shunghee's name: no sooner did Shunghee hear of this, than he took his people, and killed and carried away 70 pigs from the place.

— A child in our immediate neighbourhood was drowned while the father was gone with a party to plunder. The mother made great lamentation; and called upon the people around to kill a companion for her child, while on its way to the Rainga. An aged female slave, who apprehended the consequence, took refuge among the fern, and hid herself; on which another female, a relative of the child, called to the slave, and said if she came to her she would be saved. The poor creature made her appearance; when the brother of the deceased child was called, who immediately dispatched the slave with an implement for pounding fern-root.

— A party returned from the southward. They surprised a small body near the River Thames, and killed or retained as slaves the whole of them. This is the satisfaction which they obtain, from year to year, for the death of their relatives; and, by the prevalence of this system, the population of the land is generally on the decrease.

Improving Prospects among the Natives.

As we have again arrived to another period in our journey through life, (New-Year's Day, 1828,) I can scarcely proceed without stopping a moment to take a view of the past. The last year commenced in trouble—in the overthrow of the Mission at Whangaroa; and we ourselves were in considerable anxiety: but, through all, the Lord has brought us: not a hair of our heads hath yet been suffered to fall. Our influence with the Natives has advanced, as we have increased our acquaintance. The Schools have augmented and improved greatly; and we ourselves have made considerable progress in the language. All the members of the Mission have been preserved in health; and each family has received an addition of one infant. The arm of the Lord has been very visible, and we daily have had evidence of His care concerning us. The feelings of all have been allve to the magnitude of the work before us, and on WHOM, alone, we must depend.

— Many circumstances have lately taken place, for which we have great reason to be thankful. We find our influence extending daily among the Natives. Of Shunghee's death we had all been kept in continual suspense; when, at length, he passes away, but without the slightest commotion! In a few days afterward, Wareumu was killed at Shukeangha, which brought all the Tribes together, and threatened destruction on all sides: however, some of us were invited by the Chiefs to act as mediators, when peace was happily effected. [*Rev. H. Williams.*

I believe that there are many Natives who would gladly abandon the present system, but they draw on one another; and when there is a general muster, the consequence is serious to those who refuse to go—the loss of all their property and food. But, in whatever way the Enemy may work to drive them on to destruction, we feel persuaded that his kingdom will speedily fall: the state in which we see the Natives now, and their conduct toward us, are an assurance that the day is not far distant.

— In taking a survey of the past year(1827), there are several circumstances to be noticed. It began with severe trials. Our Wesleyan Brethren, at that time driven from their post and obliged to leave the Island for a season, have since returned; and have every prospect of re-establishing their Mission in a more promising field. We were also, at the same time, threatened with the destruction of two at least of our Settlements, through the domestic broils of the Natives; but the merciful hand of the Lord has thus far preserved us. Among the Natives, too, we have had more encouragement. Our visits among them have been more frequent; and, though we are often interrupted in this work, yet there has been a disposition toward us manifested by the Natives in our intercourse with them, which encourages us to proceed. The Schools at the respective Settlements have been kept up to the utmost extent which our provision has allowed; it being necessary to feed all who come to them: the progress in reading and writing has been equal to our expectations.

— We observed (Feb. 21, 1828) a canoe pulling for the opposite shore toward the Kauakaua; and, hearing that it contained the principal Chiefs of the Waimate going to make peace with Tekoki, my brother, Mr. Davis, and myself prepared the boat, and pulled up with them to see the result; and rejoiced to find, at length, that all was amicably settled. We have, in this instance, a special reason for thankfulness, in that our prayers have been so speedily answered. There is one circumstance worthy of mention. My brother and Mr. Davis were up the river yesterday, when Tekoki said that he and his people should pray to our God to (wakangoikore) "enfeeble the hearts" of the Napuis, in order that they might not attack him; and asked us to do the same. In the manner in which the conversation between the Chiefs was carried on, there is much to remind us of the assemblies of the ancients: when the Waimate Chiefs landed, the Kauakaua Natives, about 300 in number, divided into two parties, and had a sham fight, which lasted for a few minutes; when all sat down on the ground: they then formed into a semicircle, and Tekoki arose first to speak, walking to and fro according to the native mode of making a harangue: he told the Napuis, that they might come to attack him as soon as they pleased; but that he was an old man, and should not attempt to make any resistance, and would die in his own place. One of the Waimate Chiefs then replied, that Tekoki had nothing to fear from them, for that they had no enmity toward him: after two other persons had spoken, the meeting was broke up, and all retired, Tekoki himself preparing a shed for the visitors. [*Rev. W. Williams.*

There is something remarkably interesting in the manners and appearance of the New Zealanders, and I am convinced that a mighty work will soon be wrought by the power of God upon their hearts. They are universally kind to the Missionaries; and well know the difference between us and those wretched beings, who are living as they list in the midst of them.

— The Mission in New Zealand has long been a beloved, though perhaps a froward child of the Parent Society; and, now that it is growing in growth and strengthening in strength, and has cast aside its swaddling clothes, it has cast off its frowardness also: but it requires greater watchfulness, more food, and larger raiment. A Youth of fourteen must be more expensive to his parents than an infant; and, at this critical period of his life, the parents will be more anxious respecting the supply of his wants. At this age young men are generally placed in their apprenticeship and all their requirements supplied with a liberal hand, that, when they arrive at manhood, they may be able to support themselves. As the Subscribers to the Church Missionary Society are to be considered the parents of this New-Zealand Stripling, we would entreat them to be still MORE liberal in their contributions for the next seven years; and then, if things go on with the same rapid strides of prosperity with which they are now moving, I think I may venture to answer for it, that this Son of theirs will amply repay them for all their care, and will cease to be any longer a GREAT expense. [*Rev. W. Yate.*

Among the Natives living with our Families and in the Settlement, our prospect is brighter; yet the difficulties are not few among them, as will appear if we consider the manner in which they have been brought up. Every New-Zealand Child is an indulged child—permitted, from its infancy, to have its own will in all things—taught to despise the counsel of its parents; yea, even to curse them to their faces—accustomed, from early age, to obscene sights and tales, without controul or reproof. Their evil habits are, therefore, very early formed; and it requires very much patience, forbearance, and compassion, to effect much good among them: yet, through the blessing of God upon our labours, many obstructions are removed—some of the Natives about us begin to bear reproof, and will even acknowledge their faults—prejudices are removed—convictions are taking place—and concern for their future welfare is sometimes evident. This encourages us, among a number of discouragements, to hope, that, ere long, the Holy Spirit will be copiously poured out upon them, which will effectually deliver them from the bondage of Sin and Satan. The attendance of the Natives in the Settlement on the Means of Grace is pleasing.

—Though, at times, we have been considerably tried by the conduct of the Natives toward us and one another, yet we have also been comforted by others of them, in the regard which they manifest for us, and in the general improvement of their conduct. Considering their customs, the jarring interests of the different Chiefs, and their naturally cruel character and habits, as well as the opposition which they bear to the Gospel, and considering them completely under the influence of the Powers of Darkness whose territories we have invaded, I do not so much wonder at our trials with them, as at our peace and *continuance* among them year after year, *and can ascribe* our safety alone to Him who said, *Lo, I am with you always;* to Him, who cares for sparrows, and numbers the hairs of our heads.

—Through the abounding mercy of our Heavenly Father, we are all in good health, and living peaceably among the Heathen, whose conduct for some months past has been very good. We lament that they are not more concerned about their spiritual welfare, but hope that there is a gradual and general improvement of character: this appears very evident, when we contrast them with the strangers, who, at times, visit us from distant parts of the Island. We feel greatly encouraged that the Natives will listen to the message of the Gospel, remembering that *faith cometh by hearing;* and that, by listening, they are in the appointed way of salvation. In our visits, we find them more serious, and not so much disposed to scoff as formerly; and they shew a consciousness of guilt, by their endeavours to apologise for and cover some of their crimes. [*Mr. Clarke.*

I have had different conversations with one of the Natives on baptism; he is, I hope, not only growing in knowledge, but in grace. I sometimes have great hopes of the Natives whom I visit on Sundays; at other times, I am much cast down. We have great need of that admonition, *Be not weary in well doing.*

— I had not the pleasure of seeing much of our venerable friend the Rev. Mr. Marsden, when he was here. I trust his visit will be of benefit to us. Mr. Marsden arrived while I was out to Tauranga on a trading voyage in the Herald, and I only returned just in time to see him. Our voyage was a successful one, as we got our little Herald filled with potatoes. The numerous Natives were attentive to the words of eternal life. As soon as convenient, we are intending to go further to the southward. We should be glad to go to the River Thames; but dare not do so at present, on account of the wars between our Natives and them.

— The New-Zealand Mission was never in the state before, in which it is now. It is evident that a spirit of grace and unity and love has been poured out on its Missionaries: they are now going forth preaching the Gospel; and, with their present acquirements, are enabled to proclaim fluently, in the native language, *the unsearchable riches of Christ.* Although the Natives often have quarrels and broils among themselves, yet their general behaviour toward us is much better than it was some time ago.

— On my return from New South-Wales (Nov. 1827) I found all well; and, blessed be God! they had to tell me of another conquest of Divine Grace, in the conversion and peaceful end of another New-Zealander. What a sacred pleasure it is to look round upon those poor Natives who are living with us, to see their constant attendance on the Means of Grace, and to look forward to that glorious time when we shall meet in the Kingdom of our Redeemer! I do firmly believe, that many of those Natives, who are living with us, and who are visited by us, will be made partakers of Divine Grace, and be thereby prepared for everlasting glory.

— On Saturday Evening (Dec. 8, 1827) a messenger came down from the Kauakaua, to inform us that Tekoki, our principal Chief, with many others, were very ill, and wished to see us. Yesterday morning (Dec. 9th) Mr. Fairburn and I went up, to endeavour to administer to both their temporal and spiritual wants. We found the old Chief and his Wife, together with his Son and his Wife, lying in a thick wood, without any covering over them, exposed to the scorching heat by day and to the heavy fogs at night. The Chief and his Son were both very ill of the influenza: the females were not so ill. After I had given them some medicine and applied some blisters, I spoke to them on the things of God: this seemed to be a dead letter. Oh, when will the time come that these poor creatures shall be blessed with the hearing ear! After I had endeavoured to administer to their wants and was taking leave of them, Tekoki's Wife whispered to me—"We have sent for a wizard to speak over us, that our illness may be driven from us. It must not be so, must it?" I told them that the wizard could do nothing for them—that they were altogether wrong; but that if they believed in God, He was able to do all things for them. The manner in which Tekoki's Wife told me of their having sent for the wizard was an evident token to me that her notions of the native superstitions were in a tottering state.

— Mr. H. Williams and I went to the Kauakaua, to visit the distressed Natives. We found them collected together, working very hard in fortifying their place and collecting their food. The poor creatures appeared very thoughtful; some of them particularly so, when they were spoken to on the nature of the blessings attendant on the believer in Christ. Tekoki told us that he did not wish to fight or quarrel with the Napuis, but merely wished to be allowed to sit peaceably in his own place: he told us that he should continue to reside on the hill on which he then was, near his fortification—that he and his people should there live in one village—that they should set apart a place for Public Worship, so that when we came to speak to them we might find them all together. They told us that they did not mean to fight with the Napuis when they came, until the Napuis had killed at least four of their Chiefs. They requested us to call upon God in their behalf, that the hearts of the Napuis may not be against them: these poor distressed creatures said they should also call upon God themselves. They requested us to be with them if possible when the Napuis came, to endeavour to make peace with them. Having consulted together on the subject before, we promised them to be here when the Napuis came, if possible. This seemed to raise their drooping spirits a little. We were much distressed in our minds on seeing the distress of the poor Natives: they are indeed bound with the chains of misery and iron; they are without hope because they are living without God; there was nothing before them but death and darkness. How precious is the Gospel of Christ! When we returned in the evening, we heard that some of the Napuis had arrived at Kororareka, and were intending to go to the Kauakaua the next morning: we accordingly prepared to accompany them. Next morning we prepared our boat, and waited the movements of the Natives, as they could be distinctly seen by us through a glass. When we saw them begin to move, we got into our boat, accompanied by the Rev. W. Williams also, and rowed after them. To our great satisfaction, we saw that there was but one canoe steering toward the Kauakaua, and that the other canoes went back. It was not long before we came up with them, and found that nearly all the principal Chiefs were in the canoe and peaceably disposed. When we arrived at the Kauakaua, we found the whole of the Natives gathered together, dressed in their war-dress, and all armed. After being made acquainted with the nature of the visit of the Napuis Chiefs, the Kauakaua People prepared to receive them with every demonstration. After having had a sham fight, they all gathered together, and Tekoki made the first speech: he told them why he had fortified his place, and of the reports which had been in circulation, and what his determination was if they still persisted in his overthrow. Rewa, the great Napui Chief, spoke next: he told Tekoki that neither himself nor his people had any evil against him, but that he wished to live in peace. Several other Chiefs made their speeches, but all to the same effect. After they had done, Tekoki took them all away to his place, and we left them very happy, and preparing to feast together. Thus ended this affair in the most satisfactory manner, which had been a cause of much anxiety and apprehension to us. Oh that our thankfulness did but keep pace with our mercies!

— There is a brighter prospect for peace among the Natives than we have ever yet seen. Shunghee and Wareumu were the principal leaders of the armies to the River Thames: but they are now no more; and Rewa, the principal, at present seems inclined to make peace with all parties. His daughter was married to one of the principal Chiefs to the southward, which I think is likely to have a good effect. Should such a peace be made, a large Missionary Field will be open at the southward. May the peaceful sceptre of the Son of Righteousness soon be swayed over this benighted land and people! [*Mr. R. Davis*

We are at this time going on with much brighter prospects, than I have ever seen before in New Zealand. The Natives, generally speaking, that is, those within our reach, are materially altered in their behaviour toward us: they are at all times civil; and, in most instances, pressingly solicitous to be visited, and are always willing to hear the Word of Truth. They will frequently say at the conclusion of a visit, "Come to us oftener. Our hearts are dark, and we forget what you have said to us before you return." The time is quite fresh in my memory, when, on visiting them in the boat at any of those retired stations, we should have been insulted in almost every possible way: they would have sprung into the boat on landing, or surrounded it, for the purpose of pilfering any thing which they could lay their hands upon; but now, all is civility, and a respectful distance is observed. (Mr. Fairburn

The Missionary Field in New Zealand has now faithful Labourers to cultivate it; and we may hope for the Divine Blessing. God has been very gracious to them all. The Mission has now been established about thirteen years; and no man, woman, or child, who were sent out to the work, has died or had a bone broken; though living in the midst of cannibals. [*Rev. S. Marsden.*

Call for Enlarged Exertions.

The Natives ought to be visited, not merely on the Sabbath, but through the week, to the distance of fifteen miles round. There are four important places in connection with this Station (Pyhea)—Triamai, a populous district, inland, in a south-west direction; where our people have cultivation—the Kauakaua to the south-east; and the inland Settlement of Tekoki, which has within these few months doubled its inhabitants, from various parts of the Bay—and the Waikadi (Wycaddee), a large river which runs to the eastward with numerous Settlements on each side, and the Settlements toward the north-west more immediately in the neighbourhood: each of these districts would require two Missionaries through the week, besides the attendance on the Schools. The Kiddeekiddee has some small Settlements on each side of the river; but, at the distance of about 12 miles, there are three important places. Rangheehoo is a considerable Settlement, and there are several others in a north-west direction. [*Rev. H. Williams.*

Our hands are still much tied for want of Labourers. We have been enabled of late to go more among the Natives, since the buildings which we have projected have been set aside: but yet at Pyhea, which is much the strongest, we have not hands enough to carry on the work effectually; and, at Kiddeekiddee and Rangheehoo, our Brethren are still much hindered from leaving home, for want of further assistance. To put the Settlements on an efficient footing, there should be Four Missionaries at Rangheehoo, Four at the Kiddeekiddee, and at least Eight at Pyhea. So great a number at each Settlement, when the population is so small, may seem superfluous; but the situation of the country renders it necessary. If two families alone reside at one place, it will be seldom prudent for one person to be absent beyond a few hours, in consequence of the importunities of the Natives. If two persons, then, are left at home, and others go out to the Native Settlements two and two, the number which I have mentioned will find full employment in this Bay. When the Natives shall hear the Gospel regularly, we may expect to see the fruit of it as abundant in this land as in any other: whereas now we hear from day to day fresh designs for cruelty and mutual destruction. [*Rev. W. Williams.*

I see one thing very plainly, and that is, that it is our duty to work while there is time; for God gives us plenty of opportunities of speaking a word in season, and of sowing the seed of the Gospel *here a little, and there a little.* [*Rev. W. Yate.*

Spirit and Temper of the Labourers.

The spirit which animates the following extracts from some of the communications prevails in them all.

— Shunghee's illness and death created great consternation. Some of the Natives round us told me that his tribe, in case of his death, would certainly destroy many of them: the same alarm spread through the Bay. The Natives are in a distressing state both of body and soul. I hope their condition may be more deeply felt by us all, that we may be more fervent in our supplications to the Great Head of the Church, that He may enlighten their eyes and quicken their souls. Many are our encouragements. Though darkness covers the land, still we think we see the dawning of that glorious day, when the Lord shall lift up the light of His countenance upon them, and deliver them from the yoke of Satan. Our Monthly Prayer-Meetings continue, and strengthen that bond of Christian Union which is so needful for us; but daily do we require self-examination and circumspection, that we wander not from the fold. To the Lord we commit ourselves and our work. We rejoice in your prayers and best wishes for us. We feel that you look toward us with interest; and hope something effectual may soon be wrought, to the overthrowing of the Tyrant's dominion. Weak indeed we are, but in the Lord do we put our trust.

— The alarm, which was excited amongst us at the overthrow of the Wesleyan Mission, was not unaccompanied with its advantages. While the shock levelled to the ground many a fabric, it taught a lesson which had not fully been understood, and stirred up our remembrance that we are but pilgrims here, and as pilgrims we must live and die. We have been enabled to see more clearly the course which we are to pursue, and trust that we shall obtain grace sufficient for the day.

— We feel especially thankful to our Heavenly Father for the peace which He gives us to enjoy among ourselves; and for that sympathy which is felt for one another, under our various little trials among the Heathen: *If one member suffer, all the members suffer with it.* May the Lord continue to us all grace to *keep the unity of the Spirit in the bond of peace!*

— We want strengthening—we want admonishing: our spirits want refreshing in this dry and thirsty desert. *Without are fightings, within are fears.* We are a small party, encamped in the dominions of a powerful enemy; and, were it not for the enemy that dwells within, we should be invincible: but, alas! that enemy is more dangerous than the enemy without. Not only is it necessary, therefore, for us to be continually on the watch, but it is equally necessary for you to embrace every opportunity of endeavouring to stir up our minds to vigilance in the great work in which we have the privilege to be employed.

West Indies.

UNITED BRETHREN.

Bishop Hueffel's Visit to the Missionary Stations.

We have extracted the following

narrative from a Journal given more at large in the Periodical Accounts of the Brethren: the introductory notice will explain the circumstances under which Bp. Hueffel's visit was made.

Brother Christian Gottlieb Hueffel, a Bishop of the Church of the United Brethren, and for several years Superintendant of their Congregations in North America, having been appointed a Member of the Board or Conference of Elders of the Unity residing in Saxony, was commissioned by that Board, on his passage to Europe, to visit the Settlements of the Brethren in the Leeward West-India Islands, with a view to obtain full information concerning their present internal and external situation. As in this country our acquaintance with the situation of the Settlements in the Danish Islands is very imperfect, the following brief extract of his Journal will no doubt be acceptable to our friends; and cause them to rejoice with us over the continuation, progress, and increase of that First Mission of the Brethren, commenced in 1732, nearly a century ago, upon which it has pleased the Lord to lay a special blessing.

St. Croix.

April 17, 1827—We cast anchor; and, passing through Frederick's Town, soon arrived at *Friedensberg*. In the evening, there were meetings of the New People and Candidates for Baptism, and, afterward, for the Communicants: the former were addressed by Br. Plattner in Creole; and the latter by me in English, which I was obliged to make use of in all the Danish Islands. English is understood by most of the Negroes in St. Croix and St. Jan. All the Negroes present expressed their joy at my visit. In the following days, I had conferences with the Brn. Sparmeyer, Eberman, and Boenhof, regarding the affairs of the Mission: the two latter had arrived from the other Settlements. The premises belonging to Friedensberg are very confined, and nothing can be gained by gardens and corn-fields: the situation of the house is high and healthy, and affords a fine prospect over the town and the road.

April 20 — I went to *Friedensfeld*, the newest Missionary Settlement of the Brethren in this island; and arrived after two hours' ride on a fine road: the roads are throughout the whole island well made, and kept in good order. The Missionaries Eberman and Weber received me with joy. I waited upon the Governor-General of the Danish Islands, Admiral Von Bardenfleth, who bore testimony to the good effects of the labours of the Brethren, of whom he spoke in the most favourable terms; and afterward gave us many proofs of his good-will. During the following days, many Negroes came to speak with the Missionaries previous to the Holy Communion.

April 22: *Sunday*— At the Communion, the Liturgy was in Creole, but the prayer in English: about 400 Communicants attended, which, as this is the largest Congregation of the Brethren in St. Croix, was not their full number. It was quite affecting to me to see how quietly this large company dispersed toward evening, among whom were many cripples and lame people, taking different roads to their homes, no doubt still meditating upon the blessings which the Lord had imparted to them.

Friedensfeld lies upon an eminence: toward the south-west, an extensive prospect opens upon the flat part of the island: to the north, at a distance of an hour's ride, the highest mountain in the island is seen among other mountains stretching along the northern coast. Among them lies the so-called Maroon Mountain, where a few run-away Negroes still hide themselves: but these deserters generally seek a hiding-place among their acquaintances and friends in other plantations, where they can obtain other food than mere wild fruits and roots. The soil of Friedensfeld, which occupies ten or twelve acres, did not appear to me the most fruitful; and I regretted the want of plantations.

April 23— We proceeded to *Friedensthal* by an excellent road, and arrived there after only one hour's ride from Friedensfeld. We found here an invitation from the Governor to dine with him at his seat at Christianstadt, in company with our Missionaries: he also sent his carriage to enable us to make a little excursion before dinner. On this occasion, we visited the plantation Princess, two English miles west of the town near the sea, where, in former days, the Brethren held regular meetings with the Negroes; and there saw the grave of the worthy Missionary, Frederic Martin, who lies buried here. We also saw the Military and Town Hospital; a substantial building and well-conducted institution near the town, containing accommodation for about 120 persons. From hence a beautiful prospect opens.

During dinner, the Governor of St. Thomas and St. Jan, Mr. Von Soeboetker, being present, the conversation turned upon the labours of the Brethren in these islands; to the good effect of which testimony was borne, and which we ascribe solely to the mercy and blessing of our gracious Lord. In the following days I was occupied in conferences with the Missionaries, who had been joined by Br. Klingenberg from St. Thomas.

The situation of Friedensthal is rendered beautiful, though not considered most healthy, by pleasant hills to the north, which, however, prevent a free circulation of air. The neighbourhood of the town sometimes creates disturbance.

April 29: *Sunday* — All those Negroes who had been added to the Congregation since Easter last year met at the Church,

and were addressed on the covenant into which they had entered. In the afternoon I preached in English; after which the Candidates for Baptism were catechized. In the evening I conversed with the Negroe Assistants, among whom I found some remarkably intelligent and worthy persons.

May 4, 1827—On the 1st, I delivered my Farewell Address to the Congregation. The Lord was truly present with us. Love and peace prevailed; and the Negroes declared their thankfulness for my visit in the most affectionate terms. On the evening of the 2d, we had the honour of a visit from his Excellency the Governor, who had given orders to the Captain of the Frigate stationed here to convey us to St. Thomas. On the 3d, therefore, I set out, by way of Friedensfeld, for the west end; slept at Friedensberg, and went this morning on board.

St. Thomas.

The wind was fair; and, after six hours' sail, we ran into the beautiful harbour of St. Thomas: from which the town of Tappus rises with its neat buildings in form of an amphitheatre, surrounded by steep but well-clothed hills. Having dined with the Officers of the Frigate, we sent notice of our arrival to Mr. P. Nissen, a merchant, who most kindly has engaged to manage the concerns of our Missionaries. At his house we met Br. Zetsche from *New Herrnhut*, who came to fetch us. The road is good, and winds among green hills. In about half-an-hour we reached our oldest Missionary Station, formerly called the Posaunenberg. Having passed by the plantation Bethel, formerly in the possession of the Brethren, we mounted by a steep path and a flight of steps to the Missionary Buildings: higher up the hill the Negroe Houses are hidden among trees and bushes. The burial-ground is approached by a shady avenue, formed of beautiful trees; and is remarkable for the tombs of a number of faithful servants and handmaids of the Lord, who ventured their lives in His service, and here rest in hope of a joyful resurrection. Brother Boenhof and his Wife, from St. Croix, had arrived before us; and the Missionaries from Niesky, on the opposite side of the island, followed soon after.

May 6: *Sunday*—A Prayer Day was held in due course. After the Public Service, which was attended by great numbers of hearers, I had the favour, for the first time, to baptize two converts from among the Heathen: one couple were then married, according to the forms of our Church; and, in the evening-meeting, seven persons, baptized as children, were received into the Congregation. To hold so many meetings on one day, to which the Congregation cannot come before noon, following closely on one another, is very fatiguing for one Missionary. We found sufficient cause to thank and praise the Lord for the strength imparted to His servants, and the blessing which he laid upon all these transactions.

May 7—I paid a short visit, in the company of the Brethren Boenhof and Sybrecht, to *Nicsky*. This Settlement lies to the west of the town, and is approached by a pleasant *level road*: the situation is not considered healthy: it lies between two ridges of hills; and, as the old buildings are much decayed, it was resolved to erect new ones, and the plan and site were determined upon. The land belonging to the establishment consists of several acres, but the soil is not generally good, and seems only fit for pasture or coffee-plantations.

St. Jan.

May 8—I left St. Thomas, in company of the Brn. Sybrecht and Boenhof, and proceeded to St. Jan. Before sun-rise we had reached the point from which the shortest passage may be taken; and effected it in an open boat, the sea being perfectly calm. We were delighted with the views on all sides, comprehending the high mountains of St. Thomas, St. Jan, and Tortola, besides many rocks covered with green grass; and different kinds of aquatic fowl, among which were pelicans, made their appearance. We landed in St. Croix Bay, where a fort and a town are building: and as here no carriage-roads are practicable, on account of the mountainous state of the country, we went on horseback to *Bethany*.

This settlement lies high. The island of St. Croix is visible at a great distance. After a very pleasant walk through the premises, which to me was rendered peculiarly interesting by the great variety of botanical subjects which I met with, I found a pretty large company of Negroes assembled in the evening, and addressed them on the Daily Texts. Some White People, and among them two Single Ladies educated at Bethlehem, were present: these Ladies expressed, in lively terms, their thankfulness for the benefit of that education.

May 9— We left Bethany, and went to *Emmaus*. The road leads up and down hills, and affords the most beautiful prospects; particularly near the Coral Bay, near to which the Settlement is built. Steep mountains of considerable height overgrown with trees, insulated rocks rising from the sea with their green tops, and the neighbouring Island of Tortola which is even higher than St. Jan, form all together a most interesting picture.

The buildings at Emmaus are roomy and substantial; and, viewed from the bay, the Settlement looks like a fort. The premises contain 150 acres of ground; most of which, for want of hands, lie chiefly waste.

May 12—I was employed at St. Jan till this day, and had various opportunities of becoming acquainted with the temporal and spiritual concerns of this flourishing Mission; which, after a Farewell Address to the Congregation, I commended to the grace and blessing of the Lord.

Return to St. Thomas.

I now returned to St. Thomas in a bark, commanded by the Free Negro, Christian; and arrived at Tappus in about six hours.

May 13: *Sunday*— I spent this day at Niesky. It was the day when the children meet before the Public Service, but the violent rain prevented the usual number from attending. I preached upon the Epistle to a crowded auditory: then, the Candidates for Baptism

were catechized; and, after that, the Communicants addressed in a Discourse preparatory to the administration of the Holy Sacrament. Br. Young, one of the Missionaries, lay ill; and, two months after my visit, departed this life, as likewise his fellow-labourer, Br. Goetz, by which our extensive Mission on the Danish Islands has suffered great loss.

May 22, 1827—Since the 13th, my time has been spent in conferences held at New Herrnhut respecting the external and internal state of the Missions, and in visits to many friends in the town. An arrangement was likewise made for the benefit of the old and infirm Members of the Congregation, by appropriating a house belonging to the Mission for their use, where they may conveniently meet for Divine Worship. On the 20th, I partook of the Holy Communion with the Congregation at New Herrnhut, when five persons were Confirmed; and delivered my Farewell Discourse this day. My heart was filled with thankfulness toward my God and Saviour, through whose grace and assistance I have been able to accomplish the work committed to me; and I trust, that, by His mercy, my visit to these dear Congregations and their Servants has not been without benefit and encouragement to them, as it has been to my own soul.

St. Christopher.

May 31—On the 23d we sailed from St. Thomas; and to-day reached St. Kitts, having long had its highest mountain, Mount Misery (3700 feet), in view. At *Basseterre*, we were soon brought on shore by Br. Shick, and most cordially welcomed by the Missionaries in the adjoining Settlement. In the evening I had an opportunity of addressing the Congregation in the Public Service, which was well attended.

June 1—I waited upon the Governor, Sir Charles William Maxwell, in company of Br. Johansen; and likewise upon the Rev. Mr. Davis, Chaplain to the Bishop of Barbadoes. His Excellency expressed his good-will toward the Missions of the Brethren, in very obliging terms.

June 3: *Whit-Sunday*— At the Public Service a number of strangers joined the Congregation, and the presence of the Spirit of God cheered and comforted our hearts. After the Children's Meeting, the remains of a child of Br. Shick were interred.

June 4—Br. Hock having arrived from *Bethesda*, the forenoon was spent in conference respecting the affairs of the Mission. In the afternoon, I accompanied him to that Settlement, by a road skirting the mountains in the interior of the island, and then passing along the north coast. I arrived after sun-set: but had light enough to see and admire its romantic vicinity, and the high woody hills toward the west.

June 11—Our stay at Bethesda till this day was rendered pleasant by the company of the Brn. Hock and Close: Br. Staude had sailed for St. Thomas in the mail-boat. Yesterday, I preached; and likewise addressed the Congregation and Assistants, in separate meetings. In the present state of this Congregation, a word of exhortation was not unnecessary. Though the weather was not favourable, a considerable number of children attended their meeting and the Sunday School.

June 16—After my return to Basseterre, I had to wait till to-day before the mail-boat sailed to Antigua; but could not assist at the celebration of the Fifty Years' Jubilee of this Mission, the unfavourable weather preventing its taking place on the proper day, being June 14th. On the 12th, I attended the last Conference with the Missionaries; and, on the 15th, delivered my Farewell Discourse to the Congregation. Old and young came to take leave of me, in the most affectionate manner. They also proved their love and thankfulness, by contributing of their own accord to our sea-stock.

Antigua.

June 21 — On the 19th, in the morning, we cast anchor in the beautiful and capacious bay of St. John's in Antigua. We were soon welcomed by the Brn. Schill, Wright, Simon, and Zippel; and landed in the midst of a crowd of people. In the Mission House, in *Spring Gardens*, we found the families of the Missionaries from Newfield, and were received by all with great cordiality. A numerous Congregation had assembled in the evening, which I addressed in a short Discourse; after which, one of the Missionaries in prayer commended me and my labours to the blessing of the Lord. We now resolved that I should first visit all our Missionary Stations in the island, before we met in a general Conference. To-day I waited upon the Governor of Antigua, Sir Patrick Ross, who received me, and the Missionaries accompanying me, with great friendliness. His Excellency expressed his regard for the Missions of the Brethren, and invited me to repeat my call after my return from the country. The Chief Judge of the Island and the Governor's Secretary were present during this conversation.

June 24—On the 22d I came to *Cedar Hall*, one of the New Stations, about five miles from the town; where we found the Brn. Newby and Muentzer. The surrounding country is pleasantly varied with hill and dale. The Missionary Premises are small: the Mission House and Chapel are under one roof, and not large enough for two families. I attended, to-day, the Public and Private Services with much edification; and conversed with the School Children, their Teachers, and the Negroe Assistants, with satisfaction.

June 25—I proceeded to *Gracebay*, by a road presenting delightful prospects and romantic situations. Toward noon we reached the Settlement, pleasantly situated, and overlooking Old-Road Bay. Here Br. Olufsen and his Wife live alone, serving the Congregation. About 30 children attended in the School-room, some of whom could read in the New Testament: after which, many old and infirm Negroes, who can but seldom reach Gracebay, came to see us, with whom we had edifying conversations, and sang a hymn. In the evening I addressed the Negroe Congregation at Gracebay, concluding with prayer; and met the Assistants. Many Negroes came to greet us, and bid us farewell.

June 29—The road to *Gracehill* abounds with jaspers, chalcedonies, cornelians, pave-

fied woods, and madrepores, which take a beautiful polish, and by which Antigua is distinguished from all the other Leeward Islands.

On passing by several plantations, many Negroes, belonging to one or another of our Settlements, came out to greet us; and we were cordially welcomed by the Brn. Procop and Kochte. The Settlement lies high, but is irregularly built: the Church is large, suited to the numerous Congregation: but the School-house was in a very dilapidated state; and, since my departure, has been thrown down by the hurricane in August. During my stay, I have had opportunities afforded me to converse with the children and adults, with much satisfaction; but to-day, when we expected a large auditory, the weather proved so boisterous, and the rain so violent, that not many Members of the Congregation could attend. I remarked, however, that some cripples and lame people braved the storm, and did not mind a long walk home in the dark.

July 1, 1827: *Sunday* — Yesterday we reached *Newfield*, the newest Settlement of the Brethren in this island. The Church and School-house are well built, and the country not uninteresting. The Brn. Wright and Zippel serve this Congregation. During the night, a tremendous thunder-storm passed over us; but to-day the weather cleared up, and a vast concourse of Negroes assembled. A number of carriages belonging to Proprietors and Managers filled the space before the Dwelling-house and the Church. I preached to a large auditory, on Ps. lxxxlx. 15, 16.

After the Public Service, the children were addressed in the School-house; and the New People, Candidates for Baptism, and Assistants, met in separate parties. We found great cause to thank the Lord for the manifest blessing which He laid upon the transactions of this day. In the evening we were visited by many friendly neighbours.

July 8: *Sunday*—Having waited, on the 2d, on Dr. Nugent, Speaker of the Assembly, who is a sincere friend of the Missions, we returned to Spring Gardens. Soon after our arrival, we began our conferences regarding the concerns of this extensive Mission; and, on the following day, were joined by Br. Procop from Gracehill and Br. Robbins. True brotherly love and harmony prevailed; and the presence of the Lord comforted our hearts. On the 5th, I ordained the Brn. Muentzer, Zippel, and Simon, Deacons of the Brethren's Church: though it had not been made known, the Church and Yard were filled with attentive Negroes: a few friends were also present; and it pleased the Lord to make it a truly solemn Service. This day, a large auditory attended the Public Service. I was the whole day engaged with the different divisions of the Congregation; and, on the following days, in conferences with the Missionaries.

Barbadoes.

July 24—I left Antigua on the 12th, in the mail-boat; and reached Carlise Bay, in Barbadoes, on the 19th. We soon proceeded *to Sharon,* where I was received with great *cordiality by* the Brn. Brunner and Seitz. The Settlement lies high: to the north, a ridge of hills appears about a mile distant from it. Sharon has about twelve acres of land belonging to it, but not all in cultivation. The 22d, being Sunday, was occupied with Public and Private Services; and I saw the Candidates for Baptism and New People, with whom I had satisfactory conversations. On the 23d, we went to the town, finally to settle about my passage to Europe. The Cathedral is a considerable building, erected since the hurricane forty years ago: I found in it a large organ with three rows of keys, which I had not expected to see in the West Indies. To-day, Br. Taylor arrived from Mount Tabor. I was pleased to find that the Mission of the Brethren in this island enjoys favour and protection.

July 29, 1827: *Sunday*—I went to *Mount Tabor* on the 27th. Br. Taylor's house stands by itself, and its large Hall is used as a Chapel. Trees being scarce in the surrounding plantations, Br. Taylor is endeavouring to plant useful trees and bushes about the Settlement. At the foot of the hill lies Mr. Haynes's Negroe Village: the cottages are placed in regular rows; and every other arrangement proves the kind attention which Mr. and Mrs. Haynes pay to the temporal and spiritual welfare of those whom the Lord, by His providence, has entrusted to their care. After the Public Service, two adults were baptized: Br. Taylor addressed the Candidates for Baptism in an impressive discourse: five persons were received into the Congregation. Having offered up fervent prayers for the Lord's blessing to attend this New Establishment, I returned to Sharon; and heard that the ship would not be ready to sail till some days hence.

Aug. 20—On the 10th, Br. Taylor having joined us at Sharon, we anticipated the celebration of the Memorial Day of the 13th, being the Centenary Jubilee; and considered the blessed effects of that outpouring of the Spirit upon our spiritual ancestors at Bethelsdorf, in the year 1727, with grateful hearts. We renewed our covenant with one another, by the Lord's grace, to keep the Word of His patience until He comes. On the 16th, it rained violently; but, on the following day, the weather was incomparably fine, while, as we were informed in Europe, the Islands Antigua and St. Kitts were suffering from a dreadful hurricane. On the 19th, I went to town, and waited upon the President of the Council, as likewise upon the Lord Bishop of Barbadoes, the Right Rev. Dr. Coleridge. We were received with much friendliness, and expressions of regard for the Brethren's Missions. At length, this evening, we went on board, and left the harbour for Europe.

North-American States.

BOARD OF MISSIONS.

We regret that our limits will not allow us to give so ample an account as we could wish of the Proceedings of several important Insti-

tutions in the United States. The measures of the different Missionary Societies among the Aborigines of their own country and the Heathen of Foreign parts, are regularly stated; but, with respect to such other Institutions as come within the scope of our Work—that is, such as act on a large scale in promoting Education and the circulation of the Scriptures and Religious Tracts—we must content ourselves with occasional notices of their progress. The Annual Income of these various Societies appears in the List published in each Number for the month of December.

On the Home Proceedings of the Board of Missions we have entered more into detail; as that Institution is engaged in the direct work of Missions, and its measures are marked with a degree of energy and wisdom which cannot fail deeply to interest the friends of Missions in our own country, and to serve as a stimulus to our own exertions.

Recent Anniversaries.

Our last regular notice of the Anniversaries of the Board was that of the Fifteenth, at p. 196 of the Volume for 1825.

At the SIXTEENTH, held at Northampton, Massachusetts, in September 1825, the Annual Sermon was preached by the Rev. Dr. Joshua Bates, President of Middleburg College, Vermont, from John viii. 32. *And the Truth shall make you free.* On this occasion, a permanent union and amalgamation of the United Foreign Missionary Society with the Board was arranged and concluded.

The SEVENTEENTH Anniversary took place, in September 1826, at Middletown, Connecticut; when the Sermon was preached by the Rev. Dr. Edward D. Griffin, President of Williams College, Massachusetts, from Matt. xxviii. 18—20. The union of the two Societies had been carried into full effect in the course of the year. This Anniversary was increased in interest, by the communications of the Rev. C. S. Stewart, lately returned from the Sandwich Islands, and of Edward A. Newton, Esq., from Calcutta.

At the EIGHTEENTH, held in New York, from the 10th to the 15th of October 1827, the Rev. Dr. Lyman Beecher, of Boston, preached from Luke xi. 21, 22. The Rev. Jonas King, from the Mediterranean, added greatly to the interest of the proceedings, by his communications. The liberality displayed at this Anniversary was recorded at pp. 5—7 of our present Volume. In order to the publication of the Report of each year in the best form and with the greatest expedition after the Anniversary, the Board adopted the following recommendation of a Sub-Committee, to which the matter had been referred—

> The only satisfactory mode of procedure in respect to the Report of the Committee which suggests itself, is, to request the Committee to present it for consideration, annually, in such form as that the parts relating to the several Missions respectively, and the other prominent objects which shall be embraced by it, may be submitted to Committees of this Board, to be reported on; by the adoption of which course it is hoped that the whole subject of it will be fully examined, to the satisfaction of this Board, and of its friends who take an interest in its affairs.

The NINETEENTH Anniversary was held in Philadelphia, in the beginning of October 1828: the Sermon was preached, from 2 Cor. x. 4, by the Rev. Dr. John H. Rice, of Virginia. The Rev. Josiah Brewer, who had recently returned from the Mediterranean, was present at this Anniversary. The Resolution of the preceding Anniversary relative to the Report was acted on; those parts which referred to the East, to Western Asia, to the Sandwich Islands, and to the American Indians, being assigned, respectively, after the reading of the Report, to Sub-Committees, who submitted certain amend-

ments previous to the adoption of the Report by the Board.

The next Anniversary is to be held in the City of Albany, on the 7th of October 1829 and following days; the Rev. Dr. Archibald Alexander to preach; and, in case of his failure, the Rev. Dr. Leonard Woods.

Appeal for an Enlarged Income.

The Committee have issued the following Circular—

The Committee learn with regret, that an impression has gone abroad to this effect—that contributions for the support of Missions among the Heathen have been so liberal and abundant, that there is no occasion, at the present time, for even the common exertions to raise funds. How extensively this impression is made, the Committee are unable to say; but, as it is altogether unfounded in fact, its influence must be unfavourable.

It has been repeatedly stated, in all the vehicles of Missionary Intelligence, that the large subscriptions made in the city of New York, at the Meeting of the Board in October 1827, were designed to defray the expense of NEW AND EXTRAORDINARY EFFORTS; and not to support Missions already established, unless in cases where the sphere of operation SHOULD BE ENLARGED. These liberal subscriptions will be applicable, when paid, to NEW MISSIONS and ENLARGED OPERATIONS IN OLD MISSIONS: they will furnish no relief in regard to the pressing calls upon the Treasury, for sustaining what may be denominated the ordinary expenses of the Missions now existing.

When the annual accounts were closed, on the last day of August, preparatory to the Annual Meeting, the Board was in debt about 15,500 dollars: the patrons of the Board have been informed, by explicit statements in the Missionary Herald and in the Annual Reports, of the manner in which this debt was occasioned.

Thirteen months ago, the Committee stated to the Christian Public, that the embarrassments of the Treasury then existing "would not be removed, unless the monthly list of donations, for several months in succession, should shew the average amount of receipts to be TEN THOUSAND DOLLARS A-MONTH." The Committee had no hesitation in adding, "*that* Christians in the United States, who have already patronized the Missions of the Board, owe it to themselves to see, that the average of the monthly donations should never hereafter fall below that sum."

These statements, with the reasonings by which they were accompanied, were kindly and favourably received, and had an immediate and very perceptible effect on the contributions in aid of the Board. The Monthly Lists of Donations, for six months from Feb. 21, 1827, shewed an average of 8130 dollars a-month. This was a respectable increase: yet it left a deficiency of more than 11,000 dollars of the estimated sum, which was stated to be necessary in order to remove existing embarrassments. For the six months antecedent to Feb. 21, 1828, the monthly average has been about 7900 dollars, leaving a deficiency somewhat greater than that for the six months preceding. Within the latter period a reinforcement to the Mission at the Sandwich Islands has been sent forth, at an expense of not much less than 15,000 dollars; and large remittances have been made to the East, to pay arrears of expenses already incurred in that quarter. The sums published under the head of Permanent Funds have not been included in this statement, as the income only of such moneys can be expended. About 2000 dollars, however, which were published under the lists of General Donations, were not intended by the donors to be spent within the year.

From what has been now stated, the Patrons of Missions cannot be surprised to learn, that the Treasurer is now paying interest on a large sum of money, which has been borrowed to carry on the ordinary operations of the Board. Very little has yet been received as the result of the EXTRA EFFORT; and, when the large subscriptions made as a part of that EFFORT shall be received, they will be intended for NEW OPERATIONS.

It is indispensable that Clergymen and private Christians should feel the responsibility of providing funds for Evangelical Operations—that they should constantly aim at raising the standard of liberality—and that they should bear in mind the necessity of preventing any relaxation of effort.

The Committee cannot entertain the thought, that the extraordinary enterprise and generosity of a few men, whom God has enabled by His Providence and inclined by His Grace, to give largely of

their substance for the salvation of the Heathen—that this generosity, which was called forth partly with a view to give a new impulse to the Missionary Cause, should be so perverted, as to induce any considerable number of contributors to withhold or diminish their smaller contributions.

At this stage of Missionary Operations, when the Board has been urged by the Christian Public to assume so many responsibilities—when so many Missionaries and their Families are dependent for sustenance, and for all their means of usefulness, on the fidelity of that same Christian Public to the assurances so repeatedly and so solemnly given—when so many Tribes and Nations are beginning to experience the benign influence of American Philanthropy and Charity; at such a time, if the exertions of the community at large are suffered to flag, and if our charitable movements as a people are desultory, vacillating, and easily diverted from one object to another, the consequences must be exceedingly disastrous. The Committee trust that this will not be the case; but they are advised, from different parts of the country, that there is need of the cautions here given.

It should be understood, in the most explicit manner, that the Committee, the Missionaries, and the perishing Heathen rely, with special confidence, on the moderate donations of persons in moderate circumstances, and on the small contributions of the poor. The withholding or diminishing of these contributions would be attended with irreparable injury.

The Committee are happy to say, that, in many places, the remittances through the Auxiliary Societies will be greatly increased: and it is humbly submitted to the friends of the Cause, in every part of the country, whether they ought to be satisfied, till ALL the Auxiliaries shall have doubled the amount which has been given in any previous year; or till every professing Christian, who can either earn or save money, is a regular contributor to the great work of sending the Gospel into all the dark places of the earth.

N. W. American Indians.

Red-River Colony.

CHURCH MISSIONARY SOCIETY.

IN the Number for December of last year, the concerns of this Mission were reported up to July preceding. Journals and other communications now before us carry them to the middle of August of the present year, at which period the Rev. D. T. Jones left the Colony (see p. 575) on his visit home. We shall extract the substance of the intelligence given in these communications.

Privations of the Missionaries.

For the last three years, animal food has been very scarce, in consequence of the failure of the buffaloes; and the crops of corn and potatoes were greatly injured by the destructive flood, in the summer of 1826, described at pp. 633—637 of our Volume for that year. The following extracts from the Journal of the Rev. W. Cockran will shew both the extent of the privations which the Missionaries have had to suffer, and the support and relief which were mercifully granted to them.

—*Sunday:* In the afternoon I preached at the Lower Church, which was crowded, and the people attentive; yet my spirits were depressed, and my thoughts distracted. "What shall I do to-morrow?" was constantly revolving in my mind. This made me very unhappy: I hastened to a conclusion, that I might be alone, to commit myself and numerous family to God, who well knew our pressing wants. Being retired from company, and having an opportunity to make known to my Heavenly Father all my trouble, He soon took part of the burden from me, and helped me to get the earth under my feet, where it ought to be.

—I was visited by two Christian Friends, who invigorated me by their heavenly conversation. I thought I saw the power of godliness very evidently displayed in their patient resignation to the will of God. They were as deeply involved in the labyrinth of temporal troubles as it was possible for them to be; and every worldly man would have said, "Surely these are the most miserable of all men!" Notwithstanding that, they were happy, rejoicing in God, and firmly persuaded that all their troubles were necessary to keep them in the right way.

—*Sunday:* Both Churches were filled to-day with very attentive hearers: the scene was pleasing and profitable to me, and very encouraging. I hope many are training up here, who, in a short time, shall be counted worthy to join the celestial choir, in the services of God in His nobler sanctuary above. On my return home, I was informed of another prodigal child's return to his Father's house. I felt thankful for the joyful news.

—Having suffered many an anxious thought on account of our narrow circumstances, I resolved to provide for the future. I could not

hire another man, for I had nothing to feed him with: James Valler and his partner I needed to take the stumps out of the ground. I thought that the only way to remedy this evil, was for me to devote all my leisure hours to the plough. I sent for the oxen, and yoked them to the plough; determined to plough every day until I had broken up five acres of new ground: this, with the five acres which were in cultivation, if blessed by God, would give us bread enough. I communicated my plans to no one; for, as all our neighbours satisfy themselves with breaking in small patches every year, I thought that they would laugh at my mighty resolution. I got two of the Indian Boys to drive the oxen; and I encouraged them by promising them large pieces of cake-and-butter if ever this ground yielded a crop.

—Being in difficulty for want of provisions, I and James Valler went and cut ten sheaves of barley: it was not quite ripe, but we had no other means of subsisting: we brought it home and threshed it, and gave it to Mrs. Cockran to dry by the fire, that it might be ready for the evening: I then went and plowed the appointed hours.

—I spent an agreeable evening with two Christian Friends. We beguiled the time in conversation about our "Father's house, where there are many mansions;" and strengthened one another in the Word of God. by freely communicating the manner in which God had fed us day by day for the last three months. We found that He had acted according to His promise to each of us. He had, as it were, sent us manna every morning to supply our wants: but the bread of to-morrow we often knew not from whence it would come.

—Our prospects were very gloomy: want pressed hard upon us: I thought, we must now keep an involuntary fast for two days, which appeared rather too long in our present circumstances. I contrived, however, to rub out twelve quarts of barley, for it was too soft to thresh. These I gave to the boys to boil with a little fat; feeling confident, that, if I could get on till Monday, I should find some means of extricating us out of the present difficulty. But God, who is intimately acquainted with all the trials of His people, would not suffer us to be tried above our strength; therefore he sent us timely aid. Before the sun had declined behind the clouds in the West, our temporal wants were supplied—our minds were at rest—anxious care was banished—and we were set at liberty to worship God on the ensuing Sabbath free from care.

—*Sunday:* I called on the people to return thanks to God for delivering us from the temporal judgments which were impending over us. I shewed them that we had nothing before us, a few months ago, but famine and starvation: but now we had all a little barley to make bread or soup; we had almost every one of us got a house to shelter us from the cold boisterous winter, that was making rapid strides toward us. These mercies called for a thankful heart on our part, and *that we* should remember the Giver every *moment of our lives.*

These extracts refer to the summer of 1826. In reference to the state of things since that period, we extract some notices.

We did not suffer materially from the severity of last winter: we had a sufficiency of food and raiment, which enabled us to contend with the stormy blasts. The barley which we sowed in the latter end of June 1826, and the potatoes which we planted nearly at the same time, came so far to perfection that they were very good food: by these our temporal wants were supplied for the winter; and, by using our little stock economically, we have hitherto had a sufficiency. In the summer of 1826, we were often in a strait: sometimes want pressed hard upon us, and brought us very low in body and mind; but the Lord never turned His gracious face away from us: His ears were open to our cries: His omniscient eye discovered all our wants, and His goodness supplied them: He taught us to live by faith, and not by sight; to trust in His promises when the springs of creature-comforts were dried up. While we thus trusted and leaned upon God, our wants were supplied day by day out of the storehouse of His providence: when one thing failed, He sent us another: so that the spark of hope was never extinguished in our bosoms. Though we did not suffer last winter, many of our fellow-creatures did very severely. Many families subsisted several weeks on hazel-nuts, which they gathered from the trees and from the top of the snow. Others subsisted by angling: they cut a small hole through the ice, and let down their line and hook, and waited till Providence directed a fish to them. The hardships which some endured are inconceivable: if I were to tell you how some lived, you would not credit me: you would not believe that the brittle house of clay, the foundation of which is in the dust, would take half so much to pull it in pieces: you would suppose that one-half of the hardships would extinguish the lamp of life violently, or make it cease to burn for want of oil. [*Mr. Cockran: July*, 1827.

We have better hopes this year, but the object is yet only to be seen in perspective: our strong-hold is in the promise of God, never to leave nor forsake us. Indeed I cannot but mention here, with gratitude, that our establishment has not yet wanted for a meal; though the scarcity has been generally and pressingly felt, and must continue to be so until we reap our harvest. No one, who is a stranger to our circumstances, can picture the anxiety which is generally felt among us in regard to the crops—they are our only resource—the only VISIBLE OBJECT between us and a state of the most appalling destitution. [*Mr. Jones.*

Such an accumulation of evils has come upon the Settlement in close succession, that it has been with great difficulty that many of the Half-breeds have procured food and raiment. The last winter has been the first time since the inundation, that we have been able to eat our bread without weight and our potatoes without measure; and this summer is the first time that we have been able to eat of the old corn until the new. [*Mr. Cockran: Aug* 1828

Difficulties with respect to Adult Indians.

Our labours hitherto have been confined to the Europeans, Half-breeds, and Indian Women, the mothers of many of the Half-breeds. These have been brought from almost every Post of the Company to live at Red River. We have not yet made a single step toward the civilization and evangelization of the pure adult Indians. There seems to be an almost insurmountable barrier between us and them; as it is impossible to benefit them by the Gospel while they continue to depend on the chase for a livelihood. The country of those Indians about Hudson's Bay is very much impoverished: a very few individuals can find subsistence together: they wander, therefore, in separate families, from place to place; and seldom come together, or continue many days in the same place. To preach the Gospel effectually to them, in their present state, would almost require a Missionary for every family. There seems no other way of conveying the knowledge of the Gospel to the Indians of Hudson's Bay, but through the medium of civilization. If the Company would allow us the privilege of settling as many Indian Families as we could contrive to support, we should have some remote prospect of seeing a village of Indians christianised. We cannot expect much, in this respect, from our Indian School: if the boys continue with us, we have great reason to hope that many of them will become Christians; but if they return to their friends, while their hearts are unchanged by grace, it is very likely that they will become the worst of Indians. This mode of evangelizing the Indians would, no doubt, be very expensive to the Society; for the Indians would be altogether dependent on them at first: but we would begin on a small scale, and increase our number as we found our means of supporting them increase.

[*Mr. Cockran: Aug.* 1828.

State of the Schools, and Character of the Indian Children.

The Indian Children improve in reading and writing: some of them have very retentive memories and acute understandings: they are able to retain the rudiments of Christianity, and have discrimination enough to see its excellency. They are perfectly satisfied with us: they look up to us for the supply of all their wants, and consider us as their adopted parents; and every boy seems willing to reside with us. But they are Indians still: they are as fond of their Indian maxims, fashions, and customs, as ever. You would suppose that the advantages of civilization are so great and self-evident, that the boys would make choice of them at once. In the winter, when they see their wretched countrymen travelling from house to house seeking for a morsel of bread, they will acknowledge their privileges; but, in the summer, when the Indians are roaming from lake to lake, and meeting with provisions everywhere, then they appear to envy the unrestrained liberty of their brethren, and esteem their present advantages rather as a burden than a privilege. We have taught all the boys to read, and some of them to write and cast up accounts: as many as are able, we have taught to cultivate the ground; and to raise barley, wheat, potatoes, and turnips; and, when raised, to make an economical use of them. We have taught them that they are sinners by nature and practice, and that Christ is the only Saviour. [*Mr. Cockran: July*, 1827.

The Indian Boys appear stationary, as it respects the things of religion: their indifference and inattention, at times, surpass every thing that I have seen among children. I have often endeavoured to excite attention by clothing my instruction in various garbs, and presenting it as a thing ever beautiful and new, expecting that I should find out something that would suit their taste; but I have seldom been successful. Very often, when I am asking the children at the head of the class some questions, those at the bottom will fall asleep. We have, however, not failed to teach them the rudiments of our Holy Religion: they can repeat Scripture, and have much theoretical knowledge. The children who come only to the Sunday School seem to make very little progress, not for the want of capacity or regular attendance, but from their inattention at the time of instruction and at home. It encourages us, however, to see them in the House of God, especially when we consider that a few years ago they were scattered in the wilds as sheep without a shepherd; fearing no God—knowing no Saviour—keeping no Sabbath.

To attend to some of our Classes and instruct them, is the most discouraging work that a man or woman can undertake. We attempt to teach them the alphabet—we tell them the names of the letters perhaps a hundred times, and define them in the most accurate manner; until we imagine their images completely engraven upon their memories, so that time itself cannot efface them. They go home from Church—they never think of their lesson—their Indian Mothers would not, on any consideration, have the minds of their children perplexed with the alphabet—they do not perceive the use of it: when the children return, therefore, the following Sunday, we find that they have not only not learned any more, but that they have contrived to forget what we taught them on the preceding Sunday.

The Indian and Half-breed Mothers are passionately fond of their children: this shuts their eyes against all their failings, and makes them foster all the vices of their children. Their children are all the children of rude nature: they grow up from infancy to manhood, following the bent of their own inclinations, without ever being thwarted in their desires or corrected for their faults.

Mrs. Cockran continues to teach the Females. She often complains of their giddiness and inattention. Some of them improve considerably in reading and knowledge: but most of them are, unhappily, equally well pleased with themselves whether they read incorrectly or correctly, and when we put them to shame for their indolence as when we praise them for their diligence. Like the boys, they seem to go home to forget what has been taught them.

In our endeavours to convey the knowledge of temporal things to the Indian Boys we are very successful. I do not see better boys in the Settlement than ours, for executing ma-

nual labours quickly and properly. Some of the elder of them are becoming very good husbandmen for Red River, and make themselves exceedingly useful in the farm. This knowledge I hope will be of great benefit to them, when they come to manhood, and have to provide for themselves. If they should return to their countrymen, they will surely teach them, by example, to raise such vegetables, roots, and grain, as suit the climate and soil. If they should continue in Red River, I hope that the information which they have derived from us relative to agriculture, and the habits of industry which they have acquired, will enable them to procure their livelihood in an honest manner, within the sound of the Gospel. [*Mr. Cockran: Aug.* 1828.

Labours and Success of the Ministry.

—I have baptized an Indian at Norway House, and three of his children. He had for a considerable time been very anxious after the sacrament of Baptism; and, as God had imparted the same faith to him as unto us, I thought it right that he should be a partaker of all the privileges of the children of God. I pointed out to him the duty of a Christian, and shewed him how both God and man expected him to live. He told me, by an interpreter, that it was the desire of his heart to live as a Christian ought to live, and it was his daily sorrow that he could not get his bad heart to love Christ as he wished. I asked him why he wished to be baptized: he said, that he was now going to make a Fall-fishing, and he was afraid that he should forget all the good that he had got among us: therefore he desired Baptism, hoping that God would bless it to the good of his soul. I asked him many questions, to which he gave the most appropriate answers. These convinced me that he was under a better Tutor than any of us; therefore I baptized him and his three children. The administration of this sacrament was a season of profit and pleasure to all present. Surely our hearts overflowed with joy, when we received our Indian Brother as a member of Christ's Militant Church. We hope he will wander no more in the wilds, as a sheep without a shepherd. Wherever he goes, may his Saviour, his Brother, his Friend, be near, to soothe every care and supply every need!

[*Mr. Cockran.*

From the Journal of the Rev. D. T. Jones we extract the following details.

—I went down to a groupe of Settlers who occupy lands at a place about 20 miles from our residence, called, by the residents themselves, "Little Britain." I was there once before, in the month of September last; and Mr. Cockran went, about three weeks ago, and called from house to house, and found the people very anxious to avail themselves of the means of grace. God was pleased to open the mind of one of the people, some time ago, to the reception of Divine Truth; and the first-fruit of his conversion became manifest in his anxiety for the instruction of his neighbours. He opened his house for us to have worship *in; and there* I found a little Congregation of *about 50 adults* and many children waiting for me. I felt deeply affected while addressing them from Luke xix. 10, *The Son of Man is come to seek and to save that which was lost*—more particularly as some among them were only one remove from the Indians, and lived in the daily practice of all their superstitions. I took up my lodgings here for the night, as it was too late to reach home; and passed the evening in edifying conversation: several neighbours came in, and listened to us till past ten o'clock.

—I think I can say, in regard to this Colony, that every human means is used to forward the Cause of our Redeemer; and God seems to set a peculiar seal of approbation to His work. Every celebration of the Lord's Supper, we have generally seven, eight, or ten applications.... So far as human judgment can penetrate, we are convinced that our Communicants are subjects of that saving conviction of truth, which alone can enlighten and change the heart. At their examinations previous to admission, they appear to us to possess, in an exemplary degree, the requirements of our Church at the close of her Catechism; and I may indeed add, the requirements of the Word of God. The Half-breeds, in particular, walk in simplicity and godly sincerity: it is a fact, not less interesting than encouraging, that, since I came here, only one Half-breed has drawn back, and I hope this one not finally.

—One of our Indians came home from the fishery to day (Dec. 7, 1827), having heard that his children at the Mission School were afflicted with the prevailing hooping-cough. He told me that he and his partner had always observed the Sabbath while at the fishery, although at a great expense to themselves; for, on the Saturday Evening when they took up their nets, the Canadians (who, even when at the Settlement, never observe the Day of Rest) would take possession of their ground: and thus they were driven, every week, from place to place; and had, besides the labour of removing their hut, to seek a new place to cast in their nets, which is by no means easy to be obtained when so many crowd to one spot: still they persevered. And it is further worthy of observation, that, so far as I could learn from this Indian and others, they were the ONLY people who did thus observe their duty to God, although there were no less than three hundred people on the banks of the Lake, all of them either Canadians or Europeans!

—On the morning of Christmas Day (1827) the Church was excessively crowded. Never, I may truly say, did I more sensibly feel that the Spirit of God was with us. The Governor of the Colony and one of the Company's Chief Factors remained in Church to the last. There were five new Communicants—one Orkneyman, one Englishman, and three Half-breeds. Eight more Half-breeds made application, who were advised to think more on the subject; and to come again at Easter for examination. Thus we trust that the leaven of grace is operating! Oh what encouragement have we to go on! Lord! make us thankful, diligent, simple, and sincere!

—The sentiment of fear, which has of late taken possession of me, is a source of consi-

derable uneasiness. When we were but a few at the altar, I always felt at peace: and when one, two, or three joined, this happiness was increased, as it was like an individual increase to a family, over whose interest I could watch with a parent's care; but now, when our increasing numbers put this minute degree of superintendence out of my reach, I am afraid that sometimes I indulge in a degree of sinful hesitation. May God graciously direct us how to draw a line between encouraging the unworthy and discouraging the sincere inquirer!

—The Natives cannot find a term appropriate enough in their own language to express the phrase *Son of God*: they, therefore, invariably use the English *Jesus Christ*: and while they are conversing on spiritual things, His Name, catching the ear every now and then, sounds inexpressibly delightful. Often, under these circumstances, have I thought of the expression—*Thy Name is as ointment poured forth!*

—On Easter Sunday (1828) the attendance at Church was so great, that at least one-third of the people were outside the windows and doors. Such as had made application at Christmas, and had since that time manifested a conduct worthy of the Gospel, were admitted to the Communion; and thus ten more were added to our number—eight Half-breeds and two Europeans. Oh may they continue in the grace of God!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

King's College, London—Up to the 6th of December, the Contributions amounted to 52,851*l.* 17*s.*; and there were 679 Shares subscribed, at 100*l.* each—making the total 120,751*l.* 17*s.*

London University—The number of Students entered up to the middle of November was 394. Of these, 85 were in the Class of English Law; and consisted, in a considerable degree, of the Articled Clerks of eminent Solicitors, who have been encouraged by their principals to avail themselves of the oppportunity afforded by the University of improving their education. Of the Latin, Greek, and Mathematical Classes, there were from 60 to 70 in each: these are Students who have entered on a regular Academical Education. The Natural-Philosophy Class had between 70 and 80 Students, and that of Chemistry about 70.

Produce of Bees—The Committee of the Baptist Missionary Society having received a Donation of Thirty Shillings as the Produce of the Labour of Bees, give the following extract from the Letter which accompanied this singular Donation, as affording a pleasing example of the ingenuity of Christian Benevolence—

About three years ago, I felt a great desire to aid, in some feeble way, the Missionary Cause; verily believing that the Divine Scriptures must have their fulfilment. I have a large family, and it takes a deal to support them; but, through mercy, we have a decent livelihood: but, not having much to spare, I employed Labourers, hoping by that means to get a little money together to put my intention into practice; and I have succeeded, for they have been very active indeed! I bought some bees, and they have collected honey to the amount of Thirty Shillings: so you see, Dear Sir, that the inferior creation serves, in some measure, to promote the cause of Jesus Christ.

CONTINENT.

French Protestant Societies—The last year's Income of the Bible, Missionary, and Tract Societies of Paris was stated at p. 582. The Issues of the *Bible* Society, for its last year, were 6255 Bibles and 8370 Testaments: the total Issues from the beginning have amounted to 91,664 copies: the Expenditure was 2534*l.* 15*s.* 10*d.* The Expenditure of the *Missionary* Society, in its last year, was 750*l.*: New Auxiliaries, to the number of 30, have joined the Society: some of the Students were soon to proceed on Missions. The *Tract* Society circulated, in its last year, 172,812 Tracts; being an increase of 23,607 on the issues of the preceding year: the Expenditure amounted to 449*l.* 3*s.* 4*d.*

Bâsle Miss. Instit.—Three Students of the Institution have entered into the service of the Church Missionary Society. Mr. Fjellstedt was admitted to Episcopal Ordination by the Bishop of Carlstadt in Sweden: he, and Mr. Weitbrecht, of Wuertemberg, who will offer himself for English Ordination, are designed for the Abyssinian Mission. The third Student, Mr. Briedenbach, of Hanover, will also offer himself for Episcopal Ordination in England.

French-Swiss Miss. &c.—The increase of the Missionary Spirit on the Continent will be seen from the following extract of a letter from the Rev. H. Olivier of Lausanne, of the 22d of November—

There was lately established in this town, among the Non-Catholics, a Society for Evangelical Missions. There were previously some formed in other parts of our Canton, and in the French-Swiss Cantons in our neighbourhood. All these Societies have, by the grace of God, made as much progress as we could expect: not only are Meetings held on the First Monday in every Month in a great number of places—not only are very liberal gifts, proportionate to our resources, brought to the different Committees; but we have had the happiness to see coming to us some Young Persons greatly desirous of giving themselves to the delightful work of evangelising the Heathen World.

MEDITERRANEAN.

Church Miss. Soc.—By Letters received from Mr. Hartley at Smyrna of the 13th and 21st of October, it appears that he had been there three months, and was, during Mr. Arundell's absence, engaged in the duties of the Chaplaincy. Letters have been received from the Rev. T. Lieder, dated Cairo, Aug. 22d; from the Rev. S. Gobat, Alexandria, Sept. 11th; and from the Rev. T. Mueller, Sept. 20th: they were all in good health.

INDIA WITHIN THE GANGES.

Bishop of Calcutta—We regret to hear that his Lordship has been obliged, by serious indisposition, to suspend his Visitation of the Northern Provinces, on which he had entered; and to proceed, for the recovery of his health, to New-South Wales, which is within the boundaries of his extensive Diocese.

CEYLON.

Church Miss. Soc.—Despatches have been

received from the Missionaries in Ceylon down to the 9th of August: they and their families were well at that date. Mr. and Mrs. Faught had removed from Cotta to Baddagame, to assist Mr. and Mrs. Trimnell in the duties of that Station. The Foundation-Stone of the Christian Institution at Cotta was laid on the 8th of November, by His Excellency Sir Edward Barnes, in the presence of a large assembly of the British Inhabitants of Colombo.

NEW ZEALAND.

Church Miss. Soc.—The Society's Schooner the "Herald," built by the Missionaries at Pyhea, was unhappily lost, on the 6th of May, at the mouth of the Shukeangha River.

UNITED STATES.

Kenyon College—We read with much surprise and sorrow the following notice in the New-York Observer—

We regret extremely, that Bishop Chase, after all his indefatigable and self-denying efforts to establish this College upon a permanent basis, should find himself compelled to *sell his own farm and dwelling*, in order to pay the workmen! We cannot but hope that some noble-minded individual, or individuals, will step forward at this trying moment, and relieve the good Bishop from his embarrassment.

"The farm consists of 150 acres of good land, about 70 of which are under cultivation. There are on it, two good houses, a large barn, and other convenient buildings. But that which renders it peculiarly desirable to a man of taste, is the beautiful shrubbery, covered with grape vines, which completely embosoms the mansion-house; and three quite extensive orchards, now in full bearing, of the most delicious and well-assorted fruit. Bishop Chase will sell the whole for three thousand dollars.—*Gambier, Sept.* 16, 1828."

Bible Society—The population, concerning which it has been resolved that *every* family shall be supplied with the Scriptures within a specified time, had increased, at the last dates, *to* 5,977,554. In this number is included the entire population of the following Ten States—New Jersey, Pennsylvania, Vermont, Connecticut, Virginia, Maryland, Kentucky, New-Hampshire, Delaware, and Rhode Island.

Miscellanies.

SECOND VIEW OF THE GREAT PAGODA NEAR RANGOON.

(With an Engraving.)

In the Number for June, an Engraving was given of the Great Pagoda near Rangoon: the Second View of this Pagoda, on the opposite page, affords a closer sight of that Stupendous Heathen Temple, as the view is taken from within the area in which it stands. There are scarcely two of these Pagodas exactly alike, but all seem to be constructed on the same general plan. The base is usually, like that in the Engraving, of a pyramidical form: the next portion is of a bell shape, ornamented with a band and fleur-de-lis: on this is placed a succession of rings; sometimes in contact with one another, and at others at short distances: then follows something like two cups, one inverted: over this is a cone; and, on its apex, is apparently balanced the light and graceful "Tee," or umbrella of open iron work, with little bells attached: from this rises, to a considerable height, a straight rod, resembling an arrow, which finishes the structure. Within the building in front, which is exquisitely finished and highly ornamented, there is an image of Guadama, enclosed in a kind of cage of open iron work: the whole of this building is covered, like the Pagoda itself, with gilding; and every one of the surrounding temples and shrines, besides numberless groupes of images with their different edifices within the area, are loaded with the same costly material.

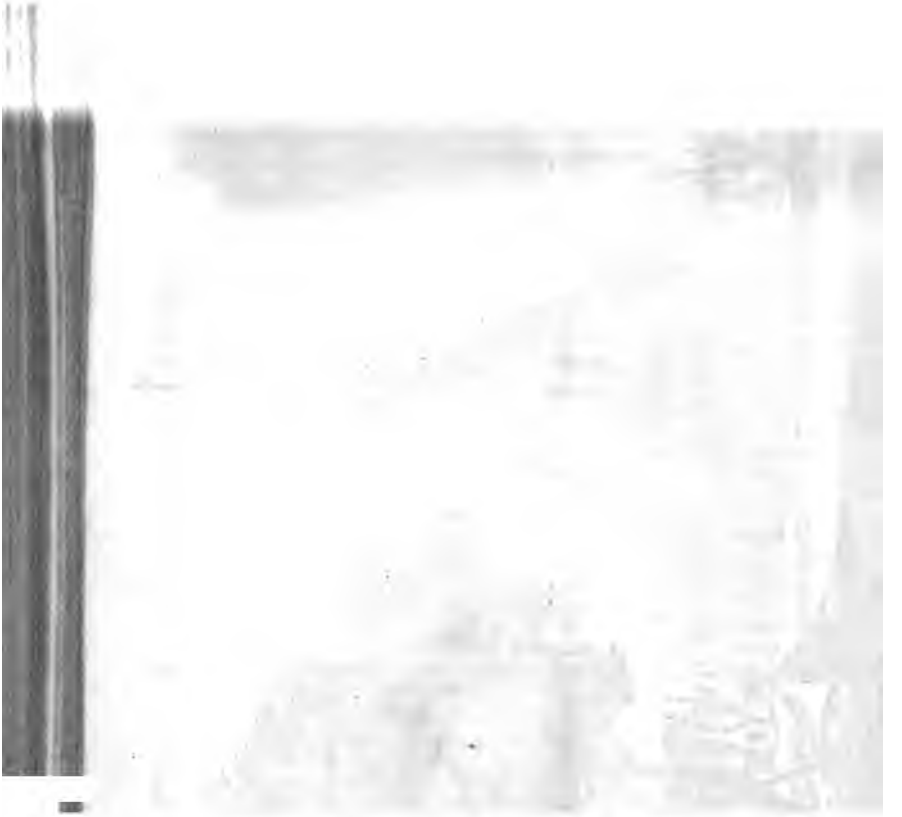
CONTRIBUTIONS TO CHURCH MISS. SOC. BY ASSOCIATIONS & COLLECTORS.

From Nov. 22, to Dec. 15, 1828.

ASSOCIATIONS.	Present. L. s. d	Total. L. s. d.
Berkshire	377 16 6 ..	6533 10 11
Boston	34 10 0 ..	1241 19 5
Brighton and East-Sussex	315 0 0 ..	1258 9 10
Bucks, South	13 16 6 ..	4373 17 8
Cambridge, Town, County, and University	128 0 0 ..	6775 0 11
Camberwell, Peckham, Dulwich and Brixton	22 9 0 ..	383 8 3
Church Lawford	45 14 8 ..	881 15 2
Clapham	12 18 0 ..	4603 1 0
Devon and Exeter	10 10 0 ..	8684 16 3
Dewsbury	25 10 4 ..	1122 10 5
Durham	20 0 0 ..	371 3 6
Fleet	22 0 0 ..	91 8 0
Gloucestershire	133 6 1 ..	10351 13 1
Guernsey	40 12 3 ..	4118 17 5
Halifax	66 15 0 ..	1824 17 0
Hampshire, South	18 0 0 ..	2199 6 6
Kent	53 1 0 ..	6137 3 0
Lincoln	20 0 0 ..	1691 13 6
Monmouth and Vicinity	15 0 0 ..	225 8 5
Oxford and Vicinity	120 0 0 ..	3115 2 7
Retford, East	100 0 0 ..	1726 18 0
St. Antholin's, Watling Street	3 10 4 ..	513 18 9
St. John's Chapel, Bedford Row	10 0 0 ..	6107 4 10
Sudbury	96 17 10 ..	1038 15 5
Tenby, *Pembrokeshire*	13 1 9 ..	102 0 5
COLLECTIONS.		
Betts, Mrs. John, King's Langley	5 4 6 ..	50 6 6
Byard, Miss, Chiswell Street	0 17 8 ..	45 9 3
Prichard, Miss, Kidderminster	12 0 0 ..	334 2 0
Sperling, Mrs John, Reigate	4 0 0 ..	36 5 6

*** Vol. 1827, pp. 291, 299. The Rev. John Hartley writes—"I mentioned Gregory of Nyssa in connection with that *Nyssa* which is now called Sultan-hissar; but have since learned that he was Bishop of another Nyssa. Mr. Arundell *has also discovered*, that, notwithstanding the inscription which we found at Dinchr with the name of Apollonia upon it, *that village occupies* the site of the celebrated and long-lost Apamea."—Vol. 1828, p. 30, l. 7 from the bottom, for *Pearson, read Browne.*

SECOND VIEW OF THE GREAT PAGODA NEAR RANGOON.



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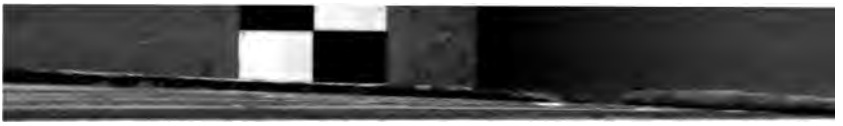

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